THE

WORLD'S HOPE.

VOLUME VIII.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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ALL THINGS NEW.

At the beginning of the new year, and on our first visit to new readers, it seems appropriate to begin with a subject referring to new things—things made new.

In Rev. xxi. 3, it is said, "Behold I make all things new." These are the words of him who sat, or will sit, on the throne. They are expressive of the purpose of God, through the highly exalted One—who probably includes the body of saints, as well as Christ Jesus, the Head—to bring all things forward to a certain ideal. It is safe to say that Christ himself is the personal embodiment and expression of that ideal of God. What the exalted Christ is, he has become by the operation and execution of the Divine purpose in him. And he is thus highly exalted—glorified—as an assurance of what men will be, when the work of God, through Christ, is completed in them. In Acts xvii. 31, we are plainly told that God hath given *assurance* unto all men, in that he hath raised up Christ. It is not merely an assurance that he will *judge* men, but that the judgment will result in such a glorious victory as has been realized in the risen One. He has been judged and raised to the Divine ideal of man in God, and God in man, and he says he will therefore draw all men to himself—that is, he will bring all men to the same ideal state.

This is God's method of subduing men to himself, judging down and out all elements of the man's nature that are only temporal in their use, and therefore not essential to the finished or perfect state, and judging upward to perfection each power needed in the final state, that has been dormant or undeveloped. The apostle gives this idea of subduing, and also assures us of its universality, when, in Philip. iii. 21, he says: "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working [the power and process] whereby he is able even to *subdue all things* unto himself." *Our* change and the subduing of *all things* are by the same principle and process, and Christ is at once the Ideal, and the Agent for its accomplishment.

Christ is the new, or spiritual, man. He is contrasted with the old, or natural, man—Adam. The two men are called the first man and the second man—two Adams. The first Adam was the head, representative, and fountain of the animal or natural life and form of the race, and Christ is the Head, Representative and Fountain of the spiritual life and form of the race. But Christ, in order to carry the race over, or translate them, from the old to the new, came first in the flesh, or first Adam state, and overcame the enmity, putting it to death in himself, and was quickened or raised up on the perfect or spiritual side. He was thus the Old *made* New, and he is our Forerunner. And he who knows the way, and all the obstacles in the way, says: "Behold I make *all things* new."

From these revealed facts and considerations it is evident that it is God's purpose,

which no power can thwart, to create a race of spiritual men,—to bring all mankind out of the state of the old, natural man, Adam, into the state of the new, spiritual Man. And that which was *first* in God's thought, if we may so speak, it being his purpose, is *second* in the order of development—"First the natural, and afterward that which is spiritual."

This relation of the natural and the spiritual, is not only true in Christ himself, and in the development of the race of mankind, as we have seen, but is clearly manifest on the face, as we may say, of the Bible Plan of the Ages. Christ is the Rock of all ages,—all the ages being made for him, as the steps by which he might make God known to man, and also bring man to God,—and therefore it is appropriate that the spirit of the work done in Christ, for the race, should be manifest in all the work of the ages.

Almost all things are brought to view in pairs, related to each other as the natural and the spiritual—the old and the new. And it will be seen that "the *elder serves* the younger," and is in due time superseded, or supplanted by the younger. The spiritual, being God's ideal state, is the true supplanter. This was illustrated in the case of Jacob and Esau. Esau was born first, and was supplanted by Jacob. The elder served the younger, and the younger secured the birthright and the blessing of the firstborn. Why? Because Jacob was chosen of God—to represent the ideal, the spiritual—and hence it was said: "Jacob have I loved and Esau have I hated." The spiritual is God's elect. It was principles, not men, that God loved and hated. The history was an allegory. The apostle intimates that all the experiences of ancient Bible characters and events were samples or types.—1. Cor. x. 11.

The two Adams we have already considered. Both have wives—Eve and the church. Both are married. The generation of the race by natural law followed as a result of the first marriage. The regeneration of the race follows the second marriage. This is making all things new—giving all the nature of the new man.

As man is double—the inner man, and the outer man—the spirit and the form—so is much of the Word. It has the letter and the spirit. In this, as elsewhere, the spiritual is the ideal. The spiritual will supplant the letter. It is as the wheat to the chaff. The wheat will continue long after the chaff has served its purpose and has been burned.

The "double" idea has many illustrations. There are two dispensations—the Jewish and Gospel—two systems of law, two priesthoods, two systems of sacrifice, two churches, two inheritances, two cities, two temples, two births and two deaths,—all of which pairs are related to each other as the natural and the spiritual; and the natural serves as a stepping-stone and is supplanted by the spiritual.

The natural in some instances hinders, or persecutes. This is true whenever people are unable to see through the letter of the Word, or the natural in man. It would hinder the advancement of the spiritual nature. This persecuting spirit was typified by Cain killing his brother Abel, and Ishmael the bondson persecuting Isaac the free son. But the lower, the elder, the natural must fail,—for, "What saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman."—Gal. iv. 30. In this chapter, we are clearly told that the two wives of Abraham, and their two sons, represent the relation and operation of the two covenants, one of law and the other of grace.

Peter and John both tell us of a new heaven and a new earth. In the beginning, the heaven of the physical creation was made first. So will it be in the new creation. In Rev. xxi. 1, 2, this is brought to view, and it is evident that the new city descends from the new heaven. The fruit of the spiritual covenant, represented by Sarah, (Gal. iv.) will constitute the power of the descending city, and the result of its manifestation will be the new earth. It is not difficult to see that all the results which in our day and in the near future do and will help mankind, are produced by the action of the spiritual forces of the new heaven. Nothing that hinders the highest and best interests of mankind can much longer stand against the rising tide of spiritual power. The new kingdom will sweep away the cruel and oppres-

sive systems, and allow man the freedom of all his God-given powers, for his own good —the mutual good of all concerned. And man will be nourished and blessed by all the good things of earth, until he shall be ready for the transplanting into the heavenly state.

WE SEE JESUS.

"But now we see not yet all things put under him, but we see Jesus."—Heb. ii. 8, 9.

THESE words are a part of the apostolic statement concerning the purpose of God and the relation of Christ to it. The object in choosing this subject is expressed in John v. 23, "That all men should honor the Son even as they honor the Father." We would honor Christ, exalt his name, magnify his work, and if possible, show the relation of Christ himself to the great purpose of God as expressed in many portions of the word, and especially expressed in Christ himself. If we understand Christ, we will know God's purpose. "We see Jesus."

The question very naturally arises, How do we see him? Certainly not with the natural eye, but in a higher sense. There are many who see Jesus by faith. They see him as their Friend, each one for himself taking Christ as a personal Friend, a Redeemer, a blessed Example, as a manifestation of the spirit of a true life. They see him as the Light in this sense, and rejoice in it. This is well. We are glad that anybody can see him thus. We are glad for and with any who in any degree are trusting in the Lord Jesus Christ. The heart of the blessed Christ and his great and glorious work are of such a character that we can well afford to rejoice even for those who see him the least clearly. To rejoice in Christ, even in a small degree, is a grand and blessed thing. It is a great victory when people are willing even to confess Christ as their Lord and Saviour.

We might speak of many things about Christ, and about his work, that would honor his name, but there is one thing we would make prominent,—Christ as a revelation of God's purpose. We might dwell upon God's purpose as revealed in the statements of the Word. We love to do this, to speak of the breadth and fullness and glory of the work that is given to the Son, the work of judgment, the work of creating and saving the world. Our readers know how we have often given this attention. We have no thought of ignoring any part of it, but just now would look at God's purpose from another standpoint. We would see Jesus as in *himself* the personal embodiment of all the fullness of God, and man too, the divine and human, perfect and absolute.

He is thus revealed in the Word. He is certainly spoken of as being the manifestation of the fullness of the Godhead bodily; and it pleased the Father that in him *all* fullness should dwell. All fullness would include the fullness of manhood. Many admit that Christ was a good man, a grand man in every respect, an ideal man, who would ignore his divinity. But if we can see him thus, as embodying both the fullness of God and the fullness of man, then we will be prepared to take another step and see him as the manifestation of the *purpose* of God, in reference to mankind and himself.

We would emphasize the thought that Christ is *the* man, not merely one of the race. He was that, but far more than that. He is brought to view in the Word as *the* man. Paul makes a contrast between Adam and Christ in which Adam is called the first man and Christ the second man. How was he the second man? Let us consider a moment. Observe here that God has thus spoken through the apostle of two men, the first and second man. We do not read of God ever having made more than two men. They are both called Adam. It is *the* man in both cases. Adam is the man on the earthly plane for the generation of the race, and Christ is brought to view as the man for the regeneration of the race. Both were units of the whole for a different purpose. Adam was the seed for the whole crop. He is the life-giver of all, the fountain of all human life on this earthly, Adamic plane. We live in Adam; we die in Adam. We are sharers of his nature. On the other hand, Christ is brought to view as the unit of the whole, the head of every man for another purpose, the Seed of mankind for regeneration.

These two men are related to each other as the natural and the spiritual. God's or-

der is "First the natural, and afterwards that which is spiritual." We read, "As we have borne the image of the earthly, we shall also bear the image of the heavenly." Here is a great principle brought to view. The Bible is a book of deep and important principles, which, if we learn them well, will enable us to see a great deal in a little. We can see the work of all ages comprehended in a principle,—and that principle is vital and important,—that the race of men is all embodied in one man, Adam; and that the same race of men, in respect to another and higher nature, is embodied in and represented by a second man, the Lord Jesus Christ. And just as surely as all men have borne and do bear the image of the earthly, so they shall bear the image of the heavenly.

This is God's purpose, and that purpose is embodied and revealed in the person and work of Christ himself in whom the two natures were blended. In that he was different from the first man. Christ lived the earth life, the Adam life. He took it upon him for the express purpose of being made sin for us, as the apostle states it,—that he might crucify that sin and destroy it in himself, and by the victory in consequence of this destruction of sin, rise into the higher life, and be the Head and Representative of the race on the higher plane.

Several have asked of late, Where is God's purpose in reference to the redemption of all mankind brought to view in the Word? Our first answer is, If we are able to see Christ in his true character, in his personal work, we shall have a principle which will enable us to see the whole plan of God in reference to all mankind,—because he was God in his divinity, and because he was *the* man, *all* men, in his humanity. The man *is* all men, the same as the seed is the crop. That is, the seed contains the whole—the germinal element of the whole crop in itself. So Adam was the natural man, and Christ is the spiritual man. What was done in the person of Christ is a revelation, a demonstration of God's purpose toward all men. What was done in him will be done in all. What was done in him was done for all, when it was done in him; and what was done in him *for* all, will be wrought out *in* all by him in due time. If any man, or woman or child was not included in the work of Christ, that one may be lost, hopelessly lost; yes, not only *may* be, but *must* be eternally lost. There is no salvation for such an one; there is no eternal life except in Christ.

This is how we wish to honor Christ. We want men to see, if possible, that not only is the world to be saved, but it is to be saved in God's way. All are to be saved in Christ. He is the revelation of God's plan. It is all in him.

Atonement in Christ.

There is a great deal said in the Christian world concerning the work of the atonement. It has caused a great deal of thought, of agitation, of strife, and even of ill-will. Different theories and speculations and conflicting ideas have grown up. We think the subject is greatly simplified if we remember the meaning of the word. People call it a-tonement, and it takes on in their minds a vague, undefined idea of the appeasement of God's wrath. The word would perhaps be better understood if divided in another way, calling it at-one-ment:—the idea of making two which were separate at-one. All will admit that there has been an enmity between God and man. We are told by the apostle that the natural mind is enmity against God, that it is not subject to the law of God, neither indeed can be, so that they that are in the flesh, or in the carnal state, cannot please God. There is no salvation for people while in that condition.

Some have regarded the enmity as on God's side—as if God needed to be reconciled to man. But the Word plainly teaches us that it is *man* who is out of order,—that it is man's wrath that needs to be appeased,—that it is man's enmity that needs to be destroyed. The change is on man's side. If man is brought into oneness with God, then there is an at-one-ment, a reconciliation. God was in Christ for the purpose of reconciling the world unto himself, and bringing man up out of a condition of enmity, of subjection to sin. Even Christ in taking that lower nature is said to have been made sin for us.—2. Cor. v. 21.

So what is needed is to make man at one with God, by destroying the enmity, and

thus bringing man up into harmony with God. And that is just what was done in Christ. He took the lower nature, and subjugated it, and crucified it. He not merely died upon a Roman cross;—although this fact is worth all that the Bible makes of it;—it is not all the death Christ died. That was only a shadow of the death Christ died, only a shadow of the real sufferings of Christ. Paul tells us that he suffered before the crucifixion; he suffered being tempted; he suffered in the conflict. "In that he died, he died unto sin once, but in that he liveth, he liveth unto God."—Rom. vi. 10.

The question is often asked, What was the victim? Sin was the victim, the lower nature, the sin nature, the opposition to the Divine, the enmity. This was the victim that was destroyed in the death of Christ, who rose a Victor, triumphant, free from the conditions into which he came. He bore the sin of the world. Why? because he *was* the world, and all men were in him. He was God's second man to represent the whole race, the world of mankind. Therefore it is said that he bore the sin of the world; and the sin of the world in the person of Christ was destroyed, put to death absolutely and eternally in him. And he rose free, and glorified, the lower elements all left out. And when he was thus uplifted and made perfect, then he entered into the perfect glory of the Divinity. He took his humanity up. He saved the world in himself. The world's sin was destroyed in him. The world's righteousness was established in him. He sits as a man upon the throne of God. For what? To plead for man, as commonly expressed. But, oh, what a grand thing it is when we see the fulness of its import. He sits there to represent mankind, for the purpose of working out the atonement by his Spirit, in every man in his own order, until all the work is done *in* them, that has been done *for* them in Himself. In other words, to realize God's purpose in them, as it has already been realized and manifested in himself.

There is a passage in John xii. 31 that teaches this thought directly. Christ in speaking of his conflict and victory, his death and resurrection, said, "Now is the judgment of this *world*." Remember that he *was* the world; not that he stood *instead* of the world, but they were *in* him: "Now is the judgment of this world." What is the object of that judgment? Here he gives an answer: "Now shall the prince of this world be cast out." The spirit of darkness, of sin and of death, is spoken of as the prince of this world,—all that is included in evil; and he says, "Now shall the prince of this world be cast out." As much as to say, that the world *in him* will be free from the dominion of that power. Then he adds, "And I, if I be lifted up from the earth, will draw all men unto me." There he gives us both ends of it at once. He gives us the assurance of his own personal victory, which was *for* the world; and he also assures us that the victory secured *for* the world, will be manifested *in* the world. They will be drawn to him, because they were all represented in him. If any one was not included in him, he cannot be saved. All that were included in him, *must* be saved sooner or later.

Many people have the idea that Christ did something instead of us. Whoever can see what we mean by this representative atonement,—this work done in the person of Christ for us and not instead of us,—can see that this work done in him, must in due time be practically done in all mankind. It must become a practical thing in our lives. He did not shut us out. He did not do anything in our stead, but he did it for us, on our behalf, that he might enable us to follow him. No man will ever share the glory of Christ without dying to sin personally, and without being personally raised, or made alive spiritually. In other words, no person will ever become a sharer in the practical benefits of the work of Christ, without becoming a practical sharer in some way of the sufferings of Christ. He does not leave us out. He has lived and died for the purpose of showing us what needs to be done, and that he might stand at the head and be the power to help us do it. We are to follow him. Our victory is *through* Christ, as well as *in* Christ.

There is one thing we would like all to see in connection with this subject, which shows

a beautiful harmony in certain scriptures. Paul says of Christ, "Who hath abolished death, and brought life and immortality to light through the gospel." We have all heard people speak of the finished work of Christ. There is a grand fullness in the expression with this view. The work *was* finished, but in no such way as to exclude the necessity of our doing the same thing. It is the security that it will be wrought out in us by his Spirit, and by our practical obedience.

The world has been subject to death in that deeper sense. The apostle says, "To be carnally minded is death." Death has not been abolished in the world, but it has been abolished in Him, and this is the security that it will be abolished in the world. In Dan. ix. 6, 7, it is said among other things that he will "make an end of sin, and bring in everlasting righteousness;" and yet we see sin continuing, and righteousness is not universal. Sin is not done away in fact in the world, but it was done away in Him. In the same sense in which he took our nature and was made sin for us, sin was brought to an end and everlasting righteousness brought in. We speak of the Lord being our life and righteousness. We can claim it now by faith.

There is a difference between those who have faith and those who have not. The New Testament speaks of imputed righteousness. We take the ground, much as John did, that, "He that doeth righteousness is righteous, even as he is righteous." We do not believe in *imputed* righteousness in any such way as to shut out the necessity of *imparted* righteousness. In the strict and absolute sense, we can only be saved in proportion as we become partakers of his nature by regeneration,—just as we become partakers of the first Adam's nature by generation. But there is imputed righteousness, and Paul speaks of it. The very moment we receive Christ, we can claim him as ours in all the fullness of his divine life and righteousness and victory. It is all ours. Because he lives, we shall live also. It is imputed to us. God, seeing the end from the beginning, could foresee what would be wrought out in each one. The very moment a man can by faith grasp the living Christ as his Lord and Saviour, he can take to his heart the assurance that all that is Christ's, is his. It will be given to him, by the power of the Spirit, until he shall be perfect. He is on the upward grade. However high a person may be in the scale of moral being, as long as he is without the faith of Christ, he is on the downward grade, sinking lower and lower and going farther and farther away from the heavenly standard. But faith secures the righteousness of Christ, and inspires the heart with the hope of victory. And while we see not yet all things put under him, we see Jesus, and we see him as our foundation, our hope, our all.

The same Spirit that enables people to receive Christ in the beginning of their Christian lives, will be able to complete the work in them, and give them the victory. What a blessed thing it is to be able to see that what God has wrought in the person of Christ, he is able to work out in us! So the apostle says, "Our conversation [or our citizenship] is in heaven," that is, in the heavenly condition. We are citizens there, while we are pilgrims here. "From whence also we look for the Saviour, who shall change our vile body;" not to take these bodies and make them over, but to change them as one might change his coat, by taking one off and putting on another; "that they may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." What he has promised to do for you and me, he is able to do for everybody else.

O that it might be impressed so deeply upon our minds that we would never forget it! Just as surely as Christ stood as the representative of mankind in his work;—just as surely as he could say when speaking of his personal work and victory, "Now is the judgment of this world, now shall the prince of this world be cast out," so surely will that work be wrought out, by his drawing all men unto himself.

Looking from an earthly standpoint, we see that man is a poor, weak, helpless, degraded mortal, hopeless in himself. This is as we see him in the first Adam, weak and ruined. But we see Jesus. We see man in him, on the new road, moving toward anoth-

er destiny; and man, instead of being a sinner, is righteous; instead of being dead, is alive; instead of being mortal, is immortal; instead of being weak and helpless, is strong, mighty and glorious; instead of being a failure, is a grand success, a mighty victor, the manifestation of God's victory.

It is not a mere question of whether man here has had all the chance that he needs; but the idea is whether God's purpose has been accomplished in him, as we see him here. Will God's purpose fail? He says he will not fail nor be discouraged, till he bring forth judgment unto victory. We would just as soon expect to see the heavens fall as to see the Son of God fail. Can he fail, after he has obtained the victory? We would as soon expect to see him dethroned, as to believe for a moment that any whom he came to save can be lost. As surely as Christ has the victory, you and I will be victors. As surely as the judgment was unto victory in him, it will be in us. God help us to see Jesus thus, as security, as power, as glory, as life, as righteousness,—yours and mine; that we may rejoice together, and glory not in ourselves, but in the Lord.

THE NEW YEAR.

Silently, swiftly, vanish the hours,
Each with its setting of light or shade;
A bundle of rue, or a garland of flowers,
Or a sheaf of wheat,—and the day is made.
The day with its twelve foundations rare,
Deep laid in the solemn shades of night;
Twelve gates of pearl, with angels there,
Opening the way to the city of light.

Silently, swiftly, vanish the days,
Day unto day uttering speech of gold;
Night unto night showing forth God's praise
In glittering stars,—till the week is told.
The week with its seven pillars of life,
Epitome of the eternal plan;
The first with the new creation rife,
The last was the Sabbath made for man.

And the weeks go by with changing moons,
Which wax and wane till their course is run.
Seedtime and harvest, Decembers and Junes,
With cold and heat, till the year is done.
Oh God, howe'er swiftly our years may flee,
Thou goest before; thy footsteps we trace.
Our future thou art; the past lives in thee;
We'll find our years in the light of thy face.

L. A. A.

PROFESSING AND CONFESSING.

THERE is a difference between professing to be Christians and confessing Christ, yet they are often confounded. When people profess to be Christians, they are often looking at themselves. They may perhaps be thinking what the Lord has done for them, and yet they may be like the Pharisee, thanking God that they are not as other men are. There are hundreds of people all around us who say, "I never made any profession of religion," and their thought of it is that if they should do so, they would be professing to be good. We are reminded of the words of Jesus: "There is none good but one, that is God."

It is the Pharisee's business to profess that he is good. He thanked God that he was good. He did not take the credit to himself in words at least. He said, "I thank *Thee* that I am not as other men are." He gave tithes and performed the ceremonies of the law. He was not like that publican, who did not profess to be good, who did not even dare to lift his eyes to heaven, but smote upon his breast and said, "God be merciful to me, a sinner." There was the one professing to be good, and the other owning his sin, his weakness, his need of mercy.

There is a great difference between professing to be a Christian, professing to be good, professing to be a follower of Christ, and on the other hand, confessing Christ, confessing him as God's loving manifestation, as Master, as Teacher, as Lord, as our Saviour. The difference is whether we lay stress on ourselves or on him. When men profess religion in the common view of it, they are exalting self. On the other hand, in confessing Christ, they are confessing their own humility, their own weakness and dependence, their own need of grace, and help and light from on high. And Christ is acknowledged. And wherever Christ is acknowledged, however lowly the man or woman may be, there is a power in it that lifts them up. The one exalts self, the other exalts Christ. He that exalts himself shall be abased, but he that humbles himself shall be exalted, and the exaltation comes from him whom they confess.

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THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 60 cents a copy, or two for $1.00. Special rates to agents. It is considered a good book to put in the hands of new readers.

THE END.

Every earthly thing is said to have an end. The longest day has its evening shades which deepen into darkness. Every flower has its time to fade and every earth-born joy its time to perish. Decay and death chase the footsteps of every earthly being, and the longest life must end in the silence and pitchy darkness of the tomb. Every human tie must give way, and every union of loving hearts must be dissolved. Hand in hand, husband and wife, parent and child, or loving friends may make the journey of life together, but the time must come when one or the other of them, travel-worn and weary, shall whisper "Good bye," and leave the dusty road-side to lie down to rest, while in sadness and in loneliness the survivor trudges on a little farther.

The old year has come to its end. It has fully escaped into the insatiable darkness of the fathomless past. We shall write its number no more. We leave its figures to the historian and to marble slabs. A new year is scattering its morning light around us. It is a propitious time to investigate our lives and interrogate our hearts. In a world which echoes with the groans of the suffering and the sighs of the disconsolate, have we endeavored to scatter gladness and inspire hope, or have we added to the gloom by our coldness and indifference? In the presence of pain and affliction, have we trod softly and reverently, or have we, with a selfish haste, pressed after the illusive things of a perishing life? We are the children of Love, for our Father is love. Have the passions of our hearts and the deeds of our lives been such as become the children of Love? Have we dealt fairly and lovingly with our weaker brothers? Have we uncovered our arms in behalf of the defenseless? Have we, with hands all aglow with love, spread a mantle over the faults of the erring, while whispering, "Go, and sin no more?" Have our lives and labors been controlled by a loving desire to elevate mankind and make the road to the grave less thorny? Have our hearts been in harmony with our prayers for the manifestations of the coming kingdom?

In the morning light of this new year, let us bare our hearts to the softening rays of heavenly love, till, aglow with fervid charity and pure aspirations, they become too warm for the abode of any selfish or ignoble purpose. Looking upwards to the Source of all strength, with a conscious desire to act well our part in life, let us pursue our journey anew, rejoicing in the hope that when the end comes and we shall have laid our burdens down at the grave, we shall enter upon a day which the shadows of night do never chase and whose light is love.

Keytesville, Mo. Henry C. Minter.

I WONDER.

I wonder if ever a song was sung
But the singer's heart sang sweeter!
I wonder if ever a hymn was rung
But the thought surpassed the metre!
I wonder if ever a sculptor wrought
Till the cold stone echoed his ardent thought!
Or if ever a painter, with light and shade,
The dream of his inmost heart portrayed!

I wonder if ever a rose was found
And there might not be a fairer!
Or if ever a glittering gem was ground,
And we dreamed not of a rarer!
Ah! never on earth shall we find the best!
But it waits for us in the land of rest;
And a perfect thing we shall never behold
Till we pass the portal of shining gold.—*Sel.*

To those who have ordered the bound volume of last year, we have to say, Be patient. They are still in the binder's hands. We will send them as soon as possible.

We are encouraged by the prompt renewal of many of our readers. A few say, "Please discontinue;" and if for any reason any, either paying or free readers, no longer want the Hope sent to them, we will take it as a great kindness if they will either notify their postmaster, or drop us a card saying so.

It would be impossible to please everyone, and we do not think best to try. Some would like more on temperance, others less. Some think we make too much of baptism, others too little. But the majority of our readers, whatever their own opinions, seem willing to let us go on doing, what with the Lord's blessing we intend doing, whatever seems duty.

We are also losing some of our readers by death, but they are not lost to the good cause. The new subscribers being received are more than keeping our number good. Many are acting on the suggestion of the brethren, and sending us new names, with the money. We are encouraged by this, and we hope all will consider themselves agents to increase our circulation. God bless their efforts.

GOD'S PURPOSE IN CREATION.—NO. 1.

DURING the year 1886 I wrote for the HOPE a series of articles on Creation, in which I took the ground, that creation in its full, its complete, its perfect sense, is an unfinished work. That Father's revelation is of his purpose in creation, and the stages he has already developed of the work he has proposed.

I took the ground that theologians have misconceived the purpose of God, in that they assume that Father has to a very considerable extent been checkmated by the great adversary, the devil, and that therefore the purpose of God is simply to deliver men from the devil, and the dispositions he has implanted in their nature, that is, to save them from hell, and educate them for heaven. Hence they invariably speak of God's purpose as the plan of the atonement or the plan of redemption, and thus concentre all the forces of our Father in heaven, in the work of redeeming, of saving men.

This thought was emphasized by the pastor of old Sycamore Church, Richmond, Va. W. J. Petigrew, (quite a scholar.) He publicly declared the atonement was *a divine expedient*, to meet and overcome the introduction of sin into the world by the devil. That statement, made in my hearing from the pulpit, awakened me to its study, and compelled me to antagonize him. That was more than thirty years ago. My observation from that time forward, has resulted in satisfying me, that theologians do not go to the Bible to study, that they may comprehend "THE PURPOSE OF GOD," but simply what they are pleased to term "the purpose of redemption." They assume that Father has met with a great disaster, and that it commands all his energies to remedy the evil, and they generally concede that his great adversary gets the mastery, inasmuch as he succeeds in ruining the great majority of the race. Hence, all their exertions are directed to saving men from ruin.

I am more than ever convinced, that the theology of orthodoxy is an entire misconception of God and his purpose, or plan, and I purpose to amplify my former articles in the present series.

I am prompted to this course by recent occurrences. Several months ago, Bro. James Wilson, of Chicago, wrote to the Restitution, a Pre-Millenarian paper, published at Plymouth, Indiana, that inasmuch as the majority of the readers of the Restitution were opposed to the advocacy of the "larger hope" in its columns, he would propose a method which ought to satisfy all parties concerned, namely: he would publish and furnish to its readers at cost, a sixty-four page pamphlet, the first eight pages of which should be written by one of our competent brethren, affirming that the Bible teaches a future probation for the dead! The second eight pages was to contain Bro. Wilson's reply to the foregoing, the third to be occupied by the first affirmant, the fourth by Bro. Wilson, the fifth by the affirmant, and the sixth by Bro. Wilson. When the whole had been carefully prepared, and each writer had had full access to the arguments of the other, and had completed his work, then Bro. Wilson was to publish, and furnish at cost to any reader.

In the number of the Restitution in which the announcement was made, the Editor in a short article suggested that either Bro. T. L. Harvey, of Viney Grove, Ark., or myself take the affirmative. But before any arrangement, or even consultation, could be had among the brethren, as to who could best represent their views, Bro, Wilson announced, that he had determined that Bro. W. Brookman, 11 W. Nicholas St., Toronto, Ont., should be the affirmant, and though considerable effort was made to induce these parties to let the brethren interested, determine who should handle their arguments, neither party could be moved to alter their first determination.

I suggested that they were about to enter a discussion "wrong way about," namely, that they were about to commence at the circumference, and reason toward the centre, or rather, to commence with the outlying details, the minor matters that can determine nothing, and may be in accord with the basic truths or not.

Again I pointed out, that Bro. Brookman confesses that he does not believe in the perfect triumph of the Christ, the Resurrection, and the Life. Seeing then, that this forthcoming pamphlet will not have the recognition and seal of our Brotherhood, but will be the argument of a substitutionist, in opposition to those of an adroit debatant, who is as wide awake as most men, and whose heart is bent upon sustaining the cherished views of a whole family, who have been devoted to them for perhaps fifty years:—these are some of the reasons why I resume in the pages of

the HOPE the subject of Creation, and I ask the candid and prayerful attention of the readers, new and old, to the arguments I may advance.

No. 2.

THE first utterance of the purpose of God occurs in Gen. i. 26: "Let us make man in our image, after our likeness." I need not at this point dwell on the fact of the consultation here reported; the thing proposed is what we wish to understand.

"Our image," that is, our form, our configuration, our organism. A model made of wood, or other material, may be the exact image, form, or representation of the original, of which it is a pattern, but it cannot be its exact likeness unless it possesses the nature of the original. Say for instance that a potter wishes to reproduce the exact counterpart of some vessel. He may mould it in the very same pattern the original was moulded in, and thus give it the exact and perfect form of the original. And when he has thus finished his constructive work, we may truly say, he has made it in "the image," the perfect image of the original, and his work is accomplished, and is "very good," just as God pronounced everything that he had made "very good." As verse 27 says, "He created man in his own *image*, in the *image* of God created he him, male and female created he them." That is, he did for them just what the potter did for his vessel, he gave it the exact form of the original, but notwithstanding the perfection of form, the vessel does not yet possess the likeness of the original. It is true, that it is the exact likeness of the original when the original was in that stage, and on that plane of its existence, —moulded clay—but after it had been perfectly dried, it was then fired, and by this process, its very nature was changed, it was no longer clay, but earthenware or crockery. It is the furnace, the fire, the heat, that changes the nature of the vessel; even as it is the trial of a man's faith that produces Godliness, or rather God-likeness.

The potter produced, made, the vessel "very good," finished it. His mechanical and artistic skill had consummated the work, and produced a finished vessel, and his work was done. It must pass into other hands, and be subjected to other forces, by which its nature is changed, as well as the plane of its existence. Thus we see that mere form, image, does not include and cover likeness.

God finished man so far as the first plane of his existence admitted. All that was possible on that plane was accomplished. Every attribute and capacity that plane would admit was given to him, and as a finished work he was "very good," that is, on the natural or animal plane; and that there are two planes on which man is to be developed and completed, the apostle teaches when he says, "Howbeit, that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." For the apostle had already said, that which is earthy, that which is natural, namely, the visible organism, the body, is sown simply as a seed germ, a mere natural body; but it is raised a spiritual body. "There is a natural body and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit." Thus all God's works in their essential attributes possess a dual character. Even the term Adam includes both male and female, as the Lord said, "Let us make man," and "Let THEM have dominion."

Man in his organism is a perfect duality. Every organ is made up of pairs. Creation has two heads, and two planes on which it is being developed, and while the New Testament recognizes the separateness and distinctness of the natural plane as standing first and by itself and complete in its own provisions, it also recognizes the spiritual as equally distinct. Thus, the first Adam was made a living soul, while the second Adam was made a quickening Spirit. They constitute the two sources of life, the natural and the spiritual. And yet while the natural is given all the individuality of a separate and distinct existence, and is recognized as a perfect existence on its own plane, we are taught that it shall be swallowed up by the spiritual, shall be transformed into the spiritual. So that while it is true that, "That which is born of the flesh is flesh," it is also true that it "must be born again." It shall have a second birth in order to reach God likeness. Thus creation has two planes, two heads, two births, indeed two creations, that is, two distinct phases of creation.

God-likeness can only be developed in man, as the process of creation from the natural to the spiritual proceeds, even as "the Christ is formed in them, the hope of glory." It was only as God was embodied and manifested in "Jesus the Christ," that the Father's perfect likeness was manifested and seen in humani

ty. In him the finished man was seen, as the first of "the firstfruits," the PATTERN MAN—the sample of finished creation. Hence, when the apostle inquires, "What is man, that thou art mindful of him?" he gives the prophetic, or purposed answer, thus, "Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thine hands; thou hast put all things under his feet. For in that he put all things in subjection under him, he left nothing that is not put under him. But now (at the present time) we see not yet all things put under him." Then what do we see, Paul? Why, "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." That is, that he should be manifested as the second Adam, or head and embodiment of the race, their perfect representative in every phase of their existence, that by the favor of God, that is, as the embodiment of God as well as the race, he might in his death, taste death for every man. When I say he was the embodiment of God, I mean, that "all the fulness of the Godhead" dwelt bodily in him, and thus as man he was perfected, finished in the likeness of God. Hence, when we thus see him, as the head of the finished race, we see man, the race, and whatever of glory and honor belongs to him, belongs to the race. He represented the race's inheritance in the likeness of God. So when we see Jesus as the brightness of the Father's glory and the express image of his person, we see man in the perfect image and likeness of God,—man as God *purposed* to make him, and what every individual of the race will be when he has passed through the second phase and process of creation.

If we should persist in saying, that man was finished, both in the image and likeness of God, then we should have subverted God's purpose, when he drove man from the garden of Eden, and set cherubim to guard the way of the tree of life, "Lest he put forth his hand and eat and live forever." For when man possesses the likeness of God, he possesses God's nature, Spirit, incorruptibility, immortality, the ultimatum of creation.

AMELIA C. H. VA. G. B. STACY.

NOTES ON SUNDAY-SCHOOL LESSONS.

John's Birth Foretold—Luke i. 5-17.

(Lesson for Jan. 5.)

THE lessons for this year are concerning Luke's Gospel, the fullest, clearest, and most beautifully written record of Christ's earthly life. Matthew wrote for the Jews; John for the church; and Luke, a cultured Greek, for the world. He traces Christ's lineage back, not to Abraham merely, but to "Adam, which was the son of God," thus making Jesus a brother not only of one nation, but of humanity, God's offspring.

Herod the Great, himself a subject of the Roman Empire, was Judea's first foreign ruler. It was a time of general peace, the world's halcyon time for the birth of Bethlehem's babe.

It was Zacharias' week of service in the temple. He was of the course of Abijah, or the eighth course.—1. Chron. xxiv. 10. His wife, Elisabeth,—named from Aaron's wife Elishaba, "God is my oath,"—was also of the house of Aaron. They were righteous, even in a time of general corruption and degeneracy,—an aged, childless couple, faithfully serving God.

On this memorable day of his life, it was Zacharias' work, apportioned by lot, to enter the holy place and burn incense on the altar before the veil, a privilege which, as there were said to be 20,000 priests in the days of Christ, could scarcely come to the same priest twice.

While the prayers of priest and people were ascending, the answer comes. An angel, Gabriel, appeared to him. And fear fell upon him. How often are men awed at the answer of their prayers! "Fear not," the angel said, "thy prayer is heard, and thy wife shall bear thee a son." "He shall be great in the sight of the Lord." Afterwards the Lord pronounced him unexcelled in greatness by them born of women.

"And he shall go before Him in the spirit and power of Elias," or Elijah. Mal. iv. 5 foretells the coming of Elijah before the great and dreadful day of the Lord. And that day followed, in type, on the earthly plane, the work of John. The way was prepared, the nation was awakened, the Lord came to his temple to purge and purify, and the whole nation was subjected to the age-lasting fire which has consumed their dross.

The Blessed Mother.—Luke i. 46-55.

(Lesson for Jan. 12.)

ELISABETH, John's mother, was aged and barren, a childless wife for many years. Mary, her cousin, was young, in the dewy freshness of awakening womanhood, her mind and heart stored with God's Holy Word, and her character probably as nearly stainless as mortals may be. She was probably an orphan, and may have found in her cousin Elisabeth the sympathy and counsel which would go far toward filling a mother's place. At all events they two had been singled out by the mighty hand of God to receive high honors. They were naturally drawn to each other by a strong and peculiar tie.

In accepting the high destiny to which heaven had consigned Mary, and yielding her body in its functions of motherhood to her Maker, the Jewish maiden must necessarily face the scorn and contumely of this evil-thinking world. She must become dead to its sneers, and deaf to its gossip, and indifferent to its malice and cruel suspicions. Even now there are not lacking those who cast reproach upon her fair fame. But these things seem to have had no weight in the maiden's mind. Probably they were not thought of, were held unworthy to be named with the joy and glory that was to be her lot. She accepted joyfully God's will concerning her, saying, "Be it unto me according to thy word." And God crowned motherhood in her.

There is an ascending scale of life in the development of creation and redemption. God made man out of the dust of the earth,—the raw material. He made woman from man, "bone of his bone and flesh of his flesh." And as her origin is higher, so she is acknowledged to be cast in a finer mold, to be more beautiful in body, more refined in heart and mind. Much of this refinement she owes to the very things against which she is apt to rebel; those sufferings which purify away, as is the mission of suffering, the grosser elements of character.

Christ, the link that joins heaven to earth, was "made of a woman;" and in him we reach the highest type of humanity. Is it well worth all the sufferings of womankind, to have the honor, which can never be taken from her, of being the mother of Christ? What mother cannot enter into the feelings of this Jewish maiden, when she had said, "Behold the handmaid of the Lord; be it unto me according to thy word;" and when the angel had left her, and she pours out her soul in these words of song? A wonderful distinction had been accorded her. "From henceforth," she says, "all generations shall call me blessed,"—a prediction which has been most literally fulfilled.

"And Mary arose in those days, and went into the hill country with haste,"—a journey of perhaps seventy miles,—"and entered into the house of Zacharias, and saluted Elisabeth." In all the world there was but one woman who could believe in, understand and sympathize with her joy. And she must have human sympathy. Even her betrothed husband was mindful to put her away in disgrace, till assured by the angel of her purity. So she came and abode with Elisabeth three months.

And Mary said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden." Poor, and obscure, and of humble parentage, yet the Lord had remembered her. God hath respect unto the lowly. It was fitting that he who was meek and lowly in heart, should be born of this meek, pure-hearted maiden.

"For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation." Her own experience was a striking illustration of that gracious principle. Many, many generations had passed since the promise which was to be fulfilled in her, had been made to her father David, Israel's shepherd king. The iniquities of the fathers are visited upon the children to the third and fourth generation, and then the germs of evil, having no lasting vitality in themselves, die out, while his blessings descend to a thousand generations.

"He hath filled the hungry with good things." Blessed indeed are the hungry when the feast is spread. Then it is that the full, the rich, turn away empty. The blessing is not for them.

Song of Zacharias.—Luke I. 67-80.

(Lesson for Jan. 19.)

WHEN Gabriel foretold John's birth, Zacharias had asked for a sign, that he might the more easily believe the good news, which from a natural standpoint seemed so unlikely. The sign was given with a rebuke in it for his unbelief. He should be dumb until the child was born. Enforced silence when his heart was bursting with wonder, joy and praise, was a discipline which rendered him keenly alive to the true value and use of speech. A mute by long and careful training had been taught to use her vocal organs to articulate words. Were the first syllables that fell from her lips words of gossip, light and foolish jesting and mirth? Oh how empty and worthless were such words to express the fullness of her heart! On her knees before her Maker, she lifted up her voice in a song of thanksgiving and praise. Doubtless during those months of silence, the priest realized as never before how trivial his speech had hitherto been! How lightly he had perverted and misused that wondrous gift! "My lips shall praise thee," said the Psalmist; but oh, too seldom does God hear the voices of his children in praise to him! It was worth the silence to have uttered the song of praise and prophecy that fell from the priest's opened lips,—words that shall endure forever, though all the other words of his life are forgotten. When the child was named—John, "God's grace or gift"—his mouth was opened immediately, and his tongue loosed, and he spake and praised God.

"Blessed be the Lord God of Israel, for he hath visited and redeemed his people." Who are God's people? The redeemed ones? But here are those who were his before they were redeemed. He redeemed them because they were his. Much turns on the answer to this question. All will admit that God's people are to be saved, but who are they? "We are the people," said the Jews, says the Catholic church, say the various sects of Protestantism. The Word says, "The earth is the Lord's and the fulness thereof, the world and they that dwell therein;" and "All the ends of the earth shall see the salvation of our God."

"And he hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets which have been since the world began, that we should be saved from our enemies, and from the hand of all that hate us." Who are man's enemies? These words doubtless had a very personal and definite meaning to Zacharias, but he spake wiser than he knew, being filled with the Holy Ghost. Man's enemies are God's enemies—sin in all its phases. "Thou shalt call his name Jesus, for he shall save his people from their sins."

"And thou, child"—may we not here imagine the priest, now for the first time tasteing the hallowed cup of a father's love, turning his glance in mingled tenderness and awe upon the helpless infant in his arms, before whom lay such a strange and eventful future? "And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins." The mission of John, its fruits in the awakening and repentance and baptism of so many of that nation, giving them the knowledge of salvation by the remission of their sins, may have a peculiar significance. We read of a time when the sins of them who have repented and been converted shall be blotted out, when the times of refreshing shall come from the presence of the Lord.—Acts iii. 19. May not this "blotting out" be the cleansing of the sanctuary due after 2300 days?—Dan. viii. 14. And may it not be prefigured by the cleansing and preparation of John's mission, when their sins were remitted in type?

"Through the tender mercy of our God; whereby the dayspring from on high hath visited us." "The dayspring from on high!" The fountain of day! The source of light and peace and life! "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

"And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel," there learning lessons of heavenly wisdom, with God and nature for his teachers. L. A. A.,

EXTRACTS FROM LETTERS.

ENCLOSED you will find a dollar, with which I desire to subscribe for THE WORLD'S HOPE for 1890. I like the paper because it is dictated by love, and because it is liberal in its teachings, and patient and forbearing with those who have not as yet come into the light that makes us free. I am a member of the Congregational Church—have from my earliest remembrance been brought up strictly under its teachings. I dearly love my church, and I expect to spend and be spent in its service; but had I not been brought into a broader view of God's universal love for the human race—that he will save those whom he has given me, here or hereafter, although they may be very far from the kingdom—I should have lost all faith in his goodness and love. *Now* I can leave the result with Him in whom I have perfect trust. Sometime, somewhere, my prayers will be answered. Unanswered yet? Faith cannot be unanswered. Her feet are firmly planted on a rock; amid the wildest storms she stands undaunted; and quails not before the loudest thunder-shock. She knows Omnipotence has heard her prayer, and cries, "It shall be done," sometime, somewhere.

AUGUSTA, ME. MRS. E. H.

I WOULD drop you a few lines by way of remembrance. I am somewhat crippled, but able to get about. I hope this will find you well.

I derive great pleasure from the visits of the HOPE. I wish it would come weekly and be twice as large. I am sixty-five years old, and have never read anything else that pleases me as well as the HOPE. It shows what a good God will do for poor suffering humanity. Instead of letting the devil have a large share of them, He has use for all Himself. Bless his holy name!

I thank God that my wife has come to see the beauty of the larger hope, but I have not been able to convince many in this country. They seem to think the old rut is best.

I enclose two dollars, one for my own subscription for 1890, and the other to help you in sending the HOPE to those not able to pay.

COLCHESTER, ILL. B. N. H.

I ENCLOSE a dollar to renew my subscription for the HOPE. I very much like the tone of its contents. It has the right ring. I hope God may continue to use you to give the light to those that sit in darkness.

BRAVO, MICH. T. H.

THROUGH my negligence in renewing my subscription, I find a cross on my last HOPE. I will try to not have it occur again. The HOPE is of great value to me. The notes on our Sunday School lessons are a great help in studying the same. Enclosed find two dollars, one for the Hope, thirty cents for the book, MOSES AND CHRIST, which I got from you some time ago, the small balance for your own use. My prayer is that you may long be spared to send out the good news of great joy which shall be to all people. S. S.

BERVILLE, MICH.

I AM aware that I am late in renewing, but it is the best I could do, as we live twenty miles from a Money Order office. I lend my papers. My books here and in E. are doing some work. I want the HOPE as long as I can read. I send you the two following names, as new subscribers. Find enclosed a Postal Order, for these, my own, and for Vol. 7. bound. I hope to send more names soon. I cannot express the joy I have in searching after these truths. Like the Eunuch I needed some one to guide me, and I never found the needed help, until DAY DAWN and HOPE came to me. L. G.

ONTARIO, WASH.

ENCLOSED please find $2.60—one dollar to pay my subscription for the HOPE another year, one dollar to pay for some brother or sister who is not able to pay their subscription, and sixty cents for two copies of MOSES AND CHRIST to be sent to my address.

Dear Brethren and Sisters of the larger hope, I send you greeting at the close of this year, which has been a very disastrous one in the way of crops in this community, especially cotton crops. I did not make one bale to thirty acres, and consequently am short of money. But, notwithstanding, the good Father has greatly blessed me, and I am enabled to pay my debts and still am surrounded with many good things.

Bless his holy name for his mercies! Now also I would ask to be remembered at a throne of grace in your prayers, that as I advance in age, and my earthly tabernacle decays, my inner man may be renewed and grow stronger in hope of immortal glory, so that in my walk and conversation I may glorify God, and honor that worthy name that is above every name. Dear Bro. Paton, I also ask to be remembered by you; and again I thank you for sending me the HOPE which has been so much comfort to me. May the good Father bless and sustain you ever. J. G. D.

CASON, TEX.

I AM SORRY that I allowed the cross to appear on my last paper. I have been very busy this fall and winter so far, but not so much taken up with the things of this present world that I have not time to read your valuable and instructive publication. I could wish that the readers of the HOPE had more that could be laid upon the altar for sacrifice that the glorious plan of the ages could be more fully known. There are hundreds that need to be held up. Let us all try to do more. The end in view commands our present time and attention and zeal, and earnest and devoted and loving loyalty that will in some measure make manifest to the world that we are sons and daughters of the Lord God Almighty, and that we desire to see the erring ones fall into line.

I meet many with whom I talk about the present and future salvation, and the loving Saviour who is the way to the Father, who stands with outstretched arms until the last lost one is within his kind embrace. But with many it seems hard to make the sacrifice, that of having the dear Lord for a teacher and companion. It means to love him and keep his commands. They are not hard to obey.

Yes, I often think and feel that as we are heirs with Christ to share with him in that inheritance which the kind Father has given him, and expect to see him as he is, would it not be well to try to have more of his society? Just now while we are waiting for the bride to make herself ready, let us take him for our every-day companion, in our business, in the office, at our trade, on the farm, at our labors, wherever we may be or go; and let us be exceedingly careful to do nothing that we would not have him superintend, and be sure and not go anywhere that it would not be pleasant for us to take him for our guide and counsellor. We will find him a trusty friend. May we all strive to keep close to the loving Jesus, and be more familiar with him. Then, as the apostle Paul told his brethren, it will apply to us: Christ will be formed within us, the hope of glory.

Please find two dollars enclosed, one to renew our subscription, the other for a copy of DAY DAWN. W. C. S.

DETROIT, MICH.

I HAVE delayed my renewal hoping to send more subscribers, but think I shall be disappointed. People are afraid of the tendency. It is contrary to other teachings, and consequently must be wrong. But I hope light and truth will in due time remove prejudices which prevent full enjoyment of the promises of the gospel.

My husband was a reader of your paper and books, and enjoyed them very much. One year ago he fell asleep in the confident expectation that in the Lord's good time he should join in praise around the throne with all of Adam's race, when all shall be brought to the knowledge of God and will shout the praises of a crucified Redeemer. But while we rejoice in these truly grand and glorious themes, that God is love; and his mercy endureth forever; that Christ died for all; that he will subject all things unto himself, we should not overlook the means used to accomplish this end. Remember He chasteneth every son whom He receiveth. The furnace of affliction, tribulation and anguish are promised to the evil doer, and Christ shall sit as a purifier of silver. The precious metal will be purified, while the dross (sin) will be destroyed. With this view the heart glows with gratitude, greater, it would seem, than can be enjoyed by those who believe that very few will ever find the gate or the way, but that the large majority will be doomed to endless perdition. Reading the HOPE together with the revised version of the New Testament, has been a great comfort to me in my loneliness. Find money enclosed for renewal of subscription.

PALMYRA, O. E. G.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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GOD'S TREASURE HOUSE.

"Then said He unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man which is an householder, which bringeth forth out of his treasure things new and old."—Matt. xiii. 52.

THERE is a principle involved in this utterance of Christ to his disciples, and that is, that the treasures of truth are inexhaustible, and that there should be no limit to the degree of advancement. Any other view of these words necessitates the idea that they are not always applicable. If at any time a limit should be found, then the words would not be true of *every* scribe, *every* writer, *every* expounder; but the idea brought to view is that at all times, under all circumstances, the Word of the Lord is an inexhaustible fountain; that there will always be room for the development of something new out of the Word of God.

Yet while this principle of growth, or progress is here suggested, it suggests another thought, which is, that true growth recognizes fundamental principles that are unchangeable. These are the old things. The old things are fundamental. You never can grow without retaining something old. You never can grow without gaining something new. To discard the old is a good deal like discarding our own identity; and to say that we have learned it all, is to say that we are infinite in knowledge, which really dethrones God, and is absurd. Every intelligent man will admit that we must, in order to grow, retain something fundamental, and add to it something new.

A great deal might be said on this subject from a Bible standpoint. We shall only refer to a few ideas in harmony with this thought of the necessity of growth. In Prov. iv. 18, we read, "The path of the just is as a shining light, that shineth more and more unto the perfect day." Here is the idea of an ever-increasing light, a growth, an enlargement, a development of the truth. It shines more and more, brighter and brighter, greater and grander. No person can stop learning at any time in his experience, without violating the principle involved in this statement of the Word. There is no such thing as knowing it all. None of us dare affirm that there is nothing more for us to learn. Yet one of the greatest difficulties is that of acting, and treating the subject of religion, as if there were nothing more to be learned. Scientists, philosophers, astronomers, and all thinkers on these various lines, will admit that there is something more for them to learn. They do not drive stakes and say, "Thus far and no farther." They do not pretend to say that they have learned all there is to be learned.

It is a fact that every discovery sheds light upon former ideas and modifies them. And while in the main they have the fundamental principles right, they have added new thoughts and ideas to the old, and the light has so modified the old that they sometimes appear new. The philosophers of the world walk according to this rule. They bring out of the treasure house of nature things

new as well as old. So they keep learning, and advancing in the great field of thought and experiment; increasing in stature mentally, becoming giants in the discovery and application of truth.

But in the churches the danger is of acting as if there were nothing more to learn, nothing more to be discovered;—as if they had learned it all. We do not wish to be unfair to anybody. Does anyone think it is not the great danger to the churches, sitting down and claiming that they have the whole truth,—at least all that is necessary? If not, why is it that those who are inclined to go out of the rut, and leave the limits of the old creeds, are treated as if they were dangerous characters, and even cast out of the synagogues? Is not this an evidence that the churches are claiming that in their creed lies all the necessary truth? How can anyone look at it in any other light?

And no sect has ever been able to formulate a creed that will stand the test of all the ages, unmodified. They never have done it, and they never will do it. So long as men are in the flesh, they must grow until they reach the perfect day, else the statement that the path is an increasing light, would be untrue. How could men, centuries ago, formulate a creed, and put a fence about it, and claim that they had the whole truth, and yet keep in harmony with this idea of growth, of developing things new as well as old? All Christians must do one of two things, either cease to learn, or go in advance of their creeds. They must step beyond the bounds.

We are not at all inclined to discard what may be considered the fundamental principle of the gospel, as held and taught by the churches, according to the Christian system of faith in the Lord Jesus Christ as the divine Son, the human manifestation of God. That is an essential characteristic of the faith of all Christians. There is no doubt of that. It is a principle that need never be set aside. It is old and fundamental. It is one upon which the whole Christian structure is built. We do not propose that men should grow in any such sense as to discard the foundation. That would not be growth. In order to grow, a tree must retain its identity, the elements that are always in it; or else it loses itself. So a man retains the individuality he had when a babe. He has added, but he has retained, as well. He has the fundamental structure, the general characteristics, the very elements which are the basis of growth. He has grown in size and capacity.

So it is with the child of God. In order to grow, he has to keep the fundamental elements of character, and advance. The idea the apostle gives us is that of building on a foundation. He says, "Other foundation can no man lay, than that is laid, which is Jesus Christ." That is the foundation for all Christian faith. To discard that, is to become unchristian in faith. You cannot grow in the things pertaining to that foundation, without retaining connection with that foundation. He says we are not to discard the first principles of the doctrine of Christ, such as faith, repentance, baptism, and the other elements connected with the primary condition of the Christian life. He does not say we are to give them up, but to leave them and go on. How can we leave them without discarding them? A mason, building on a certain foundation, leaves the foundation. He does not go off on to something else. He does not leave the rock and build on the sand. But, retaining his foundation, he builds on it. He stands on the old truth, the well-tried foundation that is chosen of God and precious. Then he is to advance, to build with gold, silver, and precious stones; and his work will be rewarded. If he builds with poor material, his works will be burned, but he himself will be saved, yet so as by fire.—1. Cor. iii. 11–16.

The same idea is brought to view in Heb. v. 11, where it is declared that milk is for babes. It contains all the elements that pertain to life, and all that is needed for a babe. And it would be better for the children, if the parents did not mix soothing syrups with it, and thus make so many drunkards.

But there is to be a growth from this primary diet. He says, "Whereas for the time ye ought to be teachers, ye have need that one teach you again what be the first principles of the oracles of God." That is largely the condition of the churches to-day. They are standing still. They cluster around

a center and there they stay. They leave no room for advancement and growth only within the narrow creeds. We do not discard their fundamental principles. All that we urge, is the necessity of going on.

The difference between the experience and development of those thus limited, and others who have moved on and grown, may be illustrated in a very simple way. Several years ago, about the time I was beginning to get a larger glimpse of the great plan of God, the plan of the ages in its progressive development and wonderful application to the children of men, I attended one of the large campmeetings held annually in Springfield, Mass. One day, between meetings, I was walking about, and came to a little group of men, standing talking together, and, as I was acquainted with some of them, I joined the group. One of them was a minister who was just emerging out of the old shallows of a limited gospel, and was beginning to see that instead of its being God's purpose to destroy the great mass of his children and save only a few, the purpose of the ages is to enlarge and develop, going higher and higher, wider and wider, and reaching down deeper and deeper, taking men up out of the depths of sin and degradation and woe, and bringing them into his own glory in due time. The man was just beginning to get a glimpse of this "larger hope," as we sometimes call it. Another man, who had been a minister a long time, and had seen these things in advance, was rejoicing that the brother was getting his eyes opened. He said, "I am going to illustrate what seems to be your case. It makes me think of a little mouse that had been born inside of a peck measure. There were many little things in that peck measure among which he moved about and seemed to be satisfied. He seemed to think that was the whole world. He did not dream that there was anything outside of that peck measure. By and by he became ambitious, and began to examine and see what the limits were by which he was surrounded. He climbed up, and with his front feet on the edge of the measure, looked around. He drew a long breath and said, 'What a big world I am in!'"

I could not help thinking that there was considerable force in the illustration. It has been true in my own experience. I remember the time when I was surrounded by a limited religious faith. I felt that it was the whole world of God's truth. By and by I got a glimpse of a greater purpose, or a larger view of God and his plan; the plan of the ages of which Christ is the great Rock; and the impression came to me as expressed in the story, "What a big world I am in!" We are in a larger world, not merely by mathematical measurement, but in another sense, than most people are in the habit of thinking. The plan of God has a wider scope. We may have a more glorious and comprehensive thought of God, as the Father, the infinite, loving, unchangeable Father, manifesting himself through the humanity of Christ, reaching out through that humanity to men and women in all the ages of which he is the Rock; reaching back and forward, down and up, comprehending the whole universe, and in due time bringing them forward into the glory of God.

We do not know where to put the limit. We do not dare attempt to limit in any direction. When we do, we get entirely out of harmony with the principle of growth and development. The Lord gives us plenty of room for the development of thought in this grand plan of the ages, in religious matters, as well as in science. Take the growth of thought and methods of this century. Wonderful changes have been wrought in all the branches of science and in mechanics. Think of the steamboat, the railroad, the telegraph, the telephone, the increase of light, from the taper up through the various steps and degrees,—the oil lamp, the fluid lamp, gas, which can be bottled up and used in our villages. How all these things have been discovered just when they were needed! And then, the last, the electric light! Think of it! When this subject has been before the mind, the impression has come that in this latest discovery for man's convenience, we have struck the infinite. It is inexhaustible. After it has been used once, it can be used again. It is like the universe itself. It is infinite.

Shall we think that all these discoveries, this advancement and growth, have come

along on the line of mere physical things? You may set it down as a principle that will stand examination, that wherever there is a physical advancement of any kind, there is a spiritual force behind to produce it; for mere material things do not move of themselves. There is need, and power to impress the sense of need, and power of discovery. All these things pertain to the earth, and they are really making what we might call a new earth. When this subject of the new earth is spoken of, there is also brought to view a new heaven. The heaven is first. "In the beginning God created"—not the earth and the heaven, but—"the heaven and the earth." That was the order of development in the physical, and the same thing is true in the spiritual development of the race, in the new heaven and new earth. There is an invisible, spiritual force determining these things in their earthly manifestation.

And so the work goes on, and who shall stop it? Who shall dare say, "Thus far and no farther?" And who will say it of the Word, and not allow it of other things? We may rest assured that God's Word is progressive; that it is a fountain, or a treasure-house, that can never be exhausted. One of the strongest and best evidences that the Bible is God's Word, is the fact that from within it comes forth a grand and glorious and continuous stream, a deeper and still deeper phase of truth. You cannot say this of any ordinary mental development, of any book that men write in the ordinary way. The Word of God is a manifestation of himself. It is always opening. It is like the strata of the earth. It is like the formation of the heavens, reaching lower and higher, all-comprehensive, anticipating all possible necessities in the development of man.

This is in harmony with the text, that every scribe that is instructed in the kingdom of God is like a householder, who brings forth out of his treasure things new and old. The old and new are ever related and ever harmonious.

There is one specific application of this great principle of growth which we would emphasize. We refer to the Bible plan of the ages. All Christians agree on certain fundamental principles with reference to this age, which we claim is here closing and another one beginning;—for there is a lapping here as when it changes from winter to spring. There is a period when it is neither winter nor spring, but between the two. The same is true of day and night. God's order is the night first, and the day afterwards. Let us thank God for that. It is not light and then darkness, but darkness and then light. It is not life and then death, but death and then life. It is not righteousness and then sin, but sin and then righteousness. God's progress is from the lower to the higher. The assurance is given us beyond all question that the progress is onward and upward, all down through the ages, that progressive light which is to shine more and more unto the perfect day.

All Christians are agreed that it is important, here and now, to become Christians; to listen to and obey the Word of God; to hear and accept the invitations of the gospel. Some one says, Why not always just stick to that and urge it, and leave the rest out? We could not, and be true to conviction. We would be where others are, and we do not wish to be there. There is an impulse in the mind that is not satisfied in walking the old beaten track. God has caused the heart to have an ambition to see and know something beyond that limit. "That is your fault," some one says. We had rather be blamed for moving, than for standing still. Better be blamed for making an effort to learn than be censured for not trying. Better to wear out than to rust out. This spirit should inspire every mind to move and learn, and not to be satisfied with moving in a circle. Let us learn larger and better views of the great workings of God.

Do we discard the fundamental principle of the present life, the present Christianity? Do we make less of the importance of a present faith in the Lord Jesus Christ, the Saviour of the world? Not at all. Do we belittle the importance of repentance from dead works, of yielding the heart and soul and life in filial obedience to the principles of love and truth? Not at all. It is just as important with our view of the case as with any other, that all should walk up to the best light they have, and do the very best they can, and be obedient to the law of con-

science, as well as the law behind conscience, the law of God. It is important, if you have not taken the first step toward a Christian life, which you are conscious you ought to take, that you should not postpone it. Others may urge the danger of endless damnation. But, with our view, all who do not accept Christ are damned now. If it will ever be a good thing to be a Christian, it is good now. If it is not worth while to be a Christian now, it never will be. Some may ask, Can we not be saved without being Christians? What is it to be saved? Christianity is an embodiment of the principles of godliness. Can any be saved without being godly? Can a man be warm while he remains cold? Can a man remain in the dark and yet walk in the light? Certainly not. Then no more can anybody be saved without becoming godly. That is what salvation is. It does not mean going to heaven when we die. We never will reach heaven until heaven reaches us. We never will reach the heavenly condition until we are in the condition of heaven. We must be made, developed, formed, in the image of God, in the character of his sons and daughters, before we can claim salvation in fact.

If it will ever, in all the ages to come, be worth while to be saved, it is worth while now. If any do not think so, it is because they do not know what it is to be saved. What is it to be saved, but to have the very best that is in us brought to the front and developed, to have all that is low and evil in us put down, and to become manifestations of our Father himself? Is not that worth while? Why then put it off? No person ever will put off the privilege of being saved, who realizes that it is worth anything to be saved. Those who put it off, do not know what it is, nor how to value it.

Even if we do claim that in the manifestation or development of the purpose of God in the ages to come, all men will sooner or later be brought into harmonious relation to himself, it is none the less important for us who have the light, to come into that relation now. It is a glorious privilege placed before us, that we should be a kind of first-fruits of God's creatures, fully conscious of our power and relationship to the world of mankind.

This is the thought. We would not by any manner of means belittle the importance of present salvation. We wish rather to emphasize its importance. With our view there is a greater, a more noble reason for being a Christian now, than with the other view. What is the motive with the other view? It is the idea of getting to heaven, to be happy, to be saved from hell, to enjoy ourselves, whatever becomes of the rest. This seems selfish to the core, to the very root of the matter. It is the most sublime selfishness, if selfishness can be sublime. We do not believe in it. With our view, we are going to have all the others claim, and what we wish to emphasize, is, that we are going to have a good deal more than that. Is that still more selfish? No, for the *more* that we are going to have is the power to help somebody else. We are going to have a share in the glory of Christ. The Word plainly tells us that "for the joy that was set before him, he endured the cross, despising the shame." And what was that joy? What is the glory of Christ? Is it the mere thought of his personal exaltation? Oh no; it is the thought that, being exalted, he has power to help, power to reach down, to reach out, and bring within his loving, saving grasp, the world of men.

Do you know that every promise made to the Lord Jesus Christ as an overcomer, is made in the Bible to every other overcomer? Find us a single promise of power, dignity, kingship, priesthood, or anything else, that is made to the Lord Jesus by the Father, and we will find another promise of a similar character made to every overcomer. Oh, that glorious unity that exists between Christ as a Head, and every member of his body! There is a glorious fact here, though commonly overlooked and unknown by the host of Christian teachers and people. We do not seek to belittle what they have, but we do say, Let us have the other view revealed in the Word, and we will have taken a step in advance.

When we reach the glory of heaven, it will manifest itself in the power and disposition to stoop down, and reach out, as priests, toward the needy, the sinful, the downtrodden, the helpless, the depraved and lost, and

bring them up. Oh! is not this a hope that is stripped of selfishness, and big with benevolence? God grant that we may be enabled to drink into the spirit of it; and in addition to the hope of glory that is presented from the pulpits, we may have this other, that above and beyond the idea of personal salvation, there will be the hope of helping to save somebody else. Then we may give up the idea so constantly presented of trying to save our soul, for the better thought of trying to have somebody else saved. Christian people need not be constantly anxious about the matter of personal salvation. They may stop trying to get to heaven, and engage themselves in trying to help somebody else there, and they will have heaven enough.

We are not in sympathy with the idea that the most important thing in life is to save our precious selves. The spirit of Christ is needed, not merely to save our souls, but to awaken in us the disposition to reach out and save others, and make them happy; to seek to bring the good things of life within the reach of others. If we seek for happiness, like a shy maiden, she will evade us and keep out of our way. If we seek to make others happy, happiness will come and twine her arms around us and make us blessed indeed. "It is more blessed to give, than to receive." Then may the good Spirit itself take us out of the idea of merely getting to heaven, and implant within our hearts that loving desire which possessed the heart of Christ, and caused him to lay down his life in order that he might be the means of raising up mankind; and so may we indeed enter into the joy of our Lord.

EVERY man's life, practically speaking, is shaped by his love. If it is a downward, earthly love, then his actions will be tinged by it, all his life will be as his reigning love. This love, you perceive, is not a mere sentiment, or casual emotion, but is the man's settled affinity. It is that which is to his character what the magnetic force is to the needle, the power that adjusts all his aims and works, and practically determines the man. It only must be a downward love, or an upward love; for being the last love and deepest of the man, there cannot be two last and deepest, it must be one or the other. And then, as this love changes, it works a general revolution of the man.—*Bushnell.*

GOD'S PURPOSE IN CREATION.—NO. 3.

WE have shown that God has provided two planes on which to accomplish creation. The natural is first. And so far as man on that plane is concerned, He finished His work, namely, He created him in His own image. This he testifies in Gen. i. 27. Nowhere in the Bible is it testified that God created man in, or after his likeness, except Jesus the Christ, who, it is testified, revealed and manifested Godlikeness. For God manifested himself in him, even as it is written, "All the fullness of the Godhead dwelleth bodily in him." Hence, he was "the brightness of the Father's glory, and the express image of his person."

In him "*We see*" what Godlikeness means. He constitutes the sample, or pattern, God has given us of consummated manhood. The natural plane is assigned us as the pathway to the spiritual; hence, Jesus, our pattern, travelled the natural plane, passed through every experience possible on that plane but sin. He did this as *the way of life*. He showed us in his own life, "The Way," and led therein. He was perfect, as a natural man. He was born of the flesh, and therefore was flesh. He had laid aside the glory he had with the Father, the riches he possessed, and voluntarily placed himself fully, completely, perfectly, on the natural plane, that in his personal conflicts with the corrupting forces of a cursed earth, the debasing influences of a fallen nature, and the corrupting forces of association, he might lead the way to victory, by manifesting his loving trust in his heavenly Father at every step that he took, never seeking or claiming extra or special privileges, but always triumphing over every test of human confidence by his unwavering faith in his Father, God. Thus he showed us *the way of life*. As a flesh man he travelled with fidelity the path of faith, till he brought his flesh into perfect subjection to "the law of the spirit of life." He never yielded to the inclinations of the flesh. He sought no personal enjoyments. His life was dedicated to do the will of the Father, and from first to last, his motto was, "Not as I will, but as thou wilt." Thus at last, after having prayed that, if possible, his last

humiliation might be remitted, he added, "Not as I will, but as thou wilt." In him we have the living illumination of "the way of life."

We learn from the life of our Redeemer, that the flesh plane is essential as the channel for eradicating, destroying, crucifying, putting to death, *self*, that the individual may be swallowed up of God, or Life, that "God may be all in all." This lesson can be learned only on this plane. God's method of teaching it, is to suffer self to have every conceivable opportunity of development and gratification; to let self, in each individual, be satiated, that each may know, personally and practically, what fruits it legitimately yields, that at the proper time, or "due season," each individual may weigh accurately, and estimate correctly, the true value to themselves individually, of the fruits of their own selfishness; that they may, when that time arrives, be like Joseph's brethren, when he declared himself to them, overwhelmed in, and with love, and consequently the willing, and freely willing, servants of God: "His *willing* people in the day of his power."

God will have a willing people. He will have no other. He will have the heart, the soul, the mind, the strength. He will have nothing less. He will have every knee, every tongue, every heart; and only thus can he get them. Coercion, terror, dread, will never produce willing people, but personal experience will, and the fleshly plane alone can give that experience. The sensible world and the senses must exist; the senses must be educated and developed to their utmost capacity, and the material or visible world must furnish the utmost and most perfect gratification to every sense; and each individual must have the privilege and opportunity of gratifying to satiety his own capacities, that he may correctly estimate their true value, that his final decision may be correct, and on that decision he will act, and Jesus will obtain his victory, and "see of the travail of his life and be satisfied," by that decision.

This is God's method of creating a willing people. No other will, or can, reach it, or attain it. Divine wisdom characterizes it. The human will must be guaranteed its perfect freedom, and its freedom of action must lead each individual step by step unrestrainedly toward the final goal. Every step they take will always be their voluntary choice at the time, and according to their best judgment, and thus each and all doing the best in their own judgment for themselves, day by day, will finally reach the goal to which God is leading them.

I hope I have made manifest the necessity for the earthly plane. We must not overlook the fact that Father is creating a willing people, not slaves, servants, but loving children, possessing his own nature, attributes and character:—perfect beings:—"Be ye perfect, even as your Father in heaven is perfect." This is not the work of an artist or mechanic or any manipulator of visible substances and forms, but the work of the omnipotent God—the creation of intelligent beings, possessed of affections unlimited, who have been suffered to be alienated and estranged from their Maker, and to antagonize him to their utmost capacity. To make such, willing and loving people, without ever restraining their will, is the work of omnipotence. And this is the work of God.

The prodigal may carry everything his own way with a high head, so long as his resources last. He may take every pleasure, gratify every desire to satiety. But when at last he becomes dependent and feels the same kind of selfishness from others, that he himself measured to those dependent on him, he reaches the limits of personal endurance, comprehends the lessons of his life, and yields to paternal authority, and love.

G. B. Stacy.

Renewals and new subscriptions still come encouragingly. We hope to hear from all our readers soon. It seems best to avoid two extremes: one is, to cut off those who do not renew immediately; this seems severe: the other is to let it run all through the year without hearing from the readers. It seems as if all that want the Hope should be able to notify us before April 1. Let this apply to both paying subscribers and free readers. It is not that all must *pay* before that. But please let us know that you want it.—Ed.

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"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 60 cents a copy, or two for $1.00. Special rates to agents. It is considered a good book to put in the hands of new readers.

SECTARIANISM.

We have heard of Christian unity, but 'twas only idle talk;
People jostle 'gainst each other in all their daily walk,
Striving to find the narrow way each for himself must tread,
In passing through the country of the living to the dead.
When, o'er the heavenly battlements, the saints are looking down,
To see the sects still quarrelling, while striving for their crown,
Does a throb of gentle pity thrill their pure angelic hearts,
For the mortals who, in ignorance, so poorly act their parts?
Or do they *scorn* the workers who never strive to know
Of the harmony and purity the Christian life may show?
The Bible is the platform, and 'tis broad enough for all;
Why should they quarrel over creeds, who follow at one call?
After all this vain disputing, shall we meet in heaven at last?
Will He bring His weary children home, with all their trials past?
And, "Shall we know each other," with these earthly vestments gone?
With no bitter creeds and "isms" for our souls to harp upon?
Will there be the faintest likeness in the angels 'round the throne,
To the earthly Christian, who, through life, such bigotry has shown?
To the Christian who no credit gives for all the *moral* worth—
All the lovely acts of charity that blossom on the earth?
Who accord no good to anyone in thought or word, or deed,
If they, perchance, do not agree in discipline and creed.
There are many, so-called Christians who work with hand and heart
To build a mighty wall to keep themselves from all apart.
'Tis so high and close about them they ne'er see round at all,
And e'en their glimpse of heaven is so very, very small,
That they fancy there is only room for just themselves to stand
With "a crown upon their forehead and a harp within their hand."
How will it be in heaven, with our King upon his throne
Surrounded by the faithful ones that he can call his own?
Will the Presbyterian brethren find seats reserved up there?
The Episcopalians keep their forms of service and of prayer?
Will there be one aisle devoted to the Methodists, alone?
To some close-communion corner will the Baptist friends be shown?
Will the galleries be all reserved for Universalist flocks?
(That they need not by their presence ever grieve the "orthodox.")
Will the Catholics with crucifix and holy water, stand
Anywhere among the faithful who are placed at his right hand?
Will the poor benighted heathen who have never known their sin,
Find the doors all closed against them when they strive to enter in?
But why should we thus speculate on the heavenly mansions bright,
When the most that we on earth may know is that 'twill all be right.
And we think the blessed Master will not care for any creed
But only for our record of thought and word and deed.
There's a text within our Bibles something like this: "How sweet
And pleasant 'tis, for brethren in unity to meet."
And very many passages with Charity we find,
"It envieth not," "is not puffed up," suffereth and is kind.
And something like the golden rule the sixth of Luke supplies,
"As ye would men should do to you, do ye to them likewise."
But we cannot from its pages, any text like this recall,
If our brother is not of *our* faith, he has no faith at all.

MRS. L. E. CANNON.

NOTES ON SUNDAY-SCHOOL LESSONS.

Joy Over the Child Jesus.—Luke II. 8-20. (Lesson for Jan. 26.)

When was Christ born? Augustus Cæsar, Roman Emperor at the time of his birth, died A. D. 14. This is a well established, unquestioned date. In the fifteenth year of Tiberius Cæsar, his successor, John began preaching (Luke iii. 1) and shortly after—probably six months later—"Jesus himself began to be about thirty years of age."—Luke iii. 23. So it seems evident that some time in the year A. D. 29—probably in the autumn—Christ was thirty years old. The common date seems to have neither evidence nor advocates. The popular idea that Christ was born B. C. 5, rests upon the belief that Herod the Great died B. C. 5, in the year of an eclipse. The Bible itself, however, seems to settle the question in a very direct and incontrovertible manner.

It is a wonderful tribute to the Saviour's exaltation in the earth, that civilization in its commerce, its literature, its civil and social transactions, affixes to all its documents the name of Christ in the significant letters, "A. D." "The year of OUR LORD."

Christ was born before the enrollment which proclaimed every inhabitant of Judea a subject of Rome. The scepter, a symbol of authority and power, could not depart from Judah, until Shiloh came.—Gen. xlix. 10. Rome was staid from setting the seal of her conquest upon God's inheritance, until the birth of the Prince of peace.

Mary and Joseph journeyed from Nazareth, up among the hills some seventy miles north of Jerusalem, to their own city of David,—Bethlehem, "the House of Bread," whence indeed has come the bread of the world,—to be taxed, or enrolled for taxation. And there Mary brought forth her firstborn son and laid him in a manger. O, wonderful mystery of birth! Thrice wonderful mystery that Christ was born!

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night," in the same fields, perhaps, where David guarded his flock of old. There is a solemn charm in watching under the open sky at night, when field and forest and town have grown dim and shadowy; when the voices of life have become hushed in sleep; when the darkness reveals what the light has concealed, and the whole heavens become ablaze with starry glory! Those shepherds knew every phase of the night. They had hushed their hearts to listen while night unto night showed knowledge. But suddenly on the midnight sky dawned a new glory. A soft, mellow radiance transformed the night. It approached and came upon them. The glory of the Lord shone round about them, and they were sore afraid.

"Fear not," the time to fear is by.
"Fear not," the day of hope is nigh.
Good tidings of great joy I bring;
Fear not, but lift your hearts and sing.

The good tidings came first to the poor who were in the discharge of their duty. If the flocks had been left to themselves that night, if they had been tended by hirelings, the shepherds probably never would have known what glory had thus been lost to them.

"Joy to all people;" no limitations; no one left out! "Unto you is born a Saviour," and therefore unto all.

"And suddenly there was with the angel a multitude of the heavenly host praising God." Heaven overflowed with rapture, and the music of its joy burst the barrier that separated the lone, dark earth, and touched its sad vales and silent hill-tops with a reflex of song. "Glory to God in the highest." What can so glorify God as the salvation of men, the unfolding of his glorious love to them? "On earth peace, goodwill to men." What sweeter music ever woke the echoes here? Christ came to destroy the enmity, and make at-one the earth and heaven, so making peace.

The shepherds said, "Let us now go even unto Bethlehem." "Unto him shall be the gathering of the people." The first impulse of the heart, on hearing of the Saviour, is to seek and find him. "And they came with haste." They did not delay to inquire into the matter. They believed, and at once put their faith into action. They found the child and his mother, and returned, glorifying God.

Presented Before the Lord.—Luke ii. 25-35.
(Lesson for Feb. 2.)

MARY and Joseph tarried at Bethlehem until the child was forty days old. Forty is prominent among sacred numbers. There were three marked periods of forty days each in the life of Jesus; the first forty days of his earthly life, the first forty days of his life of service, after his baptism, when he was tempted in the wilderness for forty days, and the first forty days of his exaltation, after his resurrection and before his ascension. These all seem to be transitional periods, marking the dawn of new eras in the Saviour's life.

The firstborn were to be redeemed. They belonged to God. He had a peculiar claim on them. He had spared their lives with gracious deliverance when the firstborn of Egypt had perished. The tribe of Levi had been accepted instead of the firstborn, so the eldest son had always to be redeemed by an offering.—Num. iii. Jesus was Mary's firstborn, and was therefore brought before the Lord to the temple at Jerusalem, to be presented to the Lord as something that belonged to him, and then to be redeemed. Mary's offering for her purification was the offering allowed to the poor. A pair of turtle doves or two young pigeons were accepted from those who could not afford a lamb. —Lev. xii. 8.

"And behold there was a man in Jerusalem, whose name was Simeon, ["Listening"] and the same was just and devout, waiting for the consolation of Israel;"—waiting for the days when hypocrisy, and cant, and mere ceremonial religion should cease, when oppression and robbery and wrong should give place to righteousness and true holiness; waiting for God. "And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ." He stood a lonely sentinel on the walls of Zion, watching to catch the first beams of the coming day.

"And he came by the Spirit into the temple." The same Spirit that had promised him the blessed privilege of seeing the Lord, knew how to keep that promise, knew how to guide his steps at the right time to the right place.

"And when the parents brought in the child Jesus to do for him after the custom of the law, then he took him up in his arms, and blessed God, and said, "Lord, now lettest thou thy servant depart in peace according to thy word." His weary watch was over and his rest was at hand. How did Simeon recognize in that little babe the Lord's Christ? What was it in him that later in his life led the disciples so readily to accept him as the Messiah, so that, at a word from John, they left all and followed him? How easily convinced Zacchæus and the woman of Samaria were of the truth of his claims. People sometimes question of the recognition of friends in the future life, but there is a power of recognition inherent in spirit, apparently here illustrated, which may set our doubts at rest concerning that matter.

"Mine eyes have seen thy salvation, which thou hast prepared before the face of all people." Later, that little child which Simeon held in his arms, said to those who wept in the presence of death, "I am the resurrection and the life." He not only saves people, raises them up, gives them life, but he is in himself the embodiment of salvation, resurrection, life. Simeon held in his arms the seed which should bring forth the race of men made new.

"A light to lighten the Gentiles, and the glory of thy people Israel." Disowned and despised by Israel, Jesus yet is their glory. No other Jew that ever lived has done so much to promote among the nations of the earth their name and history, their laws and literature, as the hated and crucified Jesus of Nazareth.

"Behold this child is set for the fall and rising again of many in Israel." He was a stone of stumbling and rock of offense. He caused their fall, but they are to rise again. Through pride and stubbornness, blindness has happened to them, and the bitter lesson of these weary years of exile and persecution has been necessary. But that child was the Deliverer who shall turn away ungodliness from Jacob, "And so all Israel shall be saved."—Rom. xi. 26.

"Yea, a sword shall pierce through thine own soul also." This was the first hint of the cross.

L. A. A.

EXTRACTS FROM LETTERS.

FIND enclosed one dollar for my subscription for the HOPE for 1890. In my estimation, it is shining brighter every year; and the truth it contains will surely liberate some of the captives who are still holding on to the idea of eternal torture. I thank God that light is spreading over the land, and that soon knowledge will cover the earth as the waters cover the deep. May the light shine on till every soul shall be brought to realize that God is love and that Christ is their Saviour. D. B.

LEACOCK, PA.

I AM an old man in my seventy-fifth year. I am not able to work, am making nothing, and money is hard to get. But I have been a reader of your paper for several years, and I cannot feel satisfied without it. It is a comfort to me. To read and study is about all I can do, and I would rather deprive myself of some things needed to make this life comfortable than to be deprived of the privilege of reading the HOPE. You will find enclosed one dollar for the HOPE for 1890, and sixty-five cents for a new subscriber, * * *. I have talked and read to many in this part till they are convinced that you speak the truths taught in the Bible, but they are so tied to sect that they will not confess it openly. J. O. M. L.

KECK'S CHURCH, Ind.

I ENCLOSE you two dollars, one to renew my subscription, the other for yourself. I hope you will have good health, and long be able to continue your good work of sending broadcast THE WORLD'S HOPE which contains so much of the plain and blessed gospel truth. It shows the plan and purpose of our loving heavenly Father toward his fallen sons and daughters. It gives more honor, glory and praise to God the Father, the Son and the Holy Spirit, and more cause for joy and thanksgiving to the humble and trusting Christian, than all the human creeds that teach that some infants will be lost forever, and that eight-tenths, more or less, of the human family will go to endless punishment. O, horrid thought! I thank God I am not inclined that way. Reading the Bible and THE WORLD'S HOPE, the Holy Spirit has taught me better; and my prayer is that all may see it as I do, and then they could see the love of God more truly and gloriously. So may it be. G. S.

GERMANTOWN, PA.

I WAS not able to pay for the HOPE for 1889, but a dear sister paid it for me, for which I am truly thankful. Gratitude is all the reward I am able to give her, but God will bless her for her kindness. I will pay for it myself for 1890, if God will. Enclosed find thirty cents, and I will send you more as soon as I can. It is a consolation to me that the Master himself was poor. That you may long be able to feed the little flock through the HOPE, is a sister's prayer.

EAGLE MILLS, O. S. S.

ALTHOUGH I enjoy reading the HOPE, and find in it much food that I need, yet I am obliged to say I cannot renew my subscription. Failing strength and failure of the berry crop in my little garden of three-fifths of an acre, our only source of supply for our daily needs the past year, places me where I am obliged to say as above. My companion is seventy-three years of age and feeble. I am in my seventieth year, and have been an invalid for many years. We are alone in the world, so far as any help from relatives is concerned. Yet we are trusting in the God of Jacob that we shall be fed and cared for during our allotted time for watching and waiting. J. D. S.

OSAGE, IA.

[I cannot think it is the Lord's will that the hungry should go unfed, and therefore the HOPE will continue to be sent to this aged pair.—EDITOR.]

A Word From Kentucky.

TO-NIGHT while seated around our fire-side with a part of my family, I thought I would pen a few lines to let you know that we are as well as common, hoping this may find you and family in good health. It is hardly more than a month since you were here in Kentucky with us, but you do not know how we still miss you. It is as if some relative had left us. We cannot be reconciled to

your absence. Wherever I go among the people who attended your meetings here, I am accosted on every hand with inquiries about Bro. Paton:—"When did you last hear from him?" "Where is he now?" "When is he coming back again?"

But on the other hand, I have to tell you, that all the preachers of the hell fire and brimstone belief, who heard you but a little, have turned out in mass in the neighborhood, almost every Sunday, to preach a big sermon against Bro. Paton's teachings. But I will further tell about the results (or some of them) of your lectures and sermons. We now have in our community more earnest Bible readers than we have had for twenty years, and you can hear a little sermon almost any day at some neighbor's house, or the country store, mill or shop; and the good work of the "Dividing Sword" is still going on till it is reaching over to other neighborhoods, and some of the old orthodox belief say it will take a long time and a good deal of hard preaching to get the people together again. But, Bro. Paton, this company is tired of the old wine, or rather, I think, they like the new wine best altogether. From appearances I judge so.

Our school teacher had a Christmas tree on Tuesday night. I was invited and went. Here I met many of the HOPE readers and of your congregation of Oak Ridge after the exhibition and speaking by the teacher and scholars. While the committee were distributing the gifts from the tree, I thought of the beautiful tree of life on the evergreen shore, laden with a gift, not only for these scholars and parents, but for all; and I wished that all, from a Bible standpoint could see the beauty in holiness, that every event and circumstance might become an emblem, an image or picture of some truth taught in God's Word, and that each one might be able to describe the same in either prose or poetry.

We had a nice time on Christmas day. My family and several others [here named—ED.] took dinner with us, and we wished Bro. Paton could have been with us.

Well, I have been slow about answering our letter. I have a very poor excuse perhaps, but I wanted to tell you something when I wrote, and am still waiting and watching for more for the next time. You must make up your mind to come back to Kentucky again, for we want you and need you and you must come. My wife and family join me in best wishes for your success in the good work. We not only have your photographs but the HOPE too, which makes us neighbors as well as workers together in the good cause. May you all enjoy the New Year, and may your pleasure and joy be more and greater than in the old one gone by. Yours in hope for all.—N. L. PAYNE.

I ENCLOSE two dollars to renew my subscription and another, * * *. Although he is only two years old in this way, he enjoys strong food. It was settled with him in meetings that I was the means of helping to carry on.

On account of sickness in my family I am much shut in when I am not at work; and if it were not for the welcome visits of the HOPE, and others of which you know, I would feel my separation from kindred spirits very keenly.

I have often thought of your first text when you came to Allegheny,—"The path of the just is as a shining light that shineth more and more unto the perfect day." I am trying to give others light, by doing what I can, in the way of lending reading matter, tracts, and the book MOSES AND CHRIST, wherever I can find any interested. I am well spotted in this place by preachers. It is not my life to which they object, but the "dangerous doctrine."

I wish you success more abundantly in the year just begun than in the year past, although it was full of good fruit and rich harvest to yourself and to all who have been blessed by your labors in the HOPE.

WATER CURE, PA. G. L. M.

THE feast is spread for the hungry. There is never a soul cries out for light, for wisdom, for righteousness; that longs to be rid of the base, cruel, evil tendencies that are in the nature of all, but that may appropriate, and rejoice in the Saviour's words,—"Blessed are they that hunger and thirst after righteousness, for they shall be filled."

FORM AND SPIRIT.

When we want to change a man, we appeal to the mind. The mind or spirit is the man; the body is only the form of the man, the effect, and not the cause. He performs things through the agency of the body, just as men work with instruments. Paul speaks of the body as the house or tabernacle in which we live.—2. Cor. v. 1. Peter calls it an earthly tabernacle which he lays off at his death.—2. Pet. i. 13–15. It is a blessed truth that when this earthly tabernacle is laid aside, when it crumbles back to mother earth, and is again mingled with the dust as it was before,—"Dust thou art, and unto dust shalt thou return,"—that the *man* has not gone out of existence. The man sleeps until the waking time, and after that, when this change to the body takes place, the man does not sleep.

Some may ask questions we could not answer. But there are truths that cluster round this theme, that are made plain in the Bible. It is not the body that sleeps. Many of its functions continue when the man is asleep. Some speak of the dead as asleep, and as having gone out of existence. But sleep implies existence, as much as does being awake.

And are the sleepers to be clothed with the old form again? Many think this necessary to the resurrection, and it would be true if the identity were in the body. But Paul tells us that the earthly house is dissolved, and that there there is another building, a house not made with hands, not of the earth, earthy, but from heaven. While in this world, we have bodies fitted to this earthly condition, but we will not need these same old forms in the future. We will have better ones, as truly adapted to the spiritual conditions as these earthly bodies are adapted to the earthly conditions. They will not be of the earth, earthy. Paul plainly says, "Thou sowest not that body that shall be, but God giveth it a body, as it hath pleased him, and to every seed his own body." Each will be himself, but he will have a better body than he had before.

I was preaching a few years ago at a certain place, and a man present took exception to a statement similar to the above. There was a little girl present—she looked like a child not more than ten or twelve years of age, though in fact she was much older. She was badly deformed;—her poor little body was twisted out of proper shape. For her sake, I could not refer to the matter publicly; but I took occasion afterwards to ask the man if he would be content, if he were a cripple like that girl, to have his old body back again.

"Oh," he said, "I did not mean anything like that, of course. It would be a perfect body; made all right."

Then according to his own theory, he would have an altogether different body. I said, "If the theory of materialism will allow you to make such a statement as that, why may we not have better bodies still?"

Paul says that the first body is of the earth, earthy, natural, animal, corruptible; the second is spiritual. The one is created by the laws of generation, the second by the laws of regeneration. The first is by animal force, the second is by spiritual force. "First the natural, and afterwards the spiritual," is the order of development.

"But will we know each other there?" some may ask. Our knowledge of each other does not depend upon outward appearance. Blind people know those whom they do not see, and sometimes in a very peculiar way. Some of them will know when a person comes into the room when there is not the least sound made. How do they know? We cannot tell. They know because they know, and some will even tell who the person is. It is one of the mysteries of being. We do not feel the need of that mysterious principle much now, but it crops out occasionally in strange, exceptional cases where it is needed. How do we know ourselves? We look in the glass and see ourselves; but if all the mirrors in the world were destroyed, we would still know ourselves, by a spiritual consciousness. We know ourselves *because* we know ourselves. And the time is coming when we shall know, even as we are known. Yes, we shall know each other, not by sight, but by spiritual consciousness. Otherwise, how could we know Abraham, Isaac and Jacob? Shall we need a formal introduction? How will we know Christ? We never saw him with natural eyes. We shall know him by virtue of our spiritual relation to him. This principle is a faint manifestation of the consciousness of God. By the same law by which he knows himself, and knows us, we will know ourselves and one another. We shall see as we are seen, and know as we are known. This is a part of the blessed hope.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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CHRISTIAN UNITY.

"There is one body and one Spirit, even as ye are called in one hope of your calling."—Eph. iv. 4.

THESE three things are fundamental elements of Christian unity. In the preceding verse, the apostle exhorts Christians to endeavor to keep the unity of the Spirit in the bonds of peace; which, of course, implies that there is a tendency to do otherwise, even though it may be true that in an important sense all Christians are one. It may be taken for granted that all Christians are one in their nature, in their faith, in the process of their training, in their hopes, and that their final home will be one, and that then there will be no divisions there. That there will be gradations of character or states, there is no doubt, but there will be no walls of separation.

The fundamental reason why Christians are one in this life, in the constitution of their spiritual being, is because of their relation to Christ; just as all men are one in the animal nature, because of their relation to Adam. Adam was made the fountain-head of all natural life. We speak of our first parent, Adam. The Bible speaks of him as the first man. All the human family are said to be one, because originally they were all included in one head. We are told in Acts xvii. 26, that God made of one blood all the families of the earth. They are one in the animal life, because of their coming from one root, one seed, one great fountain; and the unity is never lost sight of on account of the variety, the shades of difference that have come by natural causes, the circumstances of climate, of habit, and training.

These things have tended to produce differences, but there is an essential unchangable oneness of the human family,—certain general characteristics which show that they are one. It is from this that we are led to teach from the Word that God is the Father of all; that as Adam was the son of God, (Luke iii. 38) therefore all mankind, springing from Adam, are one family, and all children of God.

God has made Christ the Second Man. He is the Head in a higher sense than the first Adam. "First the natural, and afterward the spiritual." The Bible plainly teaches that as we, in our animal nature, are all one in Adam on account of our descending from him, so in our spiritual nature, we are all one in Christ;—being related to him in the higher sense, just as we are related to Adam on the lower plane. The fundamental, radical, difference between the church and the world of mankind, in this relation, is, that in the spiritual nature the church is developed, and the world is undeveloped. They of the world are yet unborn, unquickened. And still all that are to be born, are related to the same general stock as those who have been born. In the potential sense, they were all in the seed when God first established it. All mankind are one in Adam, and they are all, either historically, experimentally, or potentially, one in Christ. You will understand what is meant by the word potential,—

relating to the power, liberty, possibility, or necessity. The prospect is grand, unique, glorious. We are all one. Whether past, present, or future, the whole race is one in Adam, and they are therefore one in Christ, for Adam was the figure or type of Christ.—Rom. v. 14.

The Christian church is composed of those who are spiritually quickened, or developed into spiritual consciousness; just as we are here developed in the natural sense in the consciousness of our animal life. To deny the unity never destroys it. In the earthly relation there is a father and mother and a family of children. Suppose any member of the family should be vexed, and say, I do not belong to the same family with that other man. Would it be true that they were not brothers because the man denied it? The fact is a fact. Truth is true; and whatever strife or separations may occur, still the fact remains that they are all of one blood. They are brothers. They have the same blood running in their veins. And it is certainly so in regard to the Christian church, who have been begotten again by the Spirit of God; who have been brought into conscious existence as spiritual beings.

Walls of division exist. One says, I am of Peter; another, I am of Paul; another, I am of Wesley; and another, I am of Calvin. One calls himself a Presbyterian, another a Baptist, another a Universalist, and all those names. But while these divisions still exist, and are separating people as walls would separate members of the same family, still there is a marked growth toward the recognition of the unity, the essential unity of all Christians. It is a matter in which we rejoice, and we are glad to be able in our personal life and in our public work to further by every means in our power the growth of this recognition, this grand and glorious spirit of unity.

It is certainly true, whether men see it or not, that if you are a Christian and I am a Christian, we are both members of the same family; and, so far as this is concerned, it makes no difference where we worship, or what we call ourselves. The trouble is, that the walls which tend to separate people are of such a character that they tend to hide the truth. Christian people make creed a test of fellowship. They have articles of faith differing from other people. They build up walls about them and stand inside and fight with those outside, and thus waste much precious time and energy.

We rejoice in every indication of an approach to unity of action among Christian people. It certainly is coming. It makes no difference whether I am counted in or counted out, I move right along on the same line, having full consciousness that whatever men may deny or affirm, all Christians, all who have the spirit of Christ, are members of the same body, and are moving on toward the same final home.

It seems unnecessary to attempt to prove the fundamental unity of Christians. It is a self-evident truth. But there is a difference between the fundamental unity, and the unity to be attained, of which the apostle speaks. He says we *are* all one in Christ. Why? Because we have all been baptized by one Spirit into one body, and have all been made to drink into the same Spirit.—1. Cor. xii. 13. It is called the law of the Spirit of life in Christ Jesus.—Rom. viii. 2.

We are all members of the same body. The hand cannot with impunity say to the foot, I have no need of thee: and the eye cannot say of the ear, nor the ear of the eye, I have no need of thee. Christians not only *ought* to be one, but they *are* one. This was typified by the robe Christ wore when he was about to be crucified. It was a seamless robe, woven from the top down. We are glad it was not woven from the foot up. It represents righteousness, which comes from the Head. The robe of righteousness covers the whole body. Again, the body of Christ was not broken. While they pierced him to the very heart, he could not be divided. Just so it is in regard to the spiritual body of Christ. He is the very soul and center of the Christian church, and he has been pierced to the heart many times on account of the sword-thrusts at members of his body; but they could not, with all their cutting, divide the body or break the bones.

We would make an emphatic distinction between the unity that is, and the unity that shall be. The apostle speaks of the unity as

a subject of hope. God has given all the various elements of the Christian church to build up the body of Christ, "Till we all come in the unity of the *faith* and the *knowledge* of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." A brother may forget his brother, or he may not know that he is his brother; but the time is coming when all shall have a *knowledge* of the unity, when they shall come to the unity of the faith and knowledge of the Son of God. All Christians do not know that they are one, and yet they are all baptized into Christ. Men have been coming to a consciousness of their spiritual nature and relations and unity; that they are all the children of God, and the object held before us as the end of hope is that we shall yet attain to it. This is the thing in which we especially rejoice.

Many can remember when ministers of different churches would not exchange pulpits; when people of one denomination would scarcely go to hear a minister of another denomination. The spirit of division still exists very strongly in some directions; but what a change! There are many things working together to produce that change. Men feel that the divisions are not of God, but of man. The walls are either crumbling, or Christians are growing taller. We need not care very much which way it is, so long as they can get together, and feel that they are working for one common cause, for God and humanity and the honor of Christ. The work will go on, and the causes at work will help to develop it. Several of the causes might be named. For instance, the Young Men's Christian Association, organized many years ago, has done a great deal toward destroying the feeling of antagonism in members of different denominations. It is wonderful what a change has come. Men come in from all the different evangelical bodies, and are united in that Association. They do not stop to enquire to what church a man belongs. The great question is, Are you a Christian? Of course, they have not succeeded in abolishing all the walls yet. They still think they must hitch on the word evangelical or orthodox. They are not risen into full fellowship, except for those who belong to "evangelical" bodies.

There is much force in what the old Scotch man said. He listened to a discussion of the matter of orthodoxy, and at last explained it thus, "If your doxy is the same as my doxy, then it is orthodoxy; but if your doxy isn't like my doxy, then it is heterodoxy."

What we are pleading for, is something that ignores all that petty narrowness and bigotry. We plead for certain fundamental principles that all Christians believe,—a recognition of the Lord as their Saviour, their Leader, their Master. We should not care what a man's opinions on a thousand questions may be. The great point is a common center. That is really the position upon which we stand. We would recommend a simple covenant something like the following:—

"We whose names are subjoined, believers in the Lord Jesus Christ, covenant with each other that we will walk together as a church of Christ, taking the Bible for our only rule of faith, practice, church-order and discipline, and making Christian character the only test of fellowship."

We will venture to say that is a platform broad enough for all Christians,—all believers in the Lord Jesus Christ as the Son of God and the Saviour of men. Men may have differing opinions on a thousand questions, and yet keep the unity of the Spitit in the bonds of peace, and walk together harmoniously in regard to the great central principles and objects of Christian life.

Another thing that has tended to develop unity of action among Christians is the Evangelical Alliance, an organization representing all the different evangelical bodies, for the purpose of arranging the Week of Prayer, selecting subjects for each day, so that all Christians all over the world are thinking and studying and praying about the same subject at the same time. Then they have arranged the International Sunday School Lessons. All over the Christian world almost every Sunday-School is studying the same lesson every Sunday. There are certain great general principles that are becoming common ground.

There are other institutions and societies that are tending in the same general direction toward unity of action. The union

meetings held year after year show the tendency in that direction. We say, let it go on. We are glad to see it, even if people are not yet broad enough to include those whom they do not consider evangelical or orthodox.

Christ prayed for this unity that is yet a matter of hope. He prayed for his disciples that they all might be one, "as thou Father art in me, and I in thee, that they may be one in us, that the world may believe that thou hast sent me." One of the greatest causes of difficulty in converting men to Christ to-day is this matter of division and sectarianism. It is an obstacle, and according to the teachings of Christ, in this text, the world will never be evangelized until Christians are led to know and recognize the unity of all Christians. It is that for which Christ prayed, that they all might be one as God and Christ are one, which does not ignore the individuality at all, but is oneness of spirit.

In modern times the most of the revivals have been brought about through the united action of the various churches. These are modern arrangements. They never thought of having union meetings between different churches fifty years ago. And the time has come when it is a very difficult thing to get up a revival without the co-operation of the different churches. We expect it will be more and more so, and that they will have to enlarge their sympathies more than they yet have done. The time will come when men will be recognized as Christians simply on the ground of having the Spirit of Christ.

The evangelists who are doing the greatest amount of work are men who ignore these petty differences and say, What do they amount to? We would say to the young who have accepted Christ as their Saviour, Take your stand upon him, and trust to the leadings of his Spirit, and recognize one another as Christians, whatever the church relationship may be. The young people's meetings and associations tend in this direction. What do the young people care to what church their associates belong? If it were not for some of the older heads, they would soon destroy these distinctions and batter down the walls. The time is not very far distant when these sectarian walls shall be things of the past; when Christian character will be the only recognized test of fellowship between Christians, wherever they may live, and wherever they may worship. May God hasten it, because in hastening it, he is hastening the world's conversion. God has foretold the complete conversion of the world of mankind. May God give us more of the spirit of unity and love and goodwill that we may work together so far as we can, that we may be instrumental in winning men to Christ.

NO SECT IN HEAVEN.

TALKING of sects till late one eve,
Of the various doctrines the saints believe,
That night I stood in a troubled dream,
By the side of a darkly flowing stream.

And a "Churchman" down to the river came,
And I heard a strange voice call his name,
"Good father, stop, when you cross this tide,
You must leave your robes on the other side."

But the aged father did not mind;
And his long gown floated out behind,
As down to the stream his way he took,
His pale hands clasping a gilt-edged book.

"I'm bound for heaven; and when I'm there,
I shall want my book of common prayer;
And, though I put on a starry crown,
I should feel quite lost without my gown."

Then he fixed his eye on the shining track,
But his gown was heavy, and held him back;
And the poor old father tried in vain,
A single step in the flood to gain.

I saw him again on the other side,
But his silk gown floated on the tide,
And no one asked in that blissful spot,
If he belonged to "the Church" or not.

Then down to the river a Quaker strayed;
His dress of a sober hue was made:
"My coat and hat must be all of gray;
I cannot go any other way."

Then he buttoned his coat straight up to his chin,
And staidly, solemnly waded in,
And his broad-brimmed hat he pulled down tight
Over his forehead so cold and white.

But a strong wind carried away his hat:
A moment he silently sighed over that;
And then as he gazed at the farther shore,
The coat slipped off, and was seen no more.

As he entered heaven, his suit of gray
Went quietly sailing, away, away;
And none of the angels questioned him
About the width of his beaver's brim.

Next came Dr. Watts, with a bundle of Psalms
Tied nicely up in his aged arms,
And Hymns as many, a very wise thing,
That the people in heaven, "all round," might sing.

But I thought that he heaved an anxious sigh,
As he saw that the river ran broad and high,
And looked on surprised as one by one,
The Psalms and Hymns in the wave went down.

And after him with his MSS.,
Came Wesley, the pattern of godliness;
But he cried, "Dear me! what shall I do?
The water has soaked them through and through."

And there on the river far and wide,
Away they went down the swollen tide;
And the saint, astonished, passed through alone,
Without his manuscripts, up to the throne.

Then, gravely walking, two saints by name
Down to the stream together came;
But, as they stopped at the river's brink,
I saw one saint from the other shrink.

"Sprinkled or plunged, may I ask you, friend,
How you attained to life's great end?"
"*Thus*, with a few drops on my brow."
"But *I* have been dipped, as you'll see me now."

"And I really think it will hardly do,
As I'm 'close communion,' to cross with you;
You're bound, I know, to the realms of bliss,
But you must go that way, and I'll go this."

Then straightway plunging with all his might,
Away to the left—his friend to the right,
Apart they went from this world of sin,
But at last together they entered in.

And now, when the river was rolling on,
A Presbyterian church went down:
Of women there seemed an innumerable throng,
But the men I could count as they passed along.

And, concerning the road, they could never agree,
The old, or the new way, which it could be,
Nor ever a moment paused to think
That both would lead to the river's brink.

And a sound of murmuring, long and loud,
Came ever up from the moving crowd:
"You're in the old way, and I'm in the new;
That is the false, and this is the true;"—

Or, "I'm in the old way, and you're in the new;
That is the false, and *this* is the true."
But the *brethren* only seemed to speak:
Modest the sisters walked and meek,

And if ever one of them chanced to say
What troubles she met with on the way,
How she longed to pass to the other side,
Nor feared to cross over the swelling tide,

A voice arose from the brethren then:
"Let no one speak but the 'holy men;'
For have ye not heard the words of Paul,
'Oh, let the women keep silence all?'"

I watched them long in my curious dream,
Till they stood by the borders of the stream;
Then, just as I thought, the two ways met;
But all the brethren were talking yet,
And would talk on, till the heaving tide
Carried them over side by side,—

Side by side, for the way was one;
The toilsome journey of life was done;
And all who in Christ the Saviour died
Came out alike on the other side.

No forms or crosses or books had they;
No gowns of silk, or suits of gray;
No creeds to guide them, or MSS;
For all had put on Christ's righteousness."

—*Selected.*

CHRIST says: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." Among the profits of this scheming, bargain-loving world, what gain is like unto this? A human heart bound closer to your own than ever before! A brother to share your joys and to lighten your sorrows! A brother for time and for eternity!

But if he neglect to hear you, and if he will not hear the one or two others, nor the church, what then? Let him be unto you as a heathen and a publican. And what is a heathen man to us? An outcast, to be despised, hated, scorned? Nay, verily, but a brother dead, to be warmed to life; a human soul for whom Christ died, to be patiently sought for and found and restored; one to be loved more than ever before, for he needs it more. Christ did not here give a warrant for turning the cold shoulder on an erring brother. He himself showed us how to treat such and we may follow him.—L. A. A.

GOD'S PURPOSE IN CREATION.—NO. 4.

When we think that God's purpose is to develop out of dust or earth sensitive, intelligent, affectionate beings; that is, to crown dust with these capacities; then to educate these, and bring them willingly into perfect subjection to the will of God, we can form some faint conception of the magnitude of the work he undertook. He has taught us that all his visible works are "patterns of things in the heavens." When therefore, we study the wonderful transformations constantly being developed before our eyes in the vegetable domain of our Father, the variety and surpassing beauty produced in the floral world, and the wonderful variety and fulness of the lucious flavors of our beautiful fruits, we form some faint conception of the possibilities in the direction of our own transformation from the animal with all its selfish instincts centering and terminating in personal gratification, to the God-likeness which knows no self and seeks only the good of others, that lives, moves and acts for this only. The transformation from corrupting earth, capable of producing diseases of the most painful and offensive character, to forms of the greatest variety and surpassing beauty, and odors of the sweetest and most gratifying nature to our nerves and senses—surely we are here taught some of the possibilities implied in the spiritual, to which we ourselves are being transformed by Father's work of creation on and in us.

But we had well nigh lost sight of the fact, that this is Father's process of creating us. We have been taught that Father permitted an enemy to so far mar his great work, as to mix the great mass of mankind so that with difficulty he will be able to save a small portion of them, and that all the resources of his Majesty are required to accomplish that. Hence, the details of his creation are siezed upon, as the great work he is and has been laboring to accomplish. And therefore the plan of redemption is considered the essential element, the substance and controlling subject of all God's revelations. Indeed, the subject is so handled, that the thought predominates, that if it had not been for the necessity of redeeming man, Father would have had no need of giving to the world any written communication. Thus we are taught that the Scriptures contain God's plan of redeeming man; that that subject is the warp and woof thereof, the body, the center, the circumference thereof. And so, that which is simply one of the details of Father's original purpose is magnified into Father's essential and all-controlling purpose. And so all the subjects which grow out of redemption are considered all-important and controlling subjects, notably the probation of the race. Under date of June 10. 1889, Bro. Wilson writes: "I shall insist that the discussion be confined strictly to the subject as announced, 'Does the Bible teach a future probation for the dead?' If that is a subordinate and dependent question, all right; we shall confine it to that branch. In taking the negative, I do not have to prove anything. The burden of proof is with the affirmative. As the Bible is as silent on this subject as on the immortality of the soul, I think the affirmative will have his hands full."

It will thus be seen that the probation of at men and in one time, or according to Father's pre-arranged order, is entirely overlooked and ignored by our contemporaries, who would move heaven and earth to save souls. They would "compass sea and land" to make proselytes. I want to emphasize this thought, namely, the subversion of God's purpose in creation, to the mere remedying as an incidental evil; that of delivering as many as possible from the domination and curse of God's great enemy, Satan. It must be apparent to those who have followed closely my line of argument, that, so far from Satan and evil being an incidental evil to be combatted and fought with the whole energy of Christian zeal and capacity, they are agents of God, necessary to produce certain results in the human heart and experience, that self and selfishness may be estimated at true value, and their true relationship to God-likeness seen and realized, as the only leverage that can move the human heart God-ways. They are the agents God has provided. Yes, he subjected the creature to vanity, to the pride of the human heart, to the selfish interests of flesh and blood, that the slavery of and to corruption might be

developed, that all its severest and most intense pain and suffering might be endured and realized to be its consequence; and so the only remedy might be perceived, and the disposition, the voluntary disposition to return unto the Lord with purpose of heart, be created and nurtured.

We are God's workmanship. He is developing our higher nature, his own nature in us. And oh, the wisdom of God as manifested in producing these results! Our own limited knowledge and capacities discern in his methods the highest, most profound, that is, divine wisdom, and the infinity of his love. Hence we find it is the human heart that is the base of God's action. He has endowed it physically with all the sensitive capacities of his own nature, that it might be able to respond to his own love, his own action, as fast as he could bring the knowledge of the same to its comprehension without force or constraint. Hence, the manifestation of his love towards them, on their own plane, in the line of God's action from begining to end.

Thus we see the philosophy of their being permitted to develop their own wonderful mental, mechanical and other powers, and what was thus brought within their reach; and that yet their fleshly instincts perverted all these wonderful endowments to their own suffering, ignominy and death, that naturally they could not rise above these instinctive dispositions, and therefore could not deliver themselves from these things, but must endure them. G. B. Stacy.

THE first recorded words of the Saviour's public ministry were words of blessing. This was his mission. There was much to condemn, and human prophets and teachers had not been slow to rebuke with severity; but Christ came not to condemn, to curse or even to find fault with poor humanity; and his first words were of approval.

Not upon the rich, nor even on the good did he pronounce a blessing; but upon the poor:—"Blessed are ye poor;" "Blessed are the poor in spirit;"—upon the meek, the mourners, the sad-hearted, the hungry and thirsty ones, those whom this world had failed to satisfy. L. A. A.

USES FOR THE CHURCH.

An earnest, active, Christian worker chanced one day to enter an assembly where sanctified believers were enjoying a "love feast." When there was opportunity, he rose and, as was his custom, began to exhort sinners to come to the Saviour. The leader of the meeting checked him, saying, "That is not necessary here, brother; we are all believers." The man tried to adapt his words to that state of things, but presently was again inviting men to Christ, and again the leader stopped him: "We are all Christians here, brother." He looked around with a puzzled air, and said as he sat down, "Then why are you here?"

Christian people are apt to consider the church as an institution designed to save its own members—to save itself. Now Christ has saved and will save the church. He needs not our puny efforts to aid him. We may trust ourselves fully in his hands, and spend no further anxious thought upon the matter of personal salvation. The church is God's instrument to save the world; the salt of the earth, the light of the world, a city set on a hill. The mission, the object of the church is to preach the gospel, to make known the glad tidings of God's love, not to saints but to sinners.

The church needs to be built up in the most holy faith, to be nourished, established, edified, instructed; and to this end God has set in the church apostles, teachers, prophets "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." But all this is only a means to an end, and that end is the salvation of the world.

When local church organizations come to recognize this as their mission, and resolve themselves into training schools for Christian workers, centers of light, places for refreshment in spirit, and instruction in righteousness, a means and not an end, then they will find themselves too busy, too intent on their great mission, to foster old quarrels, or to be so anxiously concerned about their own salvation as to neglect their true work; and the world will believe. L. A. A.

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THE OLD AND THE NEW.

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness and true holiness."—Eph. iv. 22-24.

We would be forsaking the lines of nature were we to imagine for a moment that the new creature was to be formed out of nothing. Matter is uncreatable and indestructable. [Except by God.—Ed.] Nature and man can only form and transform. Hence, when a new animal is formed, no new clay is made. Life merely enters into already existing matter, assimilates more of the same kind, and rebuilds it.

The spiritual Artist works in the same way. He must have a peculiar kind of protoplasm, a basis of life, and that must be already existing. Now the spiritual Artist finds this in the elements of mind and character with which the natural man is previously provided. Mind with all its powers, faculties, and capabilities, the moral nature, seems to be the protoplasm or basis of spiritual life. To look for it in this direction is consistent with all analogy.

The lowest, or mineral world, supplies the materials for the vegetable kingdom. The vegetable furnishes the materials for the animal, the animal for the mental, and lastly, the mental for the spiritual. Each member of the series is complete only when the steps below it are complete. The highest demands all the lower in their completeness.

All kinds of matter are not capable of receiving life. Life is always and only associated with the combination of Carbon, Hydrogen, Oxygen and Nitrogen. Why this is so we cannot tell. Man being the highest form of this natural creation, he, that is his mind, his individuality, seems to be the protoplasm or basis of a higher creation or order of things. The mind of man is not satisfied with the highest laws of this present creation. It seems to have a capacity for, and a longing after, higher forces, and seems to be capable of rising higher than the forces of this natural creation can carry it. And, as the organism is only satisfied when in full correspondence with its natural, life-giving forces of this present creation to which it belongs, so the mind seems to be of, or at least adapted to, a higher creation or arrangement of things, and longs for, and will not be satisfied until it reaches its natural environment, or the world to which it belongs.

And as one age succeeds another, and each succeeding age is of a higher order than the previous one, so the mind must wait until the age for which the spiritual Artist is fitting it, takes the place of the present one.

The world in which we now live is the natural, animal world. The one to succeed this is the spiritual or heavenly world. The present forces and arrangement of things develop the natural, or animal man. The next world, or spiritual order of things, will develop, and satisfy the spiritual man. The spiritual forces of the world to come have in part lapped on to this age, and are selecting, calling out, a people, that through them, in the ages to come, God will show the exceeding riches of his favor.—Eph. ii. 6, 7.

Perfection of mind and character is not attainable under the present order of things. This is a crude world which God only pronounced good. The spiritual, or God's finished creation, will be perfect. No power can add to or take from perfection. No sin, sorrow, pain, nor death, can ever enter there. There is no danger of falling from a state of perfection, while there is danger of falling from a state of goodness, as was proven to us by our father Adam.

In Adam we are in our natural, terrestrial state. Raised into Christ, we will be in our immortal, celestial, finished, perfect state. Christ, the second Adam, is the "beginning of the [perfect, finished] creation of God."—Rev. iii. 14. "The firstborn of every [perfect, finished] creature."—Col. i. 15.

In the Jewish age God selected one man, the man Christ Jesus, whom he perfected, finished, and by him finished that age, by introducing and establishing the gospel age, in which he visits the Gentiles to take out of them a people for his (Christ's) name, who, at the close of the age, will also be finished, perfected.

Now we would depart from all analogy were we not to expect that through them, with Christ at their head, a new age would be introduced to succeed the present one. Christ says he will be a stone of stumbling to both the houses of Israel.—Isa. viii. 14. The Jewish house stumbled and fell: the Gospel house must follow. "And to this agree the words of the prophets; as it is written, After this [the calling out of a people for his name] I will return, and build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, on whom my name is called, saith the Lord, who doeth all these things."—Acts xv. 15-18.

N. W. Howser.

BREAD ON THE WATERS.—NO. 2.

The historian tells us, that from the Mount of Olives there is one of the widest, loveliest, and most magnificent views in all Palestine. From this Mount our Lord and Saviour, could behold the village of Bethany, the house of Martha, and the tomb from which he raised Lazarus to life. Beyond and far down, lies the valley of the Jordan, with the blue line of the river, in which he was baptized, distinctly visible. At the south lie the deep, dark waters of the Dead Sea. On the west his eyes were riveted in their last earthly gaze, by objects of deeper interest; for from the Mount of Olives, the Saviour undoubtedly ascended to heaven. There to the south was Bethlehem, his birth-place, with all its touching associations, and directly before him, Jerusalem, the temple cleansed and hallowed by his ministry, the palace of the high priest, the court of Pilate, where he was mockingly tried and cruelly comdemned! Calvary, where he was crucified! the tomb, where he was buried, and from whence he arose, the Vanquisher of death! For the last time he had crossed the valley of the Kedron; for the last time left, at the foot of Olivet, the Garden of Gethsemane, the scene of his agony and suffering. For the last time he wended his earthly way, and on the Mount of Olivet, looked back upon his earthly life. Can we wonder, if full of these tender emotions, of which that tender heart is alone susceptible, he should turn his eyes upon his diciples, once more, and stretch out his hand, and bless them.

Oh, heavenly Elder Brother! just so we long for thee to stretch out thy hands and bless us, and help us to cast our bread upon the waters for thy sake.

Miracles are not needed to-day as in the olden time. If they were, the disciples of Christ would have power to perform miracles. To-day we walk by faith, whereas in the first and second centuries miracles were performed to convince men that God ruled and reigned. No authentic case of a miracle is reported in the third century.

We know that the blessed Jesus lived and died for us. Christianity and its divine origin are sufficiently proven, and miracles are no longer needed. But bread is needed to feed the hungry waters of humanity, and you who have bread must give with a free hand. And there are none with any faith whatever but can spare a morsel. We can tell the story of Gethsemane, of the child that was born in Bethlehem, of the man that was crucified on Calvary and died of a broken heart for your sins and mine. And oh, we shall find this bread after many days.

When that intemperate husband for whom you have prayed day and night, and night and day, ever since he drained the first cup and went tottering down the road to ruin, turns back and signs the pledge, and that everlasting covenant with his God, and says, "I will be a Christian," then thank God for you have found your bread again.

When the boy who has grown wild and dissolute and rude and unmindful of your counsel, turns to his God and prays to be washed in the blood of the Lamb, lift up your heart in rejoicing, for you have found the bread of life again.

When the girl who has grown giddy, and thoughtless and defiant, is touched at last by Christian counsel and gentle words, oh thank God that you did not withhold the bread of life from the waters of humanity!

Harsh words and bitter reproaches, and unfeeling comments and scornful sneers, would have driven them farther and farther down the road to ruin; but gentleness and tender counsel and unfailing faith in God will bring them back to the fountain of life. Try it, if you have wayward ones at home. Try it for the wayward ones abroad. They are not totally depraved. They are not all bad. There must be a clean white germ somewhere in every soul, and God will scourge and purify until he finds it. You are here to help him; then do not hinder the good work by throwing mud and slime at the offenders; for no one can throw mud without soiling his own garments, and the whitest hands on earth can be stained by throwing filth at some one else.

But bread will stain neither the hands nor the soul. God will bless every good effort and strengthen every good desire. He will help you in all your good deeds and ultimately crown you with success. Then oh,

you who have the bread of life, come out and cast it upon the starving waters of humanity. Do not be afraid to give too much. Do not fear that your supply will be exhausted, for it will never fail.

Bread is the staff of life. How then can these starving souls live, if they have not the requisite to sustain life? Give freely, for your supply will never be cut off. You are fed from a source that never fails. God saw in the olden times that the Hebrews needed bread. The great waters of humanity were stirred by wars and famines and iniquities. They turned aside from the true way, and made molten images and built idols of wood and stone, and he sent Jesus to show them the better way, to give them the bread of life, and to be a Saviour unto all mankind. We know how they reviled and persecuted him; how they would not receive even the Son of God.

But we dare not turn away; we dare not follow the example of the ancient Israelites: we dare not scorn the Gift of God. He stands here now pleading for you, just as he pleaded for his enemies in the olden time, at the cross of Calvary; "Father forgive them, for they know not what they do;" and "Lay not this sin to their charge." Just so is he pleading for the Father to forgive us, for we know not what we do. Can we wound his heart anew, by turning from such divine intercession, from such tender love, from such pitying prayers? For he is praying for us even now, and stands as a Mediator between us and the Father. O! let us accept him as the "Bread of Life," and let us cast *our* bread upon the waters, resting on the promise that we shall find it after many days.

ERMINIE C. STRAY.

Licensing the liquor traffic at once condemns and sanctions it. In so far as it restrains, it prohibits, and its advocates are thus favoring prohibition: in so far as it protects and sanctions, it condemns itself; for why burden with a tax that which is neither crime nor nuisance? All compromise with evil partakes of this dual and inharmonious character. Satan's kingdom is thus divided against itself, and it shall not stand.

L. A. A.

WHO MAKETH THEE TO DIFFER?

HUMAN nature in its essential elements is much the same wherever it may be found. Like the varying figures in the kaleidoscope, the same colors will be found worked up in each pattern. This fact seems not to be taken into account by believers in a partial salvation. The difference between the best and the worst of human kind is not so great as people usually are apt to suppose. The best has in him those qualities which, developed, would place him on a par with the vilest, in whose heart there yet slumbers the seed, which, taking root, shall transform him into God's image.

If the purest saint on earth could change places, with the vilest sinner, in parentage, in natural tendencies, in controlling circumstances and training, would he not *be* the vilest sinner? And who has made the difference? Did either choose his nature or his training that he should be credited or blamed therefor?

This does not set aside, or do away with human responsibility. There is a law in all which, if obeyed, will lead each up to the clearer light, and the higher law of the spirit of life in Christ Jesus. But we may well be humble, and slow to limit the patience, forbearance and mercy of the Father of all, "who hath made of one blood all the families of the earth," and who "knoweth our frame and remembereth that we are dust." Before thanking God that we are better than other men, we do well to be certain that it is true.

Christ came to our level. He did not hold himself aloof even from the publicans and sinners. He said by his manner toward them, and by his actions, that even he had no cause to boast over the weakest. He had the same nature, and God had made the difference between them.

L. A. A.

IN men whom men condemn as ill,
I see so much of goodness still,
In men whom men pronounce divine,
I see so much of sin and blot,
I hesitate to draw the line
Between the two, where God has not.

JOAQUIN MILLER.

GOD has flashed the light of his love into all the dark corners of life.

NOTES ON SUNDAY-SCHOOL LESSONS.

Childhood and Youth of Jesus.—Luke II. 40-52.

(Lesson for Feb. 9.)

The veil of silence that hides from our curious gaze the first thirty years of the Saviour's earthly life, from the time his mother and Joseph returned with the young child from their exile in Egypt, to the time that John on Jordan's banks pointed out the Lamb of God, is lifted just once, on the occasion that is made the subject of this lesson.

It is a strange and interesting picture that is there revealed. For the first time, probably, within his earthly memory, Jesus leaves his home among the hills at Nazareth to journey southward a hundred miles, passing through scenes of thrilling historical interest and wonderful beauty, to Jerusalem. He was now twelve years old, the age at which Jewish children became subject to the law, and so he accompanied his parents to the feast of the passover.

The impressive rites and ceremonies of the feast must have come home to the youth with wonderful power and meaning. Did he understand, as he watched the death of the victim, what that lamb prefigured? The new sights and experiences of the occasion took such a deep hold upon him that for the time his childhood, like an outgrown garment, fell away from him. A forecast of his mission in all its sublime dignity took possession of him, transforming the child to the man, interested in all the questions that occupied the minds of the divinity students of the day, and so absorbed in the things he was learning, as to be utterly unmindful of the passing of time.

The seven days of the feast were fulfilled, and the little band of kinsfolk and acquaintances started on their homeward journey. They traveled all day before they missed the lad. From this we might infer that he was a self-reliant child, one who required little care or attention from others. It was an unusual thing that he should now be missing. Sorrowfully they retraced their steps, seeking him. They found him after three days, —counting the day before they missed him, the day's journey back to the city, and the third day on which they found him. He was in the temple, sitting in the midst of the doctors, hearing them and asking them questions. And all that heard him were astonished at his understanding, the readiness with which he comprehended their answers, the depth and clearness of his own answers. His mother reproached him. "Son, why hast thou thus dealt with us?" He saw no reason for reproach. They should have understood his mission, himself; they should have known where he was, in his Father's house, about his Father's business, they should have trusted him still further. Nevertheless he went back with them to Nazareth, and was subject to them. The unusual, unexpected awakening was over. The child came back upon him, and the man slumbered, awaiting God's time.

Thirty years of waiting, of preparation, and less than four of work! Thirty years of silence, when the world around was perishing for lack of knowledge! Thirty years of ordinary life and labor, when sickness and pain and sorrow were everywhere appealing for help and healing! Does not Christ in this give us a wonderful lesson of obedience to law, to the Divine will? God had waited through four thousand years, while men were sinning, suffering, dying, before sending Christ. He waited till the time came,—the right time, not a day too soon, not a day too late. And so Christ waited. The child gave evidence, here in the temple among the doctors that the fire was in him, then he went back and finished the years of waiting.

Ministry of John the Baptist.—Luke III. 7-22.

(Lesson for Feb. 16.)

John and Jesus performed different parts of the same work. They seem, in a sense, like different phases of the same character—essentially different, yet inseparable, complements one of the other. Jesus went forth to sow the Word in men's hearts: John went before him to prepare the ground.

His work was practically national in extent. "Jerusalem, and all Judea, and all the region round about Jordan" went out to him. Once before, that nation had been baptized, "unto Moses, in the cloud and in the sea."—1. Cor. x. 2. And yet another baptism awaited them.

John saw the *elite* of the nation, the Pharisees, coming to him, and he exclaimed, "Oh generation of vipers"—O brood of snakes—"who hath warned you to flee from the wrath to come?" He might have kept these scathing words for the publicans and harlots, and have chosen smooth, politic, phrases to ingratiate himself with the nobility; but the child of solitude and the desert, inured to hardship and privation, and scorning luxury, was free to tell the truth wherever it might hit. The great enemy is called a serpent: these were his children. Christ uses the same words.—Matt. xxiii. 33. "The wrath to come" doubtless refers to the doom of destruction that hung over the nation.

God had promised rich blessings to Abraham's seed, but they could not be claimed by those unfit to receive them. God could raise up a seed to be blessed, even from those who, like the stones that lined the banks of Jordan, were dead to all spiritual knowledge.

"And now also the axe is laid unto the root of the trees." The hour of judgment, of separation, the testing time had come; the day for which all other days in their national experience, were made. Would the nation sustain the test? "Every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire." Trees were taxed in the East, and unfruitful trees were speedily destroyed to escape the tax. The tree, the fruit, and the fire, were all symbols. The Jew who should prove by rejecting Christ that his life had been bad, should suffer in the calamities that destroyed the nation.

We have but a meager report of John's preaching. It was evidently stern, uncompromising, eminently practical. It was law, not gospel. He held a mirror up before the nation which showed them their true condition. And this the law always does. One has said that a John the Baptist goes before all God's gospel comings to the nation, to the church, to the individual soul.

His preaching was not without effect. The response from the people, the publicans, and the soldiers was, "What shall we do?" To the mixed multitude he said, "He that hath two coats, let him impart to him that hath none, and he that hath food, let him do likewise." This was communism. To be even moderately well off when others lacked, was crime. Things belong to those who need them most. The root principle of evil, selfishness, was here attacked.

To the publicans, the hated gatherers of Roman taxes, he said, "Exact no more than that which is appointed you." Their custom was to collect all they could, and keep what was over the legal tax, for themselves. To the soldiers—probably men acting as police in Judea—he said, "Do violence to no man, neither accuse any falsely, and be content with your wages." Their wages might not be just, but discontent would only make the matter worse. All injustice will be righted by the Judge of all the earth. Our care should be, not to watch lest we suffer wrong, but lest we do wrong.

"One mightier than I cometh." When did Jesus come the first time? As a babe at Bethlehem? Yes, and here is another coming; John preached before his coming. "He shall baptize you with the Holy Ghost and with fire." This was to be the third national baptism. Good and bad alike were to share it. A part were baptized with the Spirit at Pentecost; the rest were cast into an age-lasting fire of affliction to consume their dross.

"Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." Why have men been so hasty to apply these words to the future, final judgment, always making the fire to be literal, though the fan, the wheat, and the chaff are acknowledged symbols? Why have they been so slow to see that every part of the picture fitted the time then present, that Christ came with a fan of present truth in his hand, that the wheat of the nation clave to him, and were gathered into the gospel church, while the chaff were left to be consumed in the flame of God's judgments that burst upon the nation?

Jesus came and was baptized with the rest, the opening heaven, the spiritual Dove, the voice of God, all proclaiming him to be the Father's beloved Son. The fearless prophet—the nation's conscience—was not long suffered to rebuke evil in high places. The voice in the wilderness was hushed in a prison. But his work was done.—L. A. A.

EXTRACTS FROM LETTERS.

At one time I was an earnest reader of the Hope, but I followed——, and was drifting into infidelity. But, thanks be to God, the knowledge I had obtained from the Day Dawn soon destroyed all the influence that the infidel book handed me, had upon me. When —— lectured in this vicinity, I received the Day Dawn, and was so powerfully influenced by it that I gave up everything else and went to preaching, and had very good success. It was a strange circumstance in my experience that the same personal friend who brought me the good tidings, and baptized me, also sent me the infidel book. But had it not been for the accurate comprehension of the Word of God given me by the Day Dawn, I would have been an infidel. I have for some time been an elder in a church of "Disciples," and I have been proclaiming the universal love of the God of heaven and earth as much as I could. But it is somewhat as a bird in a cage, though they cannot gainsay me.

I sent some time ago for your little work, Moses and Christ, and I think it is the grandest outburst of God's love that I ever saw. I hope the time may come when I can give my time fully to the proclaiming of these gospel truths, but for the present I must be content. I will try, with the help of God, to assist you in your good work by sending you occasionally a little money. I now enclose three dollars for the Hope for my mother and myself. I trust God will sustain you till your change to be with Christ. W. J. M.

It is late at night, but I am too happy to sleep. I have been drinking at the fountain,—meditating upon God's precious Word and plan and the light he has given me, and also on the channel through which it came to me. I felt that I must write to you to show my appreciation of the light and truth I have received through your preaching and writing. It is only since I learned that God is really love, that I have known him. My experience has been that I had to know God's true character before I could really love him. I thought I loved him before, but it was so mixed with fear that it was not perfect love; for perfect love casts out fear. Fear hath torment.

How *could* I really love God, when I was afraid he would destroy those of my friends and loved ones who would not be ready to meet him at his coming? The other day, when talking with a friend on this subject, I said, "The saints are to judge the world." He said, "If that is the case, it will be an easy judgment, for they believe in doing good for evil; they would not like to kill anybody." I said, "Do you think they will be any better or kinder than God?" He saw the point at once.

That is the way many people look at God, as telling us to love our enemies, and heap coals of fire on their heads by doing them good,—killing the enmity in them with kindness. It matters not what they have done to us, we must do all these loving acts in return, though we are only poor mortals; while an immortal Being, who claims to be a God of love, will destroy all who do not come up to the standard in the present life. It seems to me that he has never told us to do anything that he himself will not do. I am glad he is going to kill his enemies in the same way in which he has told us to kill ours.

I heard a man preach last Sunday, who said, "Those who believe in eternal torment make God appear to be a fiend;" yet he himself believes in the annihilation of the wicked. I think that savers quite strongly of the same spirit. But we must be patient with them as the dear Lord has been with us, until the time comes when he will open their eyes, and let them see light in his light. He will do it in his own good time.

Understanding the types, I think, helps one a great deal to see how God will deal with humanity. I think there never was a more beautiful illustration of anything than Joseph is of Christ. If a person will study Joseph's history carefully, he must see it. After he had told his brethren his dreams, they were going to make it sure that they would never bow down to him. They thought selling him into Egypt as a slave would put an end to those dreams. But when they went to buy corn, the power was all in his hands to do with them as he pleased. But instead of a curse, he gave

them a blessing. He did not even think he had anything to forgive them, because, said he, "It was not you that sent me, but God."

Who would have thought that it was God who was tearing that boy away from the father's loving heart? It must have seemed very hard at the time, but what a blessing it proved in after years!

Christ loved his enemies and prayed, "Father, forgive them, for they know not what they do." Did the Father hear his prayer? I hear him say at the grave of Lazarus, "Father, I know that thou hearest me always." He heard and answered, or will answer the prayer. How precious it is to know that we have a God who hears and answers prayer!

Last Christmas morning, when I rose and opened the Word, this passage met my eye: "Unto us a child is born; unto us a son is given. And the government shall be upon his shoulder and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the *increase* of his government and peace there shall be no end." To me it never shone with such brilliancy before. Of the increase of his government, only think, there is no end. What will people do with that who believe that Christ's work ends at his coming? It is then just begun. For the prophet says: "His reward is with him and his work before him." What a blessed thought that we are to have a part in that work with Christ, if we overcome as he overcame!

I am glad to see that the HOPE is free from debt, and will continue to be published. How could we do without it? To me it seems better than at the first. It seems to me to be food that should strengthen any Christian. I pray God that he will put it into the hearts of those that have this world's goods to assist in this great and grand work. I believe he will. "The earth is the Lord's and the fulness thereof." The hearts of men are in his hands; like rivers of water he turneth them whithersoever he will. They cannot resist his will. He can make people work against their own wills. I have seen it. Do not be discouraged, dear brother, though it may look dark at times. The God of all ages lives, and will provide according to your need.

L. J. E.

BANGOR, ME.

ENCLOSED find three dollars, one to renew my subscription, and the other two to help pay for those unable to pay for themselves. I am still interested in your teaching; there is no other paper that satisfies my hunger for the deeper truths. May the dear Lord supply all your need, and may the good work go on until many more that are groping in darkness may be brought into the glorious light. I hold these truths above everything else, but I do not find many willing to subscribe. They seem to think it must be an error, because it is so different from anything they ever heard before. Some reply: "If all are going to be saved, what is the use of our trying to lead Christian lives?" Well, I try as well as I can to explain these things, and to show the value of present Christian life, but it is hard to reconcile people to this glorious fact, that Jesus died for all, and that therefore he will save all. They do not want it so. Some seem to delight in the idea that only a few will be saved and the rest destroyed. But I think such ones would rather have their neighbors' children, than their own, or their friends destroyed. Eternal torment, or death is well enough for some to talk about, but when it comes home to our own, it is very different. And all are God's own.

God grant that the light may continue to shine forth, and that many may be added to your list of readers. I am willing to do the little that I can and leave the rest with God, who giveth us all things richly to enjoy. I hope this new year may be to you a prosperous one both temporally and spiritually.

MILO, ME. L. M. B.

THERE are three agencies by which God will bring about his purposes, namely: Truth, Light and love. The sun makes no noise at its rising, but the darkness disappears.

It is about ten years since these truths came to me. I have met with opposition, but now the people seem ready to hear. I sometimes have great liberty in telling the tidings of great joy, and a grasp of the hand from the minister, with the liberty he gives

to speak as I see, makes me feel there is no opposing spirit. And although they cannot see as I do, they know there is life and power that the old doctrines do not have.

I am so happy this Christmas day; (Dec. 25, 1889) it seems as though I hear the song of the angels, "Peace on earth, goodwill toward men." I am glad of the messages in the HOPE, the loving spirit and encouraging words; and although we may differ in some points, we are assured that when guided into all truth, we shall see eye to eye.

BELVIDERE, ILL. H. G.

I SEE that my subscription is out. I am sorry to say that under the circumstance, I will not be able to pay you for the paper any longer, unless there is a change in my affairs. I am still afflicted very much, not being able to earn any money. Our living depends principally on my wife. I appreciate the HOPE very much. It has given me great comfort to read it. I would much enjoy seeing you again. It is so pleasant to converse with those of our faith. That the Lord may still bless you in your labors is my prayer.

COPENHAVER'S MILLS, W. VA. D. H.

THE DEAREST TRUTH.

We sing sometimes,

"Wonderful things in the Bible I see,
This is the dearest that Jesus loves me."

I am not so sure about that. I do not believe that is the truth that need give us the greatest joy. It strikes me that the dearest truth of all is that he loves everybody; not me, as if I were of more importance to him than anybody else; but that he loves me in the sense that I am one of the all. Of course, if he loves all, he loves me, and the proof I have that he loves me is that he loves all. Therefore the fact that he loves all is the dearest truth.

It is a great comfort when we are able to apply that truth personally to ourselves. I can rejoice in the grace that saves me, because it is comprehensive enough to save everybody. There is danger of seeing these things from a mere selfish standpoint,—because they affect me for good, no matter how they may affect others. O, that this truth might be felt in all its breadth and simplicity! God's great plan of salvation includes us all. It belongs to each because it is for all.

IN AND THROUGH.

WE often remark that we are blessed and saved in Christ; then we sometimes speak of the blessing being wrought through Christ. "In and through Christ" is a form of expression used by many. I wonder if we realize the force and fullness of those little words, "in" and "through." Did you ever think that all that God has promised to do for you and me and all mankind through Jesus Christ, he has already done in Christ? In and through comprehend a vast field of truth. The very reason why God will work these grand and glorious things in us, is because he has already done all in Jesus Christ. It was a finished work eighteen hundred years ago in the person of Christ. Having experienced the process of regeneration, Christ becomes the absolute security that the same work shall be done in us through him. You see the idea: first wrought out in him, then wrought through him, by the power of the Spirit of God, in every man, woman, and child, each in his own order.

Just as surely as Jesus Christ stood as the Representative, the Head of every man, and by the grace of God tasted death for every man, so surely it will all be wrought out in every man. If there is any human being that was not included in the representative work of the Lord Jesus Christ,—if it be true according to the old Calvinistic idea that there were some for whom Christ did not die,—then I can see that such ones might be lost; and not only *might* be, but *must* be lost.

People tell us to let such things alone and preach the gospel. What would we preach for gospel, if not that Christ died for our sins and rose again for our justification? And if that is true, then the rest is true as a necessary consequence. What God wrought in him, he will work out in us. "He hath given assurance unto all men," says the apostle, "in that he hath raised him from the dead." Is not this gospel? It is the very fullness of this gospel that overwhelms some timid souls. It has always been true that God's ways are so much more comprehensive than any that man could invent, that men are afraid of God's ways, and seek to put on a limit. But God is not limited in the prophecy, and he cannot be limited in the outcome when every soul shall be blessed in him.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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FUTURE PUNISHMENT.

THE subject of future punishment, and the question whether it will be endless, are demanding and receiving much attention in our day. By request we print and review the following article on this subject, which appeared in the *Detroit Free Press* of Jan. 13, 1890:—

Last week, the Rev. Dr. C. R. Henderson, pastor of the Woodward Avenue Baptist Church, received the following questions, drawn out by his own request, from members of his congregation.

"Are you convinced of a God of everlasting unforgiveness to the weak?" "Is the damnation of the sinner after death everlasting?" "Why does a good God put drink, and the power of sinning, in the way of a human being, when He can do all things, and is therefore able to prevent everything evil on earth?" "Can it be that the saying, Him that cometh unto me I will in no wise cast out,' is limited to this life? Is not the latch-string always out?"

Last evening Dr. Henderson presented a sermon on the general subject of "Future punishment," in which he answered the questions submitted to him. The following is an abstract of the sermon:—

God is just and holy. Everything that he does here and hereafter will be just and holy, in accordance with this character. Christianity teaches that God is merciful to sinners. He will always be of this essential character, just and merciful.

Will there be future punishment? Among those who believe in a future life there are practically none who deny that if sin survives death, misery will accompany it. There is no difference of opinion on this subject. No one pretends to tell how long it will last. All confess it must endure as long as sin endures.

But will it be everlasting punishment? It will be, if sin is everlasting, and that depends on the sinner. This is what Christ asserts, Matt. xxv. 46: "And these shall go away into everlasting punishment;" and Rom. vi. 22: "For the wages of sin is death." I must leave you to ponder these solemn words of the Holy Scripture. They are the words of a being who is perfectly just and will remain so forever; of a Ruler, of a Father, who in love and mercy will be so forever. To reconcile these things is beyond my power. I confess that if these words were in any other book I could not believe them. I should hope that some way might be found for escape even in the future world for those who go out of this impenitent and incorrigible. Many good Christians think that they have found a way to evade the force of the words "everlasting" and "eternal" as applied to future punishment. Even learned and orthodox scholars are by no means unanimous, and there have always been dissenters in the church who hold the doctrine of restorationism and annihilationism. I myself feel the need for soul relief to remove from the teachings all that men have added to it of horror. It is dreadful enough without ingenious tricks of language to magnify its horrors. But I cannot go under, over nor around this word of Matt. xxv. 46, *eternal, eternal*. And I cannot avoid warning you, and myself, for love must be faithful. The weight of evidence leads me to believe in God. The authoritative documents of Christ's teachings contain the statement that future punishment will be eternal. Of the nature of that punishment we have little knowledge. We only know that it will be just and suitable to the end sought; that it will be worthy of a God

who has revealed himself to us as holy, merciful and kind. It will result in good, taking all things into account. I long to know more, but I must wait, and so must you, for much yet to be shown us. I cannot grasp the vast theme, I cannot forsee the issue.

But I know my present duty to God and to man: To love Him with all my heart, and my neighbor as myself. And I know what sin is doing to destroy men. Let us return to God, the author of eternal life to them that believe. Whatever else you lose faith in, believe in your Heavenly Father, in Christ's love, and His good and benign purpose.

Review.

It seems very remarkable that such questions should emanate from the shadows of a pulpit, whose occupant is so "Orthodox." It may be one of the best evidences that such ministers are doing a good work in mental training, that their hearers are led to think for themselves. At all events, men are thinking, and burning questions are being raised, that will not down at the bidding of any system of theology. And when such questions are asked, it but voices the wail of sad and anxious hearts, who have loved ones, whose lives, according to the teaching of the popular theology, went out in darkness, without even a ray of hope.

But loving hearts will not settle down in despair. They hope, even against their teachings, and the greater the love, the greater the hope. But intelligent people are calling for light. Even the Reverend Doctor himself, like many other good and intelligent ministers, cries out for "Soul relief," from the terrible conclusions of the creed theology —especially from the horrifying exaggerations of some theologians. He hopes there may be some way of escape, even for those who go out of this world impenitent and incorrigible. He admits there are many good Christians who do not believe in endless punishment, and who think they have found another solution of the question as based on the words "eternal" and "everlasting;" and that these dissenters from the common view are not all of the ignorant, but include even learned and orthodox scholars. And he frankly confesses that he cannot reconcile the quotations he makes to sustain the doctrine of endless punishment, with the character of love and mercy which God has revealed of himself; and that if he found these dark passages in any other book, he could not believe them.

From these admissions of the Doctor, we are forced to infer, that his heart is in advance of his creed; that men can be good and intelligent and orthodox Christians without holding to endless punishment, so that it is unimportant to believe in it; and that the conclusions drawn from the passages he considered must be at fault. All truth *must* be in harmony with the character of God.

Surely light is needed, for both the teachers and the hearers. The Doctor says, "I long to know *more*." One of the pilgrim fathers, John Robinson, said that more light would break out from God's Word. As it is affirmed in the Bible itself that the light is to shine more and more, this cry for light must be satisfied. Thank God, there *is* light on this question of the destiny of man;—light that shows that the doctrine of endless punishment is not true;—light that shows that the ministry of evil and suffering will indeed eventuate in good. Otherwise, the Father, who is infinite in wisdom, love and power, would not have permitted them to exist, for as the Psalmist declares, "The Lord is good to *all*, and his *tender mercies* are over *all* his works."

Let us look for a moment at the Reverend Doctor's reply to the question, "Will punishment be everlasting?" (We assume from his attitude that *he* means *endless* when he says "everlasting.") He says, "It will be, if *sin* is everlasting." We might all agree to this. If the premise were good, the terrible conclusion would be inevitable. But that is a tremendous "*if*." It is the terrible idea of endless *sin*, an endless *rebellion* in God's universe, that we cannot believe. Does not the doctor doubt it himself, when he says *if*? It would seem so. And how *can* there be endless sin, and consequently endless punishment, when God's prophet declared that the Messiah should "Make an *end* of sin, and bring in everlasting righteousness?"—and when the heaven-appointed forerunner of Christ could say, "Behold the Lamb of God, which taketh away the sin of [not the church merely, but] the world?"—Dan. ix. 24 and

John i. 29. That there are many Scriptures, both in the Old and New Testaments, showing that Christ came to destroy both sin and death, that he will not fail in any part of his work, and that therefore the completed work of Christ will be a glorious victory, and will secure a clean universe,—Scriptures too numerous to be here quoted,—the Doctor and many others well know. It is this knowledge, and the clear assurance that such grand statements and such glorious results are in harmony with God's character of love and mercy, that suggest the doubt in some minds that these other Scriptures that *seem* out of harmony with such love cannot be true.

The Doctor only quotes two such Scriptures (though there are others), which would indicate that he considers these as strong as any: "These shall go away into everlasting punishment," (Matt. xxv. 46) and "The wages of sin is death."—Rom. vi. 23. Now there must be some way of harmonizing these, and all similar Scriptures, with the truths that God is love, and that Christ will destroy sin and death and have a clean universe, or else we have God against God, or Bible against Bible, which we do not for a moment allow.

Let us look at the second passage first. "The wages of sin is *death*." This is one of the passages commonly used by believers in the annihilation of the wicked; and it is very difficult to see how it can be used to prove endless suffering. But until it is shown that death is *endless*, the passage proves nothing for either view of endless punishment. The evidence is abundant that death is *not* endless. The other half of the same verse shows this, "*But* the gift of God is eternal life." The life *follows* the death. Adam brought the death, to all; Christ follows him, undoes his work of death, by bringing life to all.—See Rom. v. 12–21. Paul shows that Christ's work was to *abolish* death and bring life and immortality to light.—2. Tim. i. 10. This was first done in himself, but it is to be done to all, for Paul says, Christ will reign until all enemies are subdued, and death—the *last* enemy—destroyed, and God shall be all in all.—1. Cor. xv. 26–28. This is Paul's explanation of his statement that, "As in Adam all die, even so in Christ shall all be made alive." This is how death shall be swallowed up in victory. Yes, the wages of sin *is* death, but Christ destroys both sin and death, and so God's gift is eternal life.

Let us now look briefly at the Doctor's first passage, "These shall go away into everlasting punishment." We agree that the goats are to be punished. The question is, Does everlasting always mean endless? The Doctor probably knows it does not. The Greek noun, *aion*, means age. The adjective, *aionios*, means age-lasting, or of the age. So says Young, in his Bible Concordance. So say many other scholars. The sheep of that future period obtain the life of that age, and the goats go into the fire or punishment of that age. The saints of this and former ages are to be with Christ in his glory, before the judgment of the sheep and goats begins.—Compare Matt. xxv. 31 and Col. iii. 4. Do not confound *those* sheep with the saints of former ages.

The Greek word, *aion*, the Hebrew, *olam*, and our English word, *age*, are all applied both to things limited in duration, and unlimited. The Jewish covenant, priesthood and ordinances were said to be "forever," or "everlasting." They lasted to the end of the Jewish age. Exod. xxi. 6 and Deut. xv. 18 are two cases where "forever" meant the whole age or lifetime of a servant. In Phil. 15, *aionios* is rendered forever, where Paul means the life-service of Onesimus. The duration of *aionios*, like age-lasting, depends entirely on the *nature* of the thing mentioned. When it is applied to God, Christ and other incorruptible things, it means endless, but when applied to anything corruptible or mortal, it is limited. And as we have shown that sin, and death, which is the wages of sin, are to end, it follows that *their* age is *not* endless.

Much might be said; but we must be brief. We can harmonize this idea of *limited* sin and death, with God's love and Christ's universal victory. Who will dare attempt to harmonize *endless* sin and suffering, with the fact that Christ is to make an *end* of sin, and swallow up death in victory? John, seeing the outcome, away beyond the judgment, which Isaiah said should be unto victory, said there shall be no more tears; no more

death, neither sorrow, nor crying, nor pain; for the former things are passed away. Such a conclusion is worthy of a God who is love, and of a Christ who came to reveal God's love and execute his purpose. It is worthy of our faith and gratitude and love.

We most heartily agree with the Doctor in many of his statements. That God is and always will be just and holy. That all that he does here or hereafter will be in accordance with that character. That he is and always will be merciful to the sinner—just and merciful; or as the prophet says, "A just God and Saviour." And who can doubt what he says, that the punishment of the sinner "will be just [and merciful] and suitable to the end sought," and therefore "worthy of a God who has revealed himself to us as holy, merciful and kind." All this is clear, if we bear in mind that the good of the punished is one of the objects of punishment—that they may be partakers of God's holiness.—Heb. xii. 5–10.

In conclusion, we unite with Dr. Henderson in the closing statement credited to him: "Whatever else you lose faith in, believe in your Heavenly Father, in Christ's love, and in his good and benign purpose."

By request, the above article has been put up in tract form, and can be obtained for ten cents a dozen, or sixty cents a hundred.—Ed.

CONVERSION OF CORNELIUS.

In the tenth chapter of the Acts of the Apostles, we have the account of the Gospel being first sent to the Gentiles, Cornelius, the Roman centurion, and his family being the first to receive it. It may be interesting to observe the circumstances connected therewith.

Let us look first at the character of Cornelius. In the second verse, he is described as "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." From this and what Peter says, in verse 37, it might almost be inferred that Cornelius was a Jewish proselyte—a circumcised man—and as such entitled to the privileges of the family, "as one born in the land."—Exod. xii. 48. But this was not the case with Cornelius, though somewhat familiar with their teaching and worship; otherwise it would not have been "unlawful" for Peter to go to his house (verse 28); he would not have been prejudiced against him as "common and unclean;" and he would have been willing without any special revelation, to preach the gospel to him. Peter's preaching to that family was indeed the practical breaking down of the "wall of partition" between Jews and Gentiles—the gospel then being given to the uncircumcision, as well as to the circumcision.

The next point to be especially mentioned, is, that the *character* of Cornelius, while yet ignorant of Christ, and therefore not a Christian, commended him to God. He reverenced God, prayed to him, and was kind to the poor. Yet to call him a Christian, when he knew not Christ, would be a misnomer. The point of special interest is, that his character was the ground of his election of God to receive the knowledge of Christ, and so become a Christian, and obtain eternal life. We know that this statement is contrary to the position taken by many. Some teach that moral character, or honesty and goodness, in the unconverted to Christ, in no way commends men to God. Some even go so far as to affirm that morality is a hindrance to conversion. We admit as much as this of self-righteous Pharisees, to whom Jesus said, that even the publicans and harlots should enter the kingdom *before* them; but we cannot admit it of genuine honesty and kindness of heart—genuine sympathy with the poor and needy. Some speak of God's election of men as arbitrary—having no reference to their previous character or fitness for the new position. Some teach that no one has a right to pray before becoming a Christian or before being baptized. But it is evident that the case of Cornelius is against *all* these theories.

Some may think that in taking the position that honesty and goodness are prerequisites to receiving the gospel, we are teaching that good works save a man, and thus contradicting the gospel as well as our own general teaching. But it is not so, as may be seen by the illustration of ground and seed. The

Saviour himself, in the parable of the Sower, gives us an illustration of the principle involved. The good seed, the Word, or good news of Christ and his kingdom, which Word contains the seed principle of eternal life (John xvii. 3) fell alike on four kinds of ground (or hearts) but only one of the four brought forth fruit. That one, the Saviour explained to be, "An honest and good heart," which received the Word, and brought forth fruit with patience.—Luke viii. 15. Every farmer knows that good ground of itself cannot produce a crop of wheat, but that the seed must be sown upon it, and that the life of the crop is in the seed. And yet he knows how very important it is to have good well-prepared ground in which to sow the good seed. Just so, the condition of heart in Cornelius or any other good man, could not of itself secure eternal life; it required the preaching of the gospel of Christ, the good seed of eternal life; and yet such a state of heart was essential as the ground for the reception of the seed.

On this we are not left to inference. The angel of God sent to Cornelius affirms it. He said, "Thy prayers and thine alms are come up for a memorial before God."—Ver. 5. There can therefore be no room for doubt that it was in answer to the cry of an honest and kind soul that the angel was sent. He wanted light and therefore he was instructed to send for Peter, who would give him the seed of the spiritual and eternal life. Thus God *gave* him eternal life, as the sower gives the seed to the ground, and the affinity of good ground for good seed, with the added blessings of heaven's sunshine and rain, secures a good crop—"Some thirty, some sixty, and some an hundred fold."

In view of these Scriptural facts and statements, it seems safe to say, that there are two reasons, either one of which would prevent men from accepting the gospel: either the gospel is not preached to them, or their hearts are not in the condition of good ground. How can men accept the gospel of God's grace without being honest with self and with God? And how can kind and sympathetic people accept for gospel much that is called by that name—savoring, as it does, more of cruelty, than of good tidings to all people? The right condition of heart leads to the *rejection* of a gospel that is such only in name, as well as to the *acceptance* of the gospel of Christ.

From what we have learned, we may say that people are in some degree responsible for their election. To live up to the light and opportunity on a lower plane is a necessary preparation for election to a higher plane, official position and work. If a man is unfaithful in the lower things, who will entrust to him the higher riches? Let each one live up to the light he has, and he will without doubt be promoted. Peter says, "Make your calling and election sure."

In studying the case of Cornelius, it is interesting to note the method of God's providence in carrying forward his work. The angel was sent to Cornelius to prepare him to send for Peter, and to pave the way for his visit. At the right time to enable him to meet the messengers aright, Peter too had an angel's visit. It was necessary to give him such a lesson as would remove his prejudice against the Gentiles. This he obtained by his vision, and was ready to go. The ground was prepared for the seed, and now Peter was prepared to sow it. It was promised that Peter should have the keys—to do the opening work,—and now it was fulfilled.

Like all who are interested in the truth, Cornelius wanted others to hear, so he called together all his kinsmen and near friends ready to hear when Peter came. The Lord makes use even of earthly friendships in the circulation of his truth, and the gospel work often extends along those lines.

Cornelius showed the idolatrous tendency of the heathen in the fact that when Peter came in, he fell at his feet, and worshipped him.—Ver. 25. And Peter gave expression to a grand principle, which many of his so-called successors might learn to advantage. "Peter took him up, saying, Stand up; I myself also am a man."—Ver. 26.

After hearing the centurion's account of the matter, Peter gave utterance to an important truth, which shows the spirit of the lesson he had learned, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

Verses 34, 35. This man was accepted not because he *was* a Christian, but to *become* a Christian. This confirms our position that the character of unenlightened men commends them to God.

Then Peter preached the gospel to Cornelius and his family and friends. And the Lord gave his seal to the correctness of Peter's new convictions and course, by pouring the Holy Spirit on the Gentiles as he had done on the Jews at first. This confirmed Peter, and so he was free to do with these converts as with those of the Jewish nation. "And he commanded them to be baptized in the name of the Lord."—Verses 44–48.

WHAT GOD HATH CLEANSED.

WHEN the Lord would fit Peter to go and open the door of gospel light to Cornelius and his family, he took advantage of his hunger, and, which was very natural in that condition, gave him a vision of something to eat. Going on the housetop to pray, while waiting for dinner, he fell into a trance, and saw heaven opened, and there appeared "as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything common or unclean." Then the answer came, "What God hath cleansed, that call not thou common." "This was done thrice: and the vessel was received up again into heaven."—Acts x. 9–16.

How easy to be prejudiced against doing what God commands! And yet Peter had what seemed good reason for refusing to eat what appeared in that vessel. The eating of such beasts, fowls and reptiles was forbidden by the Law. Why should he not recoil from the offered food as from a venomous serpent? But Peter was to learn an important lesson. Under the old dispensation, the Jews were counted clean, and all the other nations unclean; and it is evident, from the use here made of these things, that the design of the law as to unclean things, was to illustrate the uncleanness of the Gentiles. It was "unlawful" for Peter to keep company with, or to have anything social to do with the Gentiles (Acts x. 28) but he was to learn that the time for such distinctions was past. He had been preaching the gospel to the Jews only; and he was to carry the good tidings to the Gentiles also. It was then, and ever has been, difficult to overcome sectarian prejudice; but Peter learned the lesson designed for him in the vision, as he says, "God hath shewed me that I should not call *any man* common or unclean."—Ver. 28. It would be well for us all to learn the same grand lesson.

We may emphasize one truth by admitting another. The Gentiles had been unclean according to law. In that, Peter was right. The Lord does not deny that fact. "What God hath *cleansed*," implies the previous impurity, as well as that they are now clean. But what we would emphasize is the truth lying on the surface of this lesson, and yet not clearly seen by many: that *God hath cleansed all the nations.* Let us put the statements of verses 15 and 28 and the above, in the form of a syllogism, that their force may be seen:

1. "What God *hath cleansed*, that call not thou common."

2. "God hath shewed me that I should not call *any man* common or unclean."

3. Therefore *God hath cleansed every man.*

However startling, or broad, the statement may be, the conclusion seems inevitable, from the premises given. And we may rejoice in it as another evidence that all men are and will be subjects of God's all-prevailing grace.

In Eph. ii. 12–19, Paul treats of this subject. He shows that the law of ordinances was the "enmity," or "wall of partition" between Jews and Gentiles, and that it was slain or abolished at the cross. The object was to make of the two one man, and to reconcile both to God in one body by the cross.

Now we may look at this as a mere ceremonial affair, and take the ground that the cleansing of the Gentiles was merely ceremonial, giving them at most, only an equal *chance* with the Jews to be cleansed by the grace of God. But a *chance* to be cleansed, is not like the statement, "What God *hath*

cleansed." If we will let Paul explain, we may see clearly, what is quite commonly admitted, that the carnal or fleshly law of ordinances, which was the "enmity" between the Jew and Gentile, was only a *type* of the *real* enmity between God and *all* men, or between the spiritual and natural things or states. In the allegorical sense of the Scriptures, the Jewish church represents the true spiritual church and state, and the Gentiles represent man in his carnal state. The real enmity between God and all men, is not a ceremonial law which *calls* men and things unclean for the purpose of illustration, but the "carnal mind" or nature itself, which is the real barrier between man and God. Thus Paul says, "The carnal mind *is enmity* against God: for it is not subject to the law of God, neither indeed can be."—Rom. viii. 7. This is the enmity, which being destroyed at the cross, reconciles all men to God, because they are cleansed.

No one can truly read Paul's statement to the Ephesians, and fail to see that he gives the whole subject a *spiritual* significance. It is not a ceremonial enmity, but a real one. Hence it is not a ceremonial cleansing, but a real one—a real reconciliation to God. In view of this, what a glorious fullness in such words as these: "He is our peace;" "And he came and *preached* peace [not merely *offering* peace, or calling on men to *make* their peace with God, but making the proclamation of a peace secured in Christ] to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father." So all men alike are cleansed in the spiritual sense.

Peter had thought that only the Jews were included in the gospel plan. Many now think that only the church are included. O that all may learn the lesson as well and as broadly as Peter learned it, and call *no man* common or unclean.

We know well there is an obstacle in the way of some accepting this, based on the fact that the people of the world are *not* cleansed—are yet in sin and iniquity. The same of course is in some sense true of all men, whether Christians or not. That is, the work of regeneration is not yet complete in one are absolutely or perfectly clean. Then how shall we harmonize the statement that *all* are cleansed, with the fact that *none* are clean? O that all might see the solution! To give it, is to preach the gospel of Christ. This gospel is for all—the high, the low, the rich, the poor, the outcast and ruined as well as the respected and moral. There is life and needed help for all. All the deformity and sin are gone. All are cleansed, reconciled, redeemed, saved. All are one and alive and clean in God's sight.

But how? It is all *done* in the person of Christ. He is the Head and Beginning of the new creation—the Unit of the whole, the Second Adam, the Seed for the whole crop. As the work wrought *in* Adam secured it or fixed it upon all the race, and it is in due process carried out in all the race *through* Adam; so what was done *in* Christ was secured to the race, and is being and will be carried out in the race *through* Christ. And God who sees the end (in all men) from the beginning (in Christ) or the whole crop in the seed, can speak of what is to be as if it were already done. In Christ it *is* done. Sin was finished in him, and everlasting righteousness brought in.—Dan. ix. 24 and Heb. ix. 26. Death was abolished in him, and life and immortality brought to light.—2. Tim. i. 10. What was thus done *in* him is the gospel at the root, and the whole work in man carried out *through* him is the gospel at the top. One is the gospel for our faith, the other is the gospel of promise and hope.

O that all might see that *in Christ* the world of mankind is a redeemed and cleansed world! It belongs to Him. It lives germinally and potentially in Him; and to develop that life in the person and experience of every one is the work of the Spirit and the purpose of the ages. It *will* be done, because it *is* done. All *shall* live unto him, because in him all *are* alive. By faith we may look at the work from God's standpoint, and say *all are cleansed.* "We *are* saved by *hope.*"

There is power in this gospel. It cheers, vivifies, leads to love and loyalty. It is the gospel without an *if.* As men's eyes are opened, they will receive it without a *doubt.* It is the basis of a grand and glorious brotherhood. In him we are all one. As God is our Father, our origin, so he will be the bond of our unity, and our final destiny. As God was in Christ, our Head, so the work by him will go on until God shall be in all. What God hath cleansed, let no man call common or unclean.

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THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

THE ETERNAL GOODNESS.

O Friends! with whom my feet have trod
The quiet aisles of prayer,
Glad witness to your zeal for God
And love of man I bear.

I trace your lines of argument;
Your logic linked and strong
I weigh as one who dreads dissent,
And fears a doubt as wrong.

But still my human hands are weak
To hold your iron creeds;
Against the words ye bid me speak
My heart within me pleads.

Who fathoms the Eternal Thought?
Who talks of scheme and plan?
The Lord is God! He needeth not
The poor device of man.

I walk with bare, hushed feet the ground
Ye tread with boldness shod;
I dare not fix with mete and bound
The love and power of God.

Ye praise his justice; even such
His pitying love I deem:
Ye seek a king; I fain would touch
The robe that hath no seam.

Ye see the curse which overbroods
A world of pain and loss;
I hear our Lord's beatitudes
And prayer upon the cross.

More than your schoolmen teach, within
Myself, alas! I know;
Too dark ye cannot paint the sin,
Too small the merit show.

I bow my forehead to the dust,
I veil mine eyes for shame,
And urge, in trembling self-distrust,
A prayer without a claim.

I see the wrong that round me lies,
I feel the guilt within;
I hear, with groan and travail cries,
The world confess its sin.

Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings:
I know that God is good!

Not mine to look where cherubim
And seraphs may not see,
But nothing can be good in him
Which evil is in me.

The wrong that pains my soul below
I dare not throne above:
I know not of his hate,—I know
His goodness and his love.

I dimly guess from blessings known
Of greater out of sight,
And, with the chastened Psalmist, own
His judgments too are right.

I long for household voices gone,
For vanished smiles I long,
But God hath led my dear ones on,
And he can do no wrong.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break,
But strengthen and sustain.

No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts he gave,
And plead his love for love.

And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

O brothers! if my faith is vain,
If hopes like these betray,
Pray for me that my feet may gain
The safe and surer way.

And thou, O Lord! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on thee!

—*John G. Whittier.*

It has been suggested that the position of many in the churches is nearly akin to that of the Pharisee who affirmed that he was holy, and thanked God for it. He was not like the poor publican at his side. He did not take the credit to himself, at least not in words. But Jesus said that the publican, who confessed himself a sinner, was justified rather than the other. Is not the disposition to blame others for not being holy, or not being Christians, akin to that of praising one's-self for having accepted Christ? If any stand, it is by the grace of God. Let us not be high-minded, but humble, under the mighty hand of God.

The price of Moses and Christ, bound in cloth, has been reduced to 50 cents a copy.

GOD'S PURPOSE IN CREATION.—NO. 5.

SINCE "God is LOVE," that is, the embodiment, expression and manifestation of Love,—Love itself, his works necessarily partake of his own nature. Hence, in creating a world the end sought must be consistent with his own nature. It must be its expression, its manifestation. Therefore the well-being, the highest good of his creatures must be the end sought in creation; and this we find is the case; for when God would create man, he said, "Let us make man in our own image, after our own likeness," that is to say, Let us make him after the highest model of existence in all his attributes, that is, the perfect, the Almighty God.

In order to make dust into sensitive, emotional and responsive flesh, and endow it with reasoning faculties, or the intellect of God, and to educate those capacities conferred on animated dust to the comprehension of the invisible, the eternal, self-existent God, it was necessary that the great Creator must subject his creatures to evil, must give them practical, personal acquaintance with it, that they may practically estimate its true value to them as a factor in their own education, to the attainment of the intelligence, character and nature of God himself. Thus, evil is one of God's great factors, agents, and vehicles, or instruments for moulding or shaping of human character and human disposition, and consequently human nature. It requires the very depth of evil, infamy, and ignominy sometimes to awaken the consciousness of inherent dignity, relation and and destiny, and thus to bring the prodigal to his senses, and arouse in him the desire to return to his Father's house. And so it is manifest, that evil, all evil, is the prime and main factor and instrumentality Father uses in our education. Thus we see that to create is a process, a preparatory process, a process of formation in human character and human nature, resultant from bitter, painful experience. It is "the weary and heavy-laden" that come to the Lord. It is they whose faith is put to the proof, tested, that learn to recognize God's hand and his work. It is this necessity to comprehend God, to know him, to see and discern him in his ways and works as well as in his testimonies, that has necessitated they should be placed on trial, should be thus probated, that their character may be developed. Thus probation is one of the details of God's creating process.

Now as to redemption: so far from this being a necessity because of the antagonism of the devil, the devil and all evil are God's agents, instrumentalities for producing Divine character,—God-likeness. Their introduction, their development and application are essential parts of God's creation. God, who made the race subject to vanity, against, or rather without their choice, has amply provided to meet all the consequences of the fall.

As we have seen, Adam the first, the head and personal embodiment of the race, represented every individual of the race at the time he yielded to the temptation; that is to say, as every oak existed in the first acorn, and must necessarily partake of all the characteristics of this its seed germ, so every individual who has descended from the loins of Adam must partake of whatever dominated his nature before generation occurred. So men come into the bondage of corruption not of their own will or choice, but of necessity. Thus they are *subjected* to the vanities of humanity, *not willingly*, or of their own choice, but because it is a law of their being that they must inherit the nature and characteristics of their progenitors.

Looking at the corruptions of human nature in all their deformities and hideousness from this standpoint, it is not reasonable that God should provide such a hell, or such an annihilation, as religionists teach; because that would compromise the character of God, and represent him as punishing his creature for doing what he made him to do, so that he might thereby learn the way of, and to, holiness and God.

The investment of the image of God with the visible and personal representation of every individual of the race, when and by his entrance into their flesh at his conception and birth, was the manifestation of God in their flesh, the evidence that God was reconciled to fallen humanity or flesh, even as the exclusion of our first parents from the garden and access to the tree of life, was the evi-

dence of God's being offended and their consequent severance from him, their life.* When they became "carnally minded," they lost their affinities for life, for God, for good, for righteousness, for truth, for love. This seemed a sad calamity. It introduced suffering into the world, and started the race on the descending plane away from God and antagonistic to him, involving and leading out to the developments that have occurred, and staining the heart of the race with all the innumerable and unnameable vices, sins and brutalities which have marked its entire career.

Notwithstanding the annals of man's crimes are too dark to be painted, too numerous to be named, and too vicious and polluting to be countenanced, yet while we as a race were thus "*enemies*, we were *reconciled to God* by the death of his Son." God did not consult us, whether we should be subject to vanity, to the bondage of corruption, neither did he wait for us, or consult us, whether he should redeem us, but accomplished his work independent of us. The apostle bases an argument upon this condition of things, namely: "Much more then, being now justified by his blood, we shall be saved from wrath through him." The fact of our accomplished redemption, is the evidence "that we shall be saved." This is doubly true in relation to the elect, but it is true universally. It is the ground, the assurance of the salvation of the race. God is reconciled to the race. He has evidenced the fact, by making its flesh his abode.* And notwithstanding the caviling that has been indulged by the over-zealous in relation to Jesus' saying to the scribes and Pharisees, namely: "The kingdom of heaven is within you," it is nevertheless true that the indwelling, inworking, and inruling of God in human hearts is a universal truth, which will be perfectly and fully realized when Jesus "shall see the travail of his soul and be satisfied."

G. B. STACY.

* IT will of course be understood by our readers that these articles are Bro. Stacy's, and while we allow him the utmost freedom to express his thoughts in his own way, that we are not to be regarded as endorsing every statement he makes. We heartily endorse the general principle which he advances as to the Purpose of God in Creation, and believe that Christ's mission is to do the Father's will. But it seems a little surprising, that he should advance such an idea as that *God is reconciled to man*, in face of Paul's statement quoted by himself, that sinners were *reconciled to God* by Christ's death, and that "God was in Christ, reconciling the world unto himself." Instead of God showing that he was thus reconciled, by making the *flesh* his abode, it rather seems that the purpose is to reconcile the world by *destroying* the flesh, the lower nature, and in so doing he is said to have been made *sin*; and sin is the victim to be sacrificed, that we might become "the righteousness of God in him."—2. Cor. v. 18–21.—EDITOR.

NO FEAR.

No one has more reason to deprecate the reign of a slavish fear than the writer. My orthodox and Godly parents did not teach me the terrible things of their creed at the outset. As a little child I was taught to say "Our Father," and it seemed easy and natural for me to think of him in that light. But a little later on, it was deemed necessary to inform me of the whole terrible truth. From that time my idea of God was that of a stern, ferocious being, ever standing over me, ready to begin at the moment of my death, if I chanced to die, the process of tormenting me, a process from which he would never desist. I need not say that this teaching failed to make me a good child. The slavish fear engendered became so much a part of me, that after a most satisfactory conversion, and a sense of God's love far beyond expression, I found that the old feeling was not dead, but actively alive, and it followed me for many years, and in spite of a happy faith in God's unchanging love for all. The firmest belief could not banish the feeling impressed upon my tender mind in childhood.

But when I read what so many of our brethren say, that a belief in God's love is alone sufficient to win the hearts of all, I am skeptical. I think of families reared in the Universalist faith in whom I see no religious tendency; while all my father's children desired to be Christians from their earliest recollection. Why was this? Because those

Universalist parents were themselves careless in regard to religion, recognizing it in a private and personal way, to some extent, but negligent in impressing the desirableness and necessity of a religious life upon their children in their tender years. That important factor in the making of Christian men and women, an early religious training, was ignored and set aside. So the children that heard only of a God of love lived as if there were no God; while those who were taught a misrepresentation of his character were, in spite of that, won by the faithfulness and earnestness of godly parents.

Again: I knew a neighborhood, not eminent for piety, but nevertheless far from ungodly. There was the leaven of true godliness. A Universalist preacher, a natural disputant and strong in controversy, came to this place. He talked incessantly and preached as often as he could. Having another avocation he was not dependent on his preaching for support, but it was not long till he was supported and by a class that became the ruling power in the place, which came to be known as a very low one. It is no pleasure to me, a Universalist of many years standing, to tell this story, but it is the truth, and should be a warning.

Now what was the matter? The whole neighborhood had it impressed upon it that God is love, that he punishes sin, but not everlastingly. But it grew worse and worse. My theory is that the man was not himself such a character as to promote piety. He was not immoral, and certainly did not teach immorality, but he did not press upon the people the importance and necessity of a religious life, and the mere belief that God is love had no reforming or spiritualizing effect upon their hearts and lives, and it became to them a savor of death unto death.

Many have testified in the HOPE of the blessed effect of the "larger hope" upon their minds and hearts, and to theirs I could add my own. But in most of these cases the Christian life had begun long before and came about under orthodox influences.

The prodigal son knew that his father loved him; he had never doubted it. But he wanted his own way. He chose the pleasures of sin, as many a son of loving parents has done, and it was not until he was suffering and in sore need that he thought about his father's love, and determined to go to him. Many and many a sinner has stayed away from his Heavenly Father in the same way, not because he doubted his love, but because he wanted his own way and the pleasures of sin; and in such cases, it is only by finding out that they are starving and feeding on husks that they are awakened to the necessity of a life of obedience and trust.

I am obliged to differ with those of my brethren who think there is no use for the element of fear in religion. Every warning is an appeal to fear, and the Bible is pre-eminently a book of warnings. Paul said he warned every man. True, perfect love casteth out all fear; but all have not attained to perfect love; and "The fear of the Lord is the beginning of wisdom."—MRS. E. A. SQUIER.

Remarks by the Editor.

THE first part of the above article is a very good argument against the value of slavish fear—that fear which hath torment. And it seems a little strange that our sister, after herself having such an experience, could have written the latter part of the article. It certainly looks, on the face of it, as if the child-teaching to think of God as "Our Father" would have been good for the whole life—much better than the later impression, which in spite of a "satisfactory conversion," cursed her life so long, that God was "a stern, ferocious being" who would torment her without end.

That there are "Universalists" in theory who are careless about personal religion, and, as parents, negligent of the religious training of their children, cannot be denied. But is not the same thing true of many in the other sects, who are *not* Universalists? "Why is this?" It may not be easy to answer such questions. It is doubtless true that many of such "Universalists" were children of "Orthodox" parents. Might it be that their indifference to religious things was inherited? or might it not result in part as a reaction from the unreasonable and horrible teachings of their parents about God? Our sister admits that the "terrible" teaching did not make her a good child; and it seems as if her later teaching, had it been first impressed on her mind, might have made her something *worse* than a Universalist. The earlier teaching probably made her what she is, a lover of God and humanity, and a Universalist, though her parents were "Orthodox."

I do not wonder that such a preacher as the Universalist she described would not tend to lead people to piety. I have known such characters in other churches, and the effect is similar.

Fear has its place. It helps to keep the vicious externally straight. It is the province of *law* to check by fear. It seems to work on the minds of those just awakened to a sense of sin, and who are not advanced to peace with God. The *gospel* preaches peace. It knows no fear only to kill it. It says, "Fear not; for behold I bring you *good* tidings, which shall be to all people." It is a message of love, and awakens love, and casts out fear.

NOTES ON SUNDAY-SCHOOL LESSONS.

Tempted in all Points.—Luke iv. 1-13.

(Lesson for Feb. 23.)

"And Jesus, full of the Holy Spirit, returned from Jordan." What is it to be full of the Holy Spirit? Is it the body or the mind that can be thus filled? Undoubtedly the mind; and does not this show that the mind, not the body, is the man in God's dealings? Jesus was full of the Holy Spirit. Every thought and desire was under the control of that mysterious power that joined earth to heaven.

He was led by the Spirit in the wilderness during forty days, being tempted of the devil. A wilderness of temptation bounds the entrance to every life of usefulness, and guards the way to every Canaan. He had pledged, in the waters of the Jordan, to yield himself up to death; now comes the first taste of that death. Here he takes up the cross. Here he suffers, being tempted. Here he meets and puts to rout, in fair field and open fight the enemy of humanity. No battle field in all the history of earth's wars can boast such a conflict as this;—so strange and stern in its ordeal, so mighty in its results! We see Jesus, then, in the prime of his manhood, on the threshold of his ministry, setting his face steadfastly from haunts of men, being driven of the Spirit into the wilderness, to meet, not flesh and blood, but principalities and powers, wicked spirits in heavenly places.

In those days he did eat nothing: and when they were ended he afterward hungered. His mental absorption, his spiritnal exaltation had previously been so intense that he had no thought of eating. But the time came when his human need asserted itself. The terrible sinking of nature, the craving for food, that must follow such a fast can only be known by experience. The whole consciousness must be one intense longing.

This is the opportunity for which Satan had waited. He is ready with his temptation: "If thou be the Son of God, command this stone that it be made bread." Why would this have been wrong? Who but Christ would have clear moral perception to recognize the evil in this suggestion? The entering wedge of sin is very thin. His answer, "Man shall not live by bread alone, but by every word of God," may show that it is God's order that the divine should minister to the divine, the earthly to the earthly. Christ came not to be ministered unto, but to minister. Self-preservation was no law of his nature. We read of no act that he performed in self-gratification. "If thou be the Son of God," said Satan: the answer referred not to his Divinity, but to his manhood,—"Man shall not live by bread alone, but by every word of God." The two natures in man, the physical and the spiritual are here clearly recognized.

Satan next shows him the kingdoms of the world and the glory of them; making him comprehend by a Satanic miracle the full weight of all that earth could offer. Christ came to gain this very end, and here was an easy way open for his purpose. No Calvary hedged it about,—only a simple act of homage, the seeking of which, we may well believe, cost Lucifer, son of the morning, his high estate. "If thou wilt worship me, all shall be thine." Satan as the prince of this world had these in his power to give, else there would have been no temptation in the offer. Jesus did not repel this temptation by argument, by weighing the matter to see if this way, or God's way of the cross, would be the best policy in gaining the crown. It was not wrong to gain the kingdoms of the world, but it was wrong to worship Satan. "Get thee behind me, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Foiled again, Satan takes him to a pinnacle of the temple and dares him, if he be the Son of God, to cast himself down, that God might fulfill his promise and keep him from harm. Christ met him again with Scripture. "It is said, Thou shalt not tempt the Lord thy God." Do not rashly court danger to prove God's promise. Thus utterly defeated Satan leaves him for awhile.

These three temptations cover the ground of human liability to sin. The first appealed to a physical appetite; the second to mental, worldly ambition; the last to spiritual pride. The three elements of human nature were tried. He was tempted in all points, yet without sin.

Jesus at Nazareth.—Luke iv. 16-32.
(Lesson for Mar. 2.)

More than a year of service had passed before Jesus, in the course of his public ministry, returns to his old home at Nazareth. And as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. He honored the forms of worship, and, as a teacher, he would have greater opportunity to reach the people on the Sabbath day than on days of business. He was doubtless invited to take charge of the service on this occasion. The Nazarenes had been told of his fame, of his words and works; now they would hear and see for themselves.

His text on this occasion was singularly expressive of his mission: "The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor." The message comes, and ever will come only to those who feel their need; and these are the poor. However much they may possess, in the world's estimation, if it fails to satisfy, they still are poor, and to these the gospel was to be preached. "He has sent me to heal the broken-hearted." "Earth hath no sorrows that heaven cannot heal." The balm that comes from his love to the aching, wounded heart can never be described, but only experienced. Verily, since God lives, since Christ has visited this earth there is no true reason for sadness.

"To preach deliverance to the captives." Who are the captives? Better we may ask, who are free, except those whose bonds Christ has loosed? Sin, sickness, infirmity, death, chains all. We are limited by circumstances, fettered by time, imprisoned by our physical nature with all its restrictions. The bondage of corruption holds us in its iron grasp. Subjects of vanity, how can we be free? We boast of liberty, but who can form even a faint conception of that blessed boon? To know no restrictions, no limitations but God! And this is our inheritance through the Son. We have the promise that the creature shall be delivered from this bondage into the glorious liberty of the sons of God.—Rom. viii. 21.

"The recovering of sight to the blind." Blindness is said to be very common in the East, and hence was an appropriate type of that greater misfortune of spiritual blindness, common to the race. There are many intimations in the Bible that man once knew his Maker and was in possession of his spiritual faculties. He now has the eyes of his understanding, but they need to be opened, and Christ came to recover the sight of the blind. "To preach the acceptable year of the Lord." "Now is the accepted time, and to-day is the day of salvation." This was true when Jesus proclaimed it; it is still true; will it ever cease to be true? He stopped there, leaving off the following clause, "The day of vengeance of our God." He knew how rightly to divide the word of truth.

He applied the text forcibly, pointedly; "This day is this scripture fulfilled in your ears." His words were gracious. What else could they have been from such a preacher and such a text? But the audience, his old neighbors, among whom and for whom he had worked as a carpenter, was predisposed to find fault. His claims were presumptuous. Who was he to say such things? "Is not this Joseph's son?"

The Lord felt their hard spirit, and could do no mighty works there because of their unbelief. He sends his blessings where he will. The widow of Sarepta was a Gentile but she had faith, and with her Elijah found a home, and she received her son again from the dead. Naaman was a Syrian, but he had faith to wash in the Jordan and be cleansed. Even so now, if his own would not receive him, he had warrant to go to those who would. They were filled with wrath at those sayings, and rose up as an angry mob, and thrust him out of the city, and would have cast him down from the brow of the hill, but his hour was not yet come to die, and he, passing through the midst of them, went his way. One man with imposing presence and courage and dignity can often quell a mob. And he went down to Capernaum, a city of Galilee, and taught them on the Sabbath days. And they were astonished at his doctrine, for his word was with power.

L. A. A.

Let the words of my mouth, and the meditations of my heart, be acceptable unto thee.

EXTRACTS FROM LETTERS.

INCLOSED find draft for $5.00 for which please send me as follows:

HOPE for 1890, Vol. 7 bound, DAY DAWN and MOSES AND CHRIST each cloth bound. For the balance, send HOPE to some one who may not be able to pay.

Since I have read your paper and studied the truths it teaches, I can say I have had a more intimate acquaintance with my Heavenly Father, and the Lord Jesus Christ is more precious to me. The truths you proclaim are soul-inspiring. May the Lord bless and prosper you. J. T. B.

TRAVERSE CITY, MICH.

ENCLOSED find money order for the HOPE for 1890 for myself and Mrs. R. Having taken it from the start, we love its semi-monthly visits. How sweet it is to rest on the promises of God. All fears and doubts vanish. Jesus has died to redeem man from sin. God's edict has gone forth,—All shall know and love,—how can we doubt the result? Realizing that our salvation is a gift of God, we do not work to save ourselves; but seeing God's love, and knowing his salvation, we tell others, so they too may cease the useless struggle (so far as gaining their supposed end) for salvation. We work because we *are safe*, and know we shall be saved actually, in God's appointed time. With best wishes for the spread of the good tidings of great joy to all nations.

Yours in hope,

PHILAD'A, PA. A. R. S.

ENCLOSED find one dollar for the HOPE. I can now say, "Blessed be the God, the Father of the Lord Jesus, the Anointed, having begotten us to a hope of life, through a resurrection of Jesus Anointed, out from the dead ones to an incorruptible inheritance having been reserved in the heavens for you, who by the power of God have been guarded through faith unto Salvation, ready to be revealed in the last Season."

FRANKLIN, N. H. H. E. W.

ENCLOSED find $2.60, to renew subscription for the HOPE for myself and * *, and for a copy of MOSES AND CHRIST. I would not like to do without the HOPE. I am so glad to have it come along to cheer the pathway of life. Why! oh, why, could we not have had a better knowledge in our younger days of the great truth that God gives in the Bible—of his great love for us all! Many a pitfall might have been avoided by me. But thanks be to God for the light that has been given so far. Let us all go forward, and do as the Lord commands;—even as he told Moses, Tell the children of Israel to go forward.

ALLENTOWN, PA. J. S.

I SEND you $5.00 to renew my own subscription, and to pay for the HOPE to be sent to the four following names. * *.

Should I try, I could not tell you how much the HOPE has been worth to me. I want so much to follow its teachings better, and help by example, and all ways that I can the cause of truth. I realize more and more how much the humblest follower of Jesus may do in his strength; and the work is very sweet, even in the midst of trials, when we remember that they are blessings in reality, and that only needed ones will be given. Oh, how I wish all could see that God is good, and could have even now the wondrous peace! E. M.

RAMOTH, N. C.

FIND enclosed money to renew my subscription for the HOPE. Finding it to be such a comfort, besides enabling me to understand the Scriptures more fully and in a different light from what I ever did before, I shall subscribe for it as long as I am able to raise a dollar, for my own benefit and also for others.

My husband and I are getting old, and are both invalids, consequently we have a poor chance to work for the HOPE, but we do all that is in our power to get others to read and subscribe for your paper, hoping that they may realize the truth, as I have had the privilege of realizing it in my declining years. MRS. M. D.

GOBER, TEX.

FIND enclosed ten cents, for which send me ten copies of the HOPE for Jan. 15. The article in it, "God's Treasure House," is worthy of commendation, and should be put in the hands of every Christian. Your idea of Christian progress is grand, and shows

forth the greatness and goodness of God. As you say, to put a limit on Christian progress would mar all the beauty in it, and make man only a machine.

I see Bro. R. has criticised your doctrine a little severely, but in my estimatian he has done himself more harm than you. I was a reader of his paper before I read yours, and I thank God for the light I received through his teachings; but he only opened the way to grander and better truths found in the Bible. Bro. R's. teaching and yours seem to me related as John's teaching and Christ's—the one must decrease, the other increase. It was not so difficult for me to see the truth as to your teaching, after studying Bro. R.'s first. And I find the same difficulty in trying to show others that God in Christ is going to save all the lost. Your teaching is too deep for them to grasp at first; but after having read Bro. R., and then yours, they readily see that his limit is wrong, and are prepared to grasp the truths of THE WORLD'S HOPE.

I like the tone of your paper better than any I have ever read. It savors more of the spirit of Christ, which is charity toward all. I am trying to spread the truth as well as I know how, but I find few who are willing to listen to the larger hope. But do not be discouraged, brother. Truth is mighty and shall prevail. I think your plan of going through the country preaching is good, for people are more willing to listen to preaching than to read it. I hope you will come east sometime, for I would like very much to meet you. D. B.

LEACOCK, PA.

I AM glad indeed of an opportunity to express my appreciation of the many good things in the HOPE, and my gratitude for your kindness in still sending it to me. May your reward be even as great as the pleasure and profit I derive from its perusal, and then it will be abundant. I seldom if ever fail to read it through at a sitting; for to me it is ever "meat in due season;" for all my best and dearest hopes center in the other life, the better condition, when the everlasting kingdom of our Lord and Saviour will have come and be universal. Nothing but this larger, grander hope relieves the darkness and sorrow of the present, and adds to the enjoyment of every rational pleasure. O, how it animates the soul to know that our Father is safely and surely bringing us all to his heavenly home—to the union of the one family that dwell in Christ! I hope to be able to do something to help others to feel as I do upon these subjects. M. A. L.

CHICAGO, ILL.

POWER OF LOVE.

THE Father of the family
Has taught us all of him we know,
For prophets all along the way
Have spoken as he told them to.

The wondrous love! oh! who can tell?
Which planned to bring us to the goal;
Man in his weakness blindly fell,
Nor tho't nor planned for woe or weal.

'Tis God has led us into light;
Yet not the fullness of his love
Dispelled the blackness of the night.
Omnipotence the rest will prove.

The Father's sleepless eye has kept
A faithful, never-ceasing watch
O'er all his charge: He has not slept,
Nor slumbered; though it seemeth such.

In his due time he'll bring us off
Victorious over flesh and lust.
Though science, so-called, sit and scoff,
He'll subjugate the evil host.

His light shall penetrate the mind
Of every man, and make him see
In man his brother, his own kind,
With equal right God's child to be.

The rich, the proud, the high, the low,
Of earthly parlance have no place
In heavenly mansions, where we go;
Such could not brook the Father's face.

I cannot tell, I do not know,
Only in part, the boundless plan,—
The love that brings us safely through,
Which shall result in saving man.

In loving patience let us scan
The power of love; for love is power;
Help every woman, child, or man:—
The more we give, we'll have the more.

A. A. SMITH.

OUR Father's love makes a glorious lining to every cloud, a rainbow of promise to every storm.

THE EDITOR'S EXPERIENCE AS A PUBLISHER.

FROM the year 1875 to 1879 my time was given to proclaiming in several states the principles of Bible truth as later developed in DAY DAWN. In the Autumn of 1879, Bro. A. D. Jones, then of Pittsburg, urged me to write the substance of my lectures and have them published in book form. He said, "We need such a book, to give the people who hear these lectures the evidence in permanent form, as well as to reach many who have not the opportunity of hearing; and I am convinced that you are the one to write it. Have you not thought of writing such a book?"

I confessed that I *had* thought of it, having realized the need of it in my work, and having often been moved in spirit to write these things, but had never ventured even to speak of it, because, for certain reasons, it seemed impracticable.

"Are the reasons of a *financial* nature?" he asked.

I admitted that such was the case; that being dependent on the fruit of my labor for the support of myself and family, I had no means to invest in publishing.

"Well," he said, "I am willing to publish such a book, paying all the expense, if you will write it."

It seemed to be of the Lord, and after further deliberation, I decided to make the effort. I left off traveling, except to fill my regular Sunday appointments, and devoted myself five days in each week to writing for the book, and in about seven weeks, DAY DAWN was ready for the press. Then followed the care of proof-reading, while it was being printed.

The book was completed and ready for circulation about the month of May, 1880. This was the first edition, of which 4,000 copies were printed. It was arranged that I should have all the books I could sell, and that we would *give* them to the Lord's poor —those unable to pay. I disposed of five hundred copies, but always found it easier to give, than to sell. The book was freely advertised in *Zion's Watch Tower*, for which I was then a constant writer, but for some reason, my Post Office address was not given, so that orders for the book did not come to me as a result of that advertising.

The first edition was nearly all disposed of in less than two years. My publisher came to Almont in August 1881, and said that we would soon need another edition, and offered to publish it on the same terms as before. To this I consented, as I was still unable to publish it myself. He suggested that I should *revise* the book, making such changes as seemed best to myself. Since sending out the first edition, by a careful examination of the Word, my mind had undergone a change as to the nature of Christ's sacrifice, and the Atonement. I did not deny the Ransom, as some have positively affirmed, but only denied the correctness of their, and my own former *theory* of the matter. I now saw that the idea of Substitution, or that Christ died *instead* of mankind, was unscriptural and untrue, as we *all* die. The *unity* of Christ, as the Second Man, with the whole race, I saw to be the Apostolic idea, so that all died and rose *in him*. So this fundamental and vital *union* with Christ, as the basis of a practical and experimental at-one-ment with, or reconciliation to God, took the place of substitution in DAY DAWN, when revised. Out of this Scriptural idea that Christ is the "Head of every man," and that all were reconciled to God *in* him, grew the idea that every man would, indeed *must*, in due time, be personally and practically reconciled to God *through* him. These two ideas, related to each other as cause and effect, and clearly sustained by many Scriptures, constitute the chief, if not the only, difference between the first and second editions of DAY DAWN. Those who understand the position taken, can see that so far from ignoring or belittling Christ as the Redeemer of men, it *emphasizes* his work as the Life-Giver, so that, "As *in* Adam *all* die, even so *in* Christ shall *all* be made alive."

About the time of the revision of DAY DAWN, my articles, on account of the change above noted, were excluded from the columns of *Z. W. T.*, its Editor regarding the doctrine as a dangerous and "damnable heresy," and those who accepted the change as unpardonable sinners, and therefore doomed to annihilation at death. I personally endeavored to disabuse the brother's mind of such a gross misconception of the idea; but it seemed of no avail.

About the same time, for some other reason, my publisher had also been shut out from the pages of *Z. W. T.*, and the publication of *Zion's Day Star* had commenced. Its Editor requested me to write for his paper. This I did for a few issues, but to my great surprise, an article on the "Atonement," was rejected and returned. What counsels led him to such a conclusion, I did not know. But I could feel that a crisis had come. It was not pleasant to be misunderstood, and thus treated by brethren, but hav-

ing the assurance that I was right, none of these things moved me, and I quietly awaited the issue.

Soon my publisher sent me word that he wanted to see me in reference to the republication of DAY DAWN, and suggested that we meet at Dansville, N. Y. As this matter of republication had been arranged at the time of his visit to Almont, before the re-writing of the book, which was now done, I thought I knew what this proposed visit meant. We met at Dansville in the early winter, in the presence of two others, and after canvassing the situation for about twenty-four hours, I was informed that he could not conscientiously publish the revised edition.

This was a heavy blow; but dark as it then seemed, I have had great reason many times since then to thank the Lord for that decision. I returned home feeling somewhat sad, but not overwhelmed. I said to my wife, "It seems that the Lord does not want me to have the book republished, and if so, I do not want to have it done." Here the matter rested for several weeks, nothing being said about it by me. Being in Detroit, preaching, I called on a brother who was somewhat interested in my work, and in the course of our visit he said,

"Bro. Paton, I understand you are going to have DAY DAWN republished."

"No;" I answered, "that has been given up."

"What does that mean?" he asked, looking up with marked surprise.

I answered, "My publisher has refused to do it."

"On what ground?"

"On account of my change of view on the Atonement."

"Then publish it yourself."

"That," I replied, "is easier said than done."

"But why not do it yourself?" he persisted.

The answer was candid: "The want of means."

Think of my surprise when he replied, "Go ahead and publish it in your own name; *I will furnish the means.*"

Thinking this might be an impulse of his kind heart, expressed without due consideration, and without knowledge of the amount of money required, and that he might regret it, I said, "You surely do not realize what you are offering; you have no idea how much it would cost." To which he earnestly replied,

"I do not *care* how much it costs."

Still thinking he might be surprised at the amount, I told him it would require a direct outlay of not far from $800.00.

His reply was, "*Is that all?* Go ahead and do it and I will run all risk of getting it back."

This seemed another Providential opening, and I acted accordingly. The book was published forthwith. I may say, the brother never seemed to regret his offer. He supplied me with money as fast as it was needed, but, as two others, learning of the facts, wanted to carry part of the burden, he was only required to furnish half the amount named. He would not even take a note of hand, and refused to take any interest at the final settlement. One of the other two furnished about $300.00, and afterward said, "I do not want you to pay any of it back to me, but let it go to furnish the poor free, and to help support your family as the books are sold."

This edition was only 3,000, and yet it has taken much longer to dispose of it than the other. This has been partly due to the want of a means of advertising the book among those who knew me, and who were interested in such matters; and, no doubt, in part to the confessed effort on the part of the editor of *Z. W. T.* to hide the revised edition by publishing a false statement that DAY DAWN was out of print, and by the promise of a similar book, with a similar name;—which promise after several years of waiting was fulfilled. It is not the first time that a strong-willed and earnest man has done evil that a supposed good might come of it, or "verily thought he was doing God's service," when persecuting those preaching or holding advanced truth. And God overrules even the wrath of man for good. I rejoice in the assurance that the book with a similar name, *Millennial Dawn*, as well as *Z. W. T.*, is doing much good, reaching many we could not reach, and leading them to the knowledge of the same general plan as that advanced in DAY DAWN, and causing many to go in advance of their teacher, even to accept the larger hope as proclaimed by DAY DAWN and THE WORLD'S HOPE. I have many evidences of this.

I would not mention these unpleasant points only that they seem so intimately connected with this "Experience," and show some of the difficulties over which the Lord has brought us.

After the publication of the revised edition of DAY DAWN, in the summer of 1882, many friends urged me to publish a periodical, as a means of spreading the gospel as I understood it. This too was a silent ambition or earnest desire of my own heart, but I waited for the moving of the waters. I wanted to be led of the Lord in the matter; and I have long believed that the Lord in such things often moves through his people.

I waited to hear through them in whom I had confidence, what he would have me do in the matter, assured that if he would have me publish a paper, he would through them furnish the means.

Finally one brother said, "Bro. Paton, I think you *must* publish a paper. These things are too good to be kept all to ourselves. And now I make you this offer. If you will go ahead and publish a paper, sending out samples to as many as possible, I will furnish means, if necessary, to the extent of $1,000.00 for the first year."

Knowing that his heart was in the offer, and that he had the means at his command, I accepted the suggestion as of the Lord, and began at once to make the arrangements needed. But another trial of faith awaited me; for just when the first payment was needed, the brother was laid upon a bed of sickness, and for about four months was unable to do any business, or even to talk about these things.

Again I said to my wife, "It seems as if these plans are to be frustrated." She answered, "Well, if the Lord wants the paper, he will furnish the means; and if otherwise, better stop now, than after you have gone further." To this I agreed, and rested the matter there.

But it was not allowed to rest long. In about two weeks, a letter came from a brother, unknown personally to me, who lived in Illinois, asking me to visit his place and give a course of lectures. Soon after we met, he said,

"Do you know why I sent for you? It was not only to hear you; there is another matter that controlled me. We want a *paper*, and I think you are the man to publish it. Have you ever thought of such a thing?"

I said I had *thought* of it, but that it did not seem practicable. And he said, "Why?"

I was cautious in my reply, being anxious to know what the Lord had been doing with him. He was persistent:

"Is the difficulty a financial one? Would you publish a paper if you had the means?"

I finally admitted that I would. He then said:

"I think we must have such a paper as you would publish, and I think there are others who will help; but if it would *start* you in the work, I have $500.00 for you at once."

I then told him what had been done, and how the work had been suspended. He had been moved in the matter just in time to help out of the difficulty. From that event, THE WORLD'S HOPE began to be published, and I have never doubted that I was doing the Lord's will in the matter.

The sick brother recovered, and though it was not necessary for him to give as much as he had offered, yet for years he gave liberally, to support this cause, and to send the good tidings free to the poor. His heart is still in the work, but by a peculiar turn of affairs, he has not, for the past year, been able to give as before. This was another trial of faith; but still the means have been supplied from other sources, and the poor are still being fed.

The HOPE has now been published over seven years. For three years it was a monthly, and the printing was done away from home. Then it was thought best to to make it a semi-monthly, and to print it at home. The means were supplied to buy type, printing-press, paper-cutter and other furniture for the office. And the editor and his family, (with some other help) have learned the printer's trade, so far as this work requires.

There have been many little incidents of interest, that have been encouraging to faith. Some may seek to account for these things as accidental; but it has become easier to see the hand of the Lord in them. Some of these have been recorded: I will now record another.

The last thing of special importance with which the printing-office was furnished, was the paper-cutter. I had learned that a new one, such as I needed, would cost $80.00. But I found a second-hand one, that could be bought for $55.00. Soon after, a brother said, "Isn't there something else you need in your office?"

I did not wish to tell *him* about it, as he had already done so much, so I said, "I think we are pretty well supplied." But he was not satisfied, and said, "I cannot help thinking there is something else you need, and I want you to tell me, that I may help you."

I then told him, but that I wanted to obtain the means in some other way. He handed me $37.00, and said I must take it, and I would perhaps get the balance somewhere else. I was a little surprised at the peculiar amount. I would not have thought of it had it been $35.00 or $40.00. On coming home, I received a letter from a brother five hundred miles from the other, and who knew nothing of the facts, and the letter contained a present of $18.00,—just enough, with the other, to make the $55.00 needed.

So many such things have occurred in our experience, that when doubts and fears arise, as they sometimes do, the Saviour's words seem appropriate, "O, thou of little faith, wherefore didst thou doubt?"

These things are no evidence of infallibility either of doctrine or life. But the Lord

uses and blesses imperfect agencies, to lead others into light. One earnest sister said, "I am puzzled to know why the Lord can so bless *such a heretic* as you are." Would he so bless one who had committed an unpardonable sin?

For some time the idea has been suggested that another edition of DAY DAWN is needed, as nearly all are gone, and orders for them continue to come. This impression has been growing stronger, and yet just *how* it will be done, does not appear. The thought, as before, has been, if the work *should* be done, the Lord in some way will supply the means. Within a few days, the brother in Illinois, who was specially used in starting the HOPE, and who for years has been largely taken up with another branch of work, so that we have had but little correspondence, has again come to the front, to learn as to the need of the work, and proposes to aid in getting out a new edition of DAY DAWN, and also suggests a plan (given below) by which all who desire it, may help toward a larger circulation of the paper and books. And I have just received from a friend in North Carolina, ten dollars to help toward the new edition of DAY DAWN. It will not require as much immediate outlay for another edition as the last, because much of the work can be done at home. The sum of $500.00 will do about as much now, as $800.00 did then.

This, then, is our present attitude. It has been decided to begin at once; preparations having already been partly made; and to proceed with the work as rapidly as the Lord gives ability. We desire and expect his blessing on the effort, and we crave the sympathy, prayers and co-operation of all who believe we have the truth, and who desire a share in the work of making known the "good tidings of great joy, which shall be unto all people." We do not dictate as to *what* any one shall do, or *how* they shall work, but hope each one will say, "Lord, what wilt *thou* have me to do?" And may he direct us all to his glory, and the blessing of many.

This experience is given by request, and as an illustration of some of the Lord's ways. Believing that "Thus far the Lord has led me on," I would thank him, and still go on with courage.

PLAN OF WORK.

WE will endeavor to describe the plan of work which has been suggested by the brother before mentioned. Its object is to advertise and circulate THE WORLD'S HOPE, DAY DAWN and MOSES AND CHRIST, and to secure to each reader of the HOPE a copy of each book. We have decided to try it, as it seems right, and thinking it is more blessed to *try* to do a good work and *fail*, than not to try at all.

The plan is to appoint each reader of the HOPE, who desires to co-operate with us in this work, an agent for the sale of the book, MOSES AND CHRIST, urging that each one who has not a copy already, will obtain one. Each agent thus appointed may do the work without even leaving home. To this end, let each one send us a two-cent postage stamp, and we will forward him a package of twenty envelopes and the same number of printed copies of a circular letter, to be signed by the agent and mailed to twenty persons of his own choice. The letter will advertise our works, and invite each one receiving it to send for a copy of MOSES AND CHRIST. If all the twenty respond, the agent will receive as his reward, a cloth-bound copy of DAY DAWN, and credit of a year's subscription to THE WORLD'S HOPE. Thus each reader will possess both books. If all do not respond, the agent will be supplied with more letters, if he wishes, till twenty do respond; but a credit of nine cents will be given to the agent for each sale he secures, though all of the twenty do not respond.

The packages of letters sent out will all be numbered, and, in our account book, the number of the package will be marked beside the name of the agent to whom it is sent. Then if each agent will send us a list of the names and post offices to whom he sends the letters, and if each one receiving such a letter, and sending for a book, will return the circular letter to us, we can then give each agent the proper credit.

Each one sending for the book, MOSES AND CHRIST, may also send for a package of letters, and by acting as agent, obtain the reward of DAY DAWN and WORLD'S HOPE, like the others.

By co-operating with us in this plan, many who have expressed a desire to do something in this cause, but knew not how, will have a good opportunity. Let this statement of the plan be carefully studied, and then let those interested, and who are willing to make the needed effort, send the two-cent stamp for the package of letters.

The prices of the books, postage paid, are as follows: MOSES AND CHRIST, in paper cover, 30 cents; cloth-bound, 50 cents; DAY DAWN, in paper cover, 50 cents; cloth-bound, 75 cents. THE WORLD'S HOPE is $1.00 a year.

ADDRESS: J. H. PATON,
(Feb. 15, 1890.) Almont, Mich.

"Whatsoever thy hand findeth to do, do it with thy might."—Eccle. ix. 10.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 8, No. 5. ALMONT, MICH., MARCH 1, 1890. $1.00 a year.

MOSES SHOWING THE RESURRECTION.

"Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him."—Luke xx. 37, 38.

THIS statement was made in connection with the Lord's appearing to Moses in the burning bush.—Exod. iii. 26. This was a peculiar manifestation. Notice the time in Moses' experience in which it was made. Moses had appeared to his brethren in Egypt on a certain occasion and offered himself as a deliverer. An Israelite and an Egyptian were quarreling, and Moses killed the Egyptian on that occasion, because he, as one of the slave-holding power, was oppressing the slave. He took the part of the slave. He buried the body of the dead man in the sand and supposed that nobody had seen it. The next day he offered to settle a difficulty between two of his brethren by counsel. One spoke up—the one in the fault—and said, "Who made thee a prince and a judge over us? Intendest thou to kill me as thou killedst the Egyptian?"—Exod. ii. 14. This proved that he had been seen, and Moses fled, because Pharaoh sought to slay him.

Moses was at this time forty years of age.—Acts vii. 23. He went away into a foreign country and married a wife. He showed himself a true man. He defended the weak and helpless, and thus gained favor with the priest of Midian and secured him a wife.—Exod. iii. 16–20.

The scene at the burning bush was at the end of another forty years (Acts vii. 30); and therefore Moses was eighty years of age when he appeared to Israel the second time as their deliverer. These were two equal periods: at the end of one forty he appeared to his brethren and was rejected; at the end of the second forty he came to his brethren and was accepted, and he delivered them out of the land of Egypt.

Moses in this, as in many other things, was a type of the Lord Jesus Christ. There was a dispensation of the law, at the end of which Christ made his first advent, and was rejected by his brethren. This was followed by a dispensation of the gospel, at the end of which his second advent is due. These two periods of forty years, and the appearings of Moses to his brethren, evidently represent those two dispensations and the two comings of Christ.

It is in connection with the second coming of Moses that the resurrection is taught at the burning bush. There was the invisible presence of God manifested through some token given in the fire. God said he had come down for the deliverance of his people from their bondage. The deliverance of the church, and of Israel too, is due at and after the second coming of Christ.

There are many evidences that we are living in the days of the Son of man when this deliverance is due to begin. For prophetic evidence, both as to facts and time, see "Two Dispensations," in DAY DAWN. There is a corresponding evidence of it in the fact

of the wonderful breaking in of light on the church and the world, liberating people from old ideas that are as vapors to the deep spiritual truth. They are being liberated. They are coming forth from the house of bondage. They have a wonderful journey before them, it is true, but there is a haven of rest beyond.

Notice that the angel of the Lord personified God the Father, or spoke for him. It is said distinctly in the opening of the chapter that the angel of the Lord appeared to Moses. Then it goes on to speak as if he were God. All things connected with the old dispensation were done through angelic messengers. It was not the direct work of God the Father. We have in this fact a key, or explanation, to some of the most important truths connected with the development of the Bible and the history of mankind. Did you ever hear any man try to defend the doctrine of capital punishment from the New Testament? I never did. They always go back to the old days. Did you ever hear slavery defended from the teachings of Christ in the New Testament? Never: they go back to the teachings of Moses, or of the angels through Moses. Why is this so? Some say they contradict each other. They do, in a certain sense,—about on the same principle that the natural always contradicts the spiritual. The animal is exactly opposite to the spiritual, and in that sense they do contradict each other. Christ came right out, plainly and squarely, and contradicted the teachings of the angels. He said, "It was said by them of old time,"—he did not say, It was said by my Father; he did not say "him" but "them;" which shows that there were more than one connected with the matter—"an eye for an eye, and a tooth for a tooth;" and he might have added, life for life. If a man sheds blood, by man shall his blood be shed. All these things were of that character,—justice without mercy. We are told in three places that the law was the work of angels.—Acts vii. 53; Heb. ii. 2; and Gal. iii. 19.

But Jesus says, "I say unto you, love your enemies, do good to them that hate you, and pray for them that despitefully use you." If God the Father had given those teachings directly; if they had not come through a lower and fallible agency, could Christ have said that without contradicting his own Father? He says, "My Father is greater than I;" but he was greater than the angels. He could give teachings higher than the angels knew; and whether it be angels or men, nobody can give better teachings of the Father than he knows. The angels did the best they knew, but they had not learned the principle of the universal Fatherhood of God and the universal brotherhood of mankind. They were dealing with those great questions as the unlettered savage would do. If a man strikes you, strike him back. If a man knocks out your tooth, knock his out. This does not savor of the fruit of God's heart. God is good and kind and merciful and loving. Christ did not come to make him so. Christ did not purchase his love, nor appease his wrath. He came to reveal, to unfold and make it known. Jesus says that if we do these things connected with the forgiving, loving spirit, then we will be children of our Father in heaven; that is, we will then be brought forward to the knowledge of Him whose image and superscription is upon us.

There is a grand thought connected with that answer of Christ to those men who came to tempt him. They said, "Shall we pay tribute to Cæsar or not?"—virtually asking, Do you really think it is right that we, as Jews, should pay a tax to the Romans? How tempting it was for him as a Jew to come out and say, "No, it is not right; get rid of it if you can." Then they would have reported him as a rebel against the government. But he saw their craft and said, "Bring me a penny; whose image and superscription hath it?"—whose stamp is this? It is Cæsar's, the Roman Emperor. All right. "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

There was a world of wisdom and depth and power in his answer. It is very suggestive of the fact that when Christ came to bring mankind to God, to give them to him, he was only giving to the Father his own. We say to all, whether the spiritual nature in them has been quickened or not, it is

there, and it is the basis of the sublime possibility of growth in the knowledge of the Infinite. O, that it might be impressed on the young, as well as on those that are older, that they are indeed the children of the heavenly Father,—that the image and superscription of God is upon them,—that Christ came to quicken it and bring it to perfection; and that this is really what is meant by the resurrection.

Some say the Bible plainly teaches universal resurrection, but it does not teach universal salvation. They need to learn that resurrection in its deepest sense is salvation. In its external character it is only the figure of the true. When we think of the raising of the body, it is only the figure of the true resurrection, which consists in bringing up man, the spiritual man, the real man, to the dignity of true manhood, bringing the soul to God, in the recognition of his tender mercy, in all the glory of his divine being. This is what resurrection means, and this being true, universal resurrection is universal salvation. It is the gospel without an if. There is no bridge of ifs standing between man and his destiny. Thus it is written, "As in Adam all die, even so in Christ shall all be made alive,"—made alive in Christ, in his character, his life-power and glory, in all the elements of his divine humanity,—bringing men to God.

And the Lord taught Moses this doctrine at the burning bush, though many do not see it. God said through that angel that he was the God of Abraham and of Isaac and of Jacob. That does not mean simply that he was the God of three men. That would be a very insignificant matter. Those men were no more than any other three men. To say that God had singled out those three, and that he was their God, and the God of none others, would not be worthy its place as a great dispensational revelation at the end of that period connected with the second coming of Moses. It means more than that. How much does it mean? There is plain Scriptural evidence that those three men represented all mankind; that when God said, "I am the God of Abraham and the God of Isaac and the God of Jacob," he was there positively declaring his universal relation to all men; he was the God of everybody.

It is plainly brought out in many ways that Abraham, Isaac and Jacob were representative men. Abraham is said to be the father of the faithful. Isaac was the son of Abraham, just as Jesus is the Son of God. Then Jacob was the head of the twelve tribes of Israel. These twelve tribes of Israel represented the world of mankind. You can see at a glance that God is the God of mankind in every conceivable condition, from the highest to the lowest.

"Well," somebody says, "you have a convenient theory; you can see in that reading what other people do not see. It is all in your mind; it is not in the Bible at all." But do not be too hasty. We are not left to inference upon this subject. We can give direct testimony in the words of the Redeemer himself: "Now that the *dead* are raised." What does that word "dead" mean, when used in reference to mankind? Does it mean a little handful? Does it mean three men? When Paul tells us that, "As in Adam all die, even so in Christ shall all be made alive," does he mean three men? The term, "the dead" in that chapter is applied to universal man. Christ says that the dead—not "the dead in Christ,' but "the dead"—are raised. Not that the thing had already been accomplished: God speaks of things that are going to be, as if they were already present. Because he quickeneth the dead, he calleth things that be not as though they were.—Rom. iv. 17. How can it be otherwise in the mind of the infinite God, all being to him one universal, ever-present now? "Now that the dead are raised,"—or as we from a human standpoint would say, Now that the dead will be raised—"even Moses showed at the bush."

He was speaking to the Sadducees who denied the resurrection of the dead. They thought of a man who was dead as one might think of a dead horse. They were the grossest kind of materialists. Death to them was not a sleep, but an eternal blotting out. Christ met them on their own ground, and showed that even believers in the non-resurrection, such as the woman mentioned by them, will be raised. For

proof he did not go to the Prophets or to the Psalms, which they rejected. They were like some schools of modern thinkers; they would accept of a little Scripture and reject the rest. Christ knew it would be folly to bring evidence before them that they did not accept. But they accepted Moses as an inspired man—a law-giver of God, and so he said, Even Moses showed this doctrine of the resurrection at the bush when he said, "I am the God of Abraham and of Isaac and of Jacob." Is not this as much as to say that these three men represent the dead,—all the dead? Let us look further: "For he is not the God of the dead," as you Sadducees count the dead, "but of the living, for ALL live unto him." This is the climax. Have we not here proved the proposition from the words of the Master? Has he not quoted the words of Moses directly and applied them universally? From the standpoint of Him who sees the end, with whom all is now, even those yet unborn are alive in Christ. *All live unto him.* If Christ does not teach that God is the God of every human being who has lived, or will ever live, then it could not be taught in words. If he does not teach the resurrection of all unto that state in which they cannot die any more, it could not be taught in human language. He says whoever are counted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, "Neither can they die any more;" then he goes on and applies it, as we have already shown, to universal man. There is no death after the resurrection—death is swallowed up in victory.

Who has not an interest in this great fact, this expression of infinite wisdom from the mouth of the great Teacher, the Saviour of mankind? Who has not a share in it? It comes to the heart as a well-grounded, deep-seated hope, manifested through the wisdom and power of Christ, that each one has a claim on that glorious inheritance that God has provided and arranged for all his creatures.

When we talk of these things, we are not merely appealing to the emotional nature, exciting the imagination and feeling in any direction, but we are talking of great, solid, fundamental truths, truths that are as a rock that cannot be moved, nor turned upside down by any power of evil. When trials and difficulties come; when afflictions and sorrows throng in from every direction; how much we then need to feel that underneath us lies the Rock, that the everlasting arms are around us, that the infinite purpose of the Creator can never be altered, but that he is caring for us even in the midst of the darkness, and bringing us on through to the light and victory. This will encourage us to say with David, "Though he slay me, yet will I trust him." How simple and strong and blessed is such a faith! A child may possess it. It satisfies the longing heart and gives rest to the weary. What a grand thing it is to feel that God is caring for us, at all times. He will never leave us nor forsake us. He will bring us on until we reach the goal of the perfect day. God help us to be strong in this simple faith, this faith in him who is the Rock of all ages, the infinite Expression of God's wisdom and grace and love and saving power. Because he has all resources, he cannot be thwarted nor fail in his purpose to make all live to God.

CHRIST'S PRESENCE AND WORK.

"Be still, and know that I am God. I will be exalted in the earth, I will be exalted among the heathen. The Lord of hosts is with us. The Lord reigneth, let the earth rejoice: let the multitude of the isles be glad." Dear ones, in the present Lord and King, (although unseen except by faith) do we fully realize the times in which we live, and the present necessity of diligence?—having on the breastplate of faith and love, and for a helmet the hope of salvation; for it says, "Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. Truly the time has come, the due time. Do we not see the darkness prevailing in the hearts of them that call him "Lord, Lord?" Speak to them of his presence, they have no ears; or, having ears, they hear not; eyes have they, but they see not, for the darkness hides it from them. And they prefer darkness. They do not see him; therefore he is a stone of stumbling and is rejected by them.

But how is it with the children of the light? For we are not of the night nor of darkness, that this day should come upon us unawares. For we ourselves know accurately the Lord's day is coming like a thief. Even some of those who are saying, "Lord, Lord," and go out to meet him, will not heed the warning to get more light concerning his presence, so that they may be able to go in before him, or see him with the eye of faith. They expect to see him in the flesh, and so are not ready to open the door when he knocketh. But blessed are those servants whom the Lord when he cometh shall find watching. He has said to them, that he should gird himself and make them to sit down to meat (in heavenly places, being filled with spiritual knowledge) and he will come forth and serve them.

And dear ones, are we not being taught of him day by day through the Spirit and the Word? His word is Spirit and it is truth, and we are being filled with it. Praise the Lord! And how we rejoice at the remembrance of our present loved One: for it says, Righteousness and judgment are the habitation of his throne. "Yea, in the way of thy judgments, O Lord, we have waited for thee. The desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early; for when thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. xxvi. 8, 9.

O blessed hope! though they do not see it yet, they will in due time. Praise be to his holy name! For the Lord will make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God. But first the fire goeth before him to burn up the wickedness of the wicked. And it must burn till the dross is all burned out. It will be a judgment of fire, a judgment unto victory. O yes, I am so glad it is unto victory. Then will all evil be wiped out. Glory to God for such a victory! Then the light that proceeds from his throne will enlighten the world, and they shall see and tremble, and the hills (earthly governments) shall melt like wax, at the presence of the Lord, at the presence of the Lord of the whole earth. For the Lord will make known his salvation; his right hand and his holy arm hath gotten him the victory. His righteousness hath he openly showed in the sight of the heathen. All the ends of the earth shall see it. Let the floods clap their hands; let the hills be joyful together before the Lord; for he has come to judge the earth. With righteousness shall he judge the world and the people with equity. Then shall the people give unto the Lord the glory due unto his name, and bring an offering and come into his courts.

O, precious time,—the time of the salvation of all. It is the salvation of God. Who is like our God? Truly God is love; and he will bring it to pass in due time. Lord, we wait for thee. O! magnify the Lord with me, and let us exalt his name together, all ye saints of his. Let us sing unto the Lord, and give thanks at the remembrance of his holiness. And in this time of his presence, How beautiful upon the mountains are the feet of him (those proclaiming this) that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth.

Beloved saints of the heavenly calling, are we publishing this good news with as much zeal and energy as we can, and to the best of our ability? If we cannot do it in one way, may we not try another? Keep working for the Lord even in the every-day duties of life. Let us do all as unto God and not to men, for we seek his approval in all things. As we have received the gift, let us minister the same, as of the ability which God has given, that God in all things may be glorified through Jesus Christ. Let us keep on the whole armour of God, that we may be able to stand against the spiritual wickedness in the high places. We must prove ourselves proficient co-workers and messengers,—the light-bearers of the good time coming, the glad tidings of peace and joy to the whole earth. For we have approached to Zion, a mountain and city of the living God,—the heavenly Jerusalem, and to myriads of angels, a full assembly, and to a congregation of first-borns, having been enrolled in the heaven, and to a Judge who is God of all,

and to spirits of just men made perfect.

O, what a glorious prospect! What riches, what joy and peace belong to those who are waiting upon him who has come. With their vessels filled with oil, searching the Word, digging for the hidden treasures, the heavenly wisdom; not willing to stop at this truth or that, till we have come to a perfect understanding of the plan of God, which can only be accomplished by constant prayer, and righteous, holy living, drawing very near to him, listening to the voice of the Spirit.

Let us, then, dear ones, follow on. Though we have not yet attained to perfection, it is our purpose and desire to see him and be made like him. For this reason, we willingly give up all for Christ, and he has given us his Spirit that he may lead us into all truths; for God hath revealed them unto us by his Spirit; for the Spirit searches all things, even the deep things of God. And it is of these things we speak,—not in words taught by human wisdom, but by the teaching of the Spirit, which unfolds spiritual things to spiritual persons.

Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God. It is said, "Be ye imitators of God as dear children;" "Be ye holy, for I am holy;" "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." Beloved, seeing we have received so great favors from the God and Father of our Lord Jesus Christ, what manner of persons ought we to be as regards holiness and completeness in him; yielding all our energies and powers for his use, giving diligence to make our calling and election sure. If we do these things, we shall never fail. Blessed be the God and Father of our Lord Jesus Christ, that Father of mercies and God of all comfort, who comforts us in all our afflictions, in order that we may be able to comfort those in every affliction, through the comfort by which we ourselves are comforted by God. Let our gentleness be known to all men. The Lord is near.

DETROIT, MICH. M. A. FINK.

CONCERNING "NO FEAR."

TO THE BROTHERS AND SISTERS OF THE HOPE:

I THINK I could not have made my meaning very plain. First, I want to say, that I think no one of you, not even Bro. Paton, has written more in defense of the Larger Hope (I like that name better than the old one) than I have, though it has been mostly in private letters, covering a space of more than a quarter of a century, as many can testify, and what I have said has been from an unmixed love of the cause.

The last thing I intended was to cast any reflection upon the Universalist ministry. I did not intend to intimate that the one of whom I spoke was not a good man, only not very spiritual. He excelled in argument, delighted in it, was remarkably successful in convincing people, and devoted himself wholly to that one subject. The point I wished to make is this; that if to convince a person of God's love to him is all-sufficient, every person thus convinced will, as a result, turn to him. In this case almost a whole neighborhood were thus convinced, yet remained irreligious, and I cannot but conclude that a man of earnest piety, preaching practical sermons, would have had a better effect in spite of erroneous doctrine.

Again, is there not an unreasonable and destructive fear, and also a fear, different in degree, perhaps in character, which is wholesome and necessary? For instance, there is the fear of death which is so irrational and unnatural, but there is also a fear, or shrinking, if you prefer the term, which is instinctive, God-implanted, in our nature, for our protection,—which fear or dread is removed when it is no longer needed. Every word of warning is an appeal to fear. A boy is growing up among saloons. A wise parent not only tells him that God loves him, but he tells him also of the dreadful effects of the cup; he appeals to the fear of consequences. May it not also be necessary to point out the dangers of prayerlessness and irreligion? Is it not true that the prodigal knew his father's love as well when he went away and while spending his substance in riotous living as when he returned? Did he not know it all the time? And was it not his hunger and destitution that led him back?

They were not the highest motives, but they were the best he had; they led to right action and he was accepted.

Those whom Paul warned night and day with tears for the space of three years were not under the law, but members of the church of Ephesus, dearly loved by him and loving him dearly in return. Are there not now as then many immature Christians who need admonition? I may be mistaken as to the proper name of the motive appealed to, but it seems to me of the nature of fear, though by no means the fear of a monster such as the doctrine of endless and vengeful punishment portrays. May not a punishment be justly and properly feared and shunned tho' its source be a God of love, thus training us, for our benefit, out of carelessness and unfaithfulness?

But the full-grown Christian, perfect in love, whose meat and drink is to do the Father's will, has gone up out of the realm of fear. There is no further use for it. And to that blessed estate in which we shall no longer be ever careless, or unfaithful, or wilful, we are all aspiring, and are in time to arrive. May we so live and so trust that we may enter in by the shorter way instead of wandering forty years in the wilderness.

MRS. E. A. SQUIER.

BAY STATE NOTES.

OBEDIENCE, loyalty! these are good words, and they signify things first, fundamental and necessary. There is no profit or glory in knowing or magnifying the supreme Love without a mind attent to the supreme Wisdom in rule over us and leadership for us. The lawlessness of insubordinate self can have no place. Conformity to the revealed wisdom of God, his will for the direction of our lives, is not to be doubted, debated, or held in reserve for a moment. There is a fear of awe and a love of law, the law of right which belongs inmost, and should be entire and undivided in the heart. No place is permissible for the finest root downward, or the smallest shoot upward of presumption. License, or sinful self-allowance is a poison. And therefore there are weighty countersanctions to sinful living and thinking. There are restraints and penalties all the way to daunt and discipline the heedless and rash. And while we exalt the love of the most wise and mighty Author of our blessings, there is a virtue which goes to regulate our thoughts in the felt sacredness of the Divine Presence, in the felt pre-eminence of the Divine Will. Sin and outlaw must be overcome and cease to be. Whatever discipline is requisite for that must come, and well it is if we do say, Come and welcome.

Surely God is to be sought, and sought early, by all his creatures who hear of him. This is the true wisdom and obligation. There is no time like *now*, when we are brought to see the precious value of opportunity, the fleeting course of days and years, and the possibilities touching and urging us to repentance, acceptance and blessing. Nowhere in all the vocabulary of language is there place or warrant for procrastination. Now is the good day, if we consider and know it—the best and blessed day, if we will regard it. Why delay? Deliberate delays are unwise. Nay, delays are deceitful. All the more because the Supreme grace is proclaimed, because it is rehearsed, ought every hearer to turn his attention to the gracious Author and generous Bestower.

The calls of invitation, how pure, kind and sweet they are! What melody in the voice that calls! What a generous celestial quality in the sound and spirit of those messages of welcome from the upper air of righteousness! What frankness of invitation in the lines that have lost nothing by iterations and reiterations, but are beautiful and pleasing to appreciative ears. It were well if many knew, if a thousand million could know the luxury and blessing of the calls of grace—the blessing of the love and truth that orders and utters them. It were well if *all* opened their hearts to the passages and messages in whose every word and every breath is such sincerity and generosity and truth. C. C.

How often men are called upon in the Bible to praise the Lord! What is it to praise God? What is it to praise our fellow men? Is not the most acceptable praise that which describes their merits and works? And what praise can be so acceptable to God as that which describes his wonderful works?

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"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

IMPUTED RIGHTEOUSNESS.

That Paul teaches the doctrine of imputed righteousness cannot be denied. "Abraham believed God, and it was *counted* unto him for righteousness."—Rom. iv. 3. Some have been inclined to deny the validity of Paul's teaching because he so taught—on the ground that "He that doeth righteousness is righteous, even as God is righteous."—1. John iii. 7. But if Paul was wrong, Moses too was wrong, for Paul's words are a quotation from Gen. xv. 6. We believe that Paul, James and John, when understood, all teach alike.

No intelligent reader of Paul's writings can think for a moment that he belittled the importance of *actual* righteousness,—the righteousness of God *imparted* to man by the regeneration of his nature through Jesus Christ. It is true that he emphasizes faith, as the act of accepting Jesus Christ as the Son of God and the all-sufficient Saviour of men; and teaches that men are counted righteous from the time of such acceptance; but he constantly affirms that such faith is the expression of a vital union with Christ, which is shown by a life of good works. He makes out that such works are not the *cause* of salvation, or such union with Christ, but the *result* or *fruit* of it. This is most reasonable, as we all know that the fruit of a tree is not the cause of the tree's life, but the effect or manifestation of it. In Eph. ii. 8–10, the apostle gives the substance of this idea: Salvation is not *of* works, but *unto* good works, "For we are his (God's) workmanship, created in Christ Jesus *unto good works*, which God hath before ordained that we should walk in them." Paul certainly does not belittle good works, or actual righteousness; and he is perhaps the only apostle who attempts to give the philosophy of the change from the natural to the spiritual state.

He teaches that all sin in man is the fruit of the sinful seed in Adam.—See Rom. v. 12, margin. All sinned in Adam, because all were in him when he sinned, as the crop is in the seed. Each seed bears fruit after his own kind. This is the Bible principle of evolution. The sin principle is in the Adamic nature, and becomes personal at the moment of begetting. Thus men are "shapen in iniquity and born in sin." No amount of reasoning or doubt can set aside the fact that human nature is "*prone* to do evil, as the sparks are to fly upward." All sin in man is the result of the Adamic nature—ours by inheritance. This is the "sin of the world," which Christ as the Lamb of God came to take away.—John i. 29.

Christ took this sinful nature and killed sin in his own flesh. He was made the Second Adam. He too is the seed of the whole crop—the whole race. The other was the seed of sin and death; this is the seed of righteousness and life. As the sinful nature was given at the natural begetting, so the spiritual nature is given at the spiritual begetting. That is the point when the mind of man apprehends by faith that Christ is his Saviour, being his life and righteousness.

He has not yet had time nor opportunity to develop a righteous character, but the new work, the new life, is begun. The process is begun which when finished will make him righteous even as the Lord himself is righteous; and therefore the Lord, who sees the end from the beginning, counts the man righteous. He having begun the good work, will carry it on to perfection, even though it may be necessary to put the man through the baptism of fire to rid him of his corruption. Righteousness is *imputed* when the work of making him righteous is *begun*. He will be absolutely righteous when the process of regeneration is finished. This doctrine of imputation is no encouragement to sin, but it does encourage us to persevere in the right way, because the Lord will not let us go.

The "Plan of Work," proposed in the supplement sent with the last Hope is finding favor with some, who have sent for packages of the circular letter. We hope to hear from many more. We are prepared to send them out as rapidly as they are called for. This seems a feasible plan for the friends of this cause to at least let the people know what we are doing, and give them an invitation to secure what has been a blessing to themselves. Send a two-cent stamp for a package of the letters and envelops. Money may be safely sent in a registered letter, by Postal or Express Money Order, or by Bank Draft. Please do not send personal checks.-Ed.

GOD'S PURPOSE IN CREATION.—NO. 6.

REDEMPTION! What does it mean? What does it involve? We have seen, that when God finished creation on the human plane, he pronounced it "*very good*." We have also seen that he subjected these "very good" human beings to legitimate tests of confiding, loving trust in himself, and that these tests developed the fact, that their love of self and self-gratification triumphed over their loving trust in him; and therefore they disobeyed, and this act of disobedience stamped its impress upon every fiber of their organized, visible or sensuous nature, changed its entire aspect and relation to God. He had imparted to it the disposition to confide, to trust, to love; but when they had overpassed this line of confiding trust, they were landed on the open plane of distrust, disobedience, absolute "enmity." Henceforward, the mind developed by their fleshly organism was neither more nor less than "enmity against God, not subject to his law, neither indeed can be." It was precisely like the ball in motion on the ascending plane; when once it passed the highest point of ascent, it necessarily began to descend, with no power, force, or tendency to return, and its velocity of descent continually on the increase. This corresponds to the thought expressed in the apostle's definition of the condition of the carnal or sinful mind, "not subject to the law of God, neither indeed can be."

This is the plane of human existence from which redemption is necessary. Speaking of it in the concrete, the apostle calls it, "The present evil world;" "The bondage of corruption;" "The world lieth in the wicked one;" in which the apostle says, "There is none righteous, no not one." We have seen that it is impossible for the ball in motion on the inclined plane, to reverse its motion and re-ascend the inclined plane. Just precisely so, it is impossible for the enmity of the human, the fallen heart to reverse itself. Its entire trend is in antagonism to God. Its whole nature is antagonism, enmity; and therefore, as a clean thing can never come out of an unclean thing, it can never from within even aspire, or desire a return to God. And this demonstrates the truth of the apostle's statement, viz: "To be carnally minded is *death*." The human organism is therefore dead, has no life in itself, is incapable of generating of itself, and in itself, even a disposition to live, and therefore has no desire to live. It is as devoid of *God-life*, as the corpse is of animal life. It is truly dead.

Man in his "very good" state was a living organism. When severed from access to the tree of life he became carnal, and the apostle tells us, "To be carnally minded is death," and we have traced this up to the perfect illustration of our present condition, namely: "You are dead." For, as the apostle says, "If one died for all, then were all dead." We find, then, that the race is *dead*, and the apostle assigns the reason as follows. "For as by one man sin entered the world, and death by sin, even so, death passed upon all men, for that all have sinned."

We have then a dead race to be redeemed, or brought back from this dead state or condition. How shall it be done? "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And this Son taught plainly that a second birth is absolutely necessary to redeem men from death. Now as a birth is impossible without a preceding begettal or impartation of life, we find the apostle tells us, that the process of regeneration commences with a begettal. Paul tells the Corinthians, "For in Christ Jesus I have begotten you through the gospel." Peter says the Christ had "begotten them again to a lively hope through the gospel." James says, "Of his own will begat he us with the word of truth." This begettal is the initial process of redemption, the first infusion of Divine or God life into dead or fallen nature. It is described by Jesus in the parable of the sower, as the sowing broadcast of "the word of the kingdom" into human hearts. That parable also describes the germination of "the seed,"—the God-seed.

This parable illustrates the natural condition of human hearts, and shows that at present only one class of soil is capable of producing and maturing fruit, namely, the well-fallowed heart, the good ground. But it teaches also that the process by which these hearts were rendered

good ground is applicable to all other hearts. If these are chosen of God out of the world at the present time, and so are "passed from death unto life," and "shall not come into condemnation," or rather, taste the second death; it is nevertheless appointed unto all men once to die, and after this the judgment, that is, the probatory trial for life. The elect, the chosen, the accepted seed, are already being tried, proven, and thereby qualified for their mission in the age to come, as "the promised seed," the seed "in whom all the families of the earth shall be blessed," the agents who shall consummate the regeneration of the race, even as they themselves have been regenerated during "this present evil world."

We see then, as the introduction of sin and of evil into the world was of the Father, that each individual of the race might have a perfect, conscious realization of its true character, and what it could possibly yield to him personally, with his own organism and capacities, and that each had personally had the opportunity of realizing for himself all that the resources of evil could yield to him, that they should thus individually be prepared when their due time shall arrive, to receive the word of the kingdom from "the promised seed," and so be begotten again to life from the dead, be redeemed from the dominion, the jurisdiction of death, from carnality, from the dominion or jurisdiction of their senses, and so introduced into the kingdom of heaven, into the life of God, into the nature of God, the true likeness of God.

Their present existence is their dying, or dead existence, that is, their carnal existence, to which they are *appointed:*—"It is appointed unto man once to die," that is, they must pass over and through this death, or natural plane, in order to reach the living plane of God himself. "Except a grain of wheat be cast into the earth and die, it abideth alone: but if it die, it bringeth forth much fruit."

Redemption, then, is from this plane of existence, and from this corrupt inheritance, and is necessarily neither more nor less than one of the details of God's process of creation,—one of his agencies, one of his methods, or rather, in itself, one of his processes.

I have now reached the position from which it must be apparent that all that is commanded, or is incumbent upon any of the children of men in relation to their own salvation, are only details of the great work in which Father is engaged in creating the race "in his own image, after his own likeness,"—details in which he permits them to be coworkers with himself. Let the created never lose sight of the fact, that "We are his workmanship, created in Christ Jesus unto good works," and that redemption, the redemption of the gospel, of the Scriptures, is redemption from "the bondage of corruption," both in our own nature, and the inheritance which has been given to us. Indeed, it is restitution to the original conditions of creation; that we, with our already acquired experience of carnality, of deathly repugnance to God and life, might be able to appreciate and properly estimate the incorrupt conditions of original creation, restitution or restoration to original conditions. *Such is the redemption wrought for us.*

G. B. Stacy.

LAW AND GOSPEL.

It seems important that we should learn to think carefully, and to discriminate between things that differ. The apostle evidently had this in mind when he thus exhorted Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing* the word of truth."

There seems to be a difference between law and gospel that many do not clearly see. We often speak of the dispensation of law and of the gospel dispensation. This refers to the law of Moses, "For the law was given by Moses, but grace and truth came by Jesus Christ."—John i. 17. But because of the leading characteristics of these two dispensations, some forget that there was some gospel (in type and prophecy) in the law dispensation, and that there is some law in the gospel dispensation.

We are not to think that the teachings of Christ were all gospel. Much that he taught was the law *intensified*,—making it apply to the thoughts and desires, where formerly it referred only to outward action. We understand law, in this sense, to be a rule of

thought and action; and sin is the transgression of the law. But gospel is good tidings; specifically the "Gospel of Christ" is a proclamation of God's love and mercy toward sinners. It moves out on the supposition that men have sinned, and are under the curse of broken law. The gospel is God's remedy for sinners. Christ is the great Physician. He comes to destroy the sinful conditions, as disease may be destroyed, and to make people well morally and spiritually.

Conscience must be awakened and educated before a dispensation of mercy can be appreciated. This is why the law came before the gospel; and what is true dispensationally is true individually, the law serves as a school-master to bring men to Christ, to be justified by grace. Fear is one of the conditions of the awakened conscience. The law was given from Sinai as an educator of conscience. It produced fear to the extent that it awakened a sense of guilt. The first work of the Spirit of Truth, sent forth by Christ and under his control, is to "Convince the world of sin." As Christ's ideal of sin reaches the thoughts, desires and purposes, as well as actions, the Spirit's work is deeper than the law, as an educator of conscience. The law said, "Thou shalt not kill," but the higher ideal of the Spirit, as expressed by John, is that "He that hateth his brother is a murderer."

It will be seen then that a part of the work of Christ and the Spirit is to intensify the law, to do more in the education of conscience than the law could do. And is it not evident that fear, which accompanies a sense of guilt, will also be intensified? But this fear is by the law, intensified by Christ, and applied by the Holy Spirit, and is not of the gospel. The Lord discloses the disease in its true character, in order that the remedy may be appreciated and applied. The remedy is the gospel of the grace of God, revealed and exemplified in Christ.

The gospel of Christ is the power of God unto salvation to every one that believes it. So says the apostle.—Rom. i. 16. *Every one!* The mere theory that God is love, and that he will not punish men eternally for the sins of this short life, though true, does not *save* every one who believes it. The gospel of Christ saves every one who believes it. No one *can* believe the gospel of Christ whose conscience has not been awakened to a sense of guilt, and an experience of that fear of righteous indignation which always accompanies a sense of guilt. Believing the gospel is not theorizing, but is personally applying the great remedy to a sin-sick soul. It is a matter of experience. "They that are whole need not a physician, but they that are sick." And none but the *sick*—those who *feel* their need—will apply the remedy.

The gospel does not produce fear, just as the true remedy does not cause disease. Fear has its place, until the cure is accomplished. Christ says, "Fear not," for I am your Healer and your Peace. "Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby ye cry, Abba, Father."

God's love as revealed in the redemption wrought in Christ Jesus, is what no unawakened sinner ever believed. To know this love requires the awakening of the conscience, and the appreciation of the remedy for sin. Then gratitude and love displace fear. The Spirit of the Healer takes possession of the healed. No man can know God until thus quickened. No one knows love, who does not love. John affirms this when he says: "He that loveth not, knoweth not God, for God is love." When sin is no more, fear will be no more. Then perfect love—Christ's nature given us—will have cast out all fear.

This relation of fear and love shows one of the relations of law and gospel.

THE gospel is never preached in its fullness when it is connected with an "if:"—"God will love you, if you will be good;" "Christ died for you, if you will believe it." The gospel of Christ has no ifs. God's love and Christ's death are facts, in no way dependent on man's will, faith or character. Poor mortals are often expected to climb over a long bridge of ifs. An if always suggests a doubt. A definite faith cannot be based on it. If ministers would lead men out of doubt and unbelief, they must learn to preach the gospel as God has given it, without an if.

NOTES ON SUNDAY-SCHOOL LESSONS.

The Good Physician.—Luke iv. 33-34.

(Lesson for March 9.)

JESUS evidently left Nazareth the same day on which the Nazarenes rejected him, and journeyed eastward to Capernaum, a distance of about twenty miles. Here during the week he taught the people, choosing four disciples, Peter, Andrew, James and John, as recorded in the lesson following this. On the Sabbath day he went into the synagogue at Capernaum, the supposed ruins of which still remain at Tell Hum, and there taught the people with authority.

The service was strangely interrupted. One among the audience was possessed by an unclean spirit. How could Christ and a demon remain at peace in the same room? We know not the words Jesus said, but they were good words, and so aroused the enmity against all good that lurked in that foul spirit. With a cry of rage he shouted, using his poor victim as a medium of speech, "Ah! what have we to do with thee, thou Jesus of Nazareth?" What indeed had they in common? "The prince of this world cometh," said Jesus, "and hath nothing in me." As far as heaven is from hell were these two spirits. The virulence of hatred came from the lower nature, and voiced itself in this involuntary cry. "Art thou come to destroy us? I know thee who thou art, the Holy One of God." Flesh and blood of itself never yet discerned the Saviour's divinity. Its recognition has always come from a spiritual source, even though, as in this case, it be from evil spirits.

The demon guessed right. Jesus had indeed come to destroy the devil and his works. But Satan never made a man, and it is no part of Christ's mission to destroy God's workmanship. His method is to cast out the demons. "Hold thy peace," he said to him; be muzzled; "and come out of him."

The demon obeyed. "Now shall the prince of this world be cast out," said Christ, speaking of his conflict and victory. That mighty casting out, whereby an end is made of sin, and the world forever freed from evil, was prefigured in casting out unclean spirits from the hearts of men.

"And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever. And they besought him for her." He rebuked the fever and it left her, and she rose and ministered unto them.

It seems appropriate that Jesus in the flesh should heal the diseases of the body. But, after all, these things were only the branches of the tree of evil. His true mission was to cut the tap-root of that tree, that the branches might wither away. When people learn how to live, when their spirits are filled by the peace of God, and they are united to the great Source of health and life, sickness will indeed be rare, for it is but the fruit of sin. The world itself is "holden with a great fever," which Christ in due time shall rebuke.

"And when the sun was setting, all they that had any sick with divers diseases brought them unto him: and he laid his hands on every one of them and healed them." Think how blessed it must have been not to have a single case of sickness in the whole town! Many think that sickness is sent of God; that it is his will that men should be sick. It is no more his will than that men should sin. Christ came to do his Father's will—to reveal it and to perform it—and he healed every sick person with whom he came in contact. We do not read of a refusal or a failure. He healed good and bad alike. The only merit required was their need. It is true he told them they must believe; he said, "According to your faith be it unto you;" but since in every case the faith was sufficient, it seems evident that he inspired it, giving the faith as truly as the healing.

It is worthy of note that, even in the face of popular prejudice, much of the Saviour's healing was done on Sabbath days. Does this prefigure the great Sabbath when the world shall be healed, soul and body?

"And when it was day, he came out and went into a desert place." Jesus knew the value of solitude. In the early morning, apart from the tumult and strife of earth, when all things rejoice in the new light, how wonderfully God and nature can rest and rebuild and strengthen their tired children!

The Draught of Fishes.—Luke v. 1-11.

(Lesson for March 16.)

THE events of this lesson follow Jesus' Sabbath at Nazareth, when his relatives and neighbors rejected him with scorn and consigned him to death, as did the Jews as a nation later on. After this cruel rejection, he went to Capernaum, where he was gladly welcomed.

The region around the lake of Galilee was one of the most populous and prosperous of the districts of Judæa, and here Christ spent a large portion of his earthly life. He was no hermit of the desert. Where men were, in their busy pursuits of life, there he loved to be. The Sea of Gennesaret, or the Lake of Galilee, is an expansion of the Jordan, from twelve to fourteen miles long and about half as wide. It is several hundred feet below the level of the Mediterranean Sea. It is hemmed in by hills, and is a spot of wondrous beauty. Jesus loved it, if we may judge by his habits of life. He hushed its storms; he walked upon its waters; he spent nights in prayer on the hills overlooking its bosom. Here he fed the multitude with natural and spiritual bread. Here he showed himself after his resurrection, and near here he gave that commission to preach the gospel, whose echoes yet reverberate through the earth and shall never cease until every creature has heard the good news.

The people pressed upon him to hear the word of God. We read in many places of the multitude thronging him, giving him little chance for rest or food. The question often became, not how to reach the masses, but how to avoid them, for necessary refreshment. Their hearts were hungry for just what he had to give. The problem of reaching the people will never be solved until Christian teachers become so full of the Spirit and power and word of Christ, as to make them, like their Master, divine magnets to draw men to Him.

He stood on the shore of the lake. Two fishing boats were drawn up on the beach. The owners were near washing their nets. Jesus stepped into Simon Peter's boat and asked him to push off a little from the shore. And from that pulpit he taught the listening hungry crowd upon the land.

We do not know what the sermon was. It was the living voice of the living Teacher,—a sermon in words, followed and enforced by a sermon in deeds, an acted sermon which has outlived the words. He had borrowed Peter's boat, now he would repay him for the use of it. "Launch out into the deep," he said to Simon, "and let down your nets for a draught." Simon did not think it was of any use. They had toiled all night, the best time to fish, and had taken nothing. Why should they expect better success now? Nevertheless they obeyed, and enclosed a great multitude of fishes, so that their net broke. They beckoned to their partners, James and John, and both boats were filled.

What a difference it makes when Jesus is in the boat! What a contrast between those weary hours of darkness, toil and failure, and this bright morning of blessing and success! Faint-hearted Christian, working lonely 'mid the darkness, do weary years of toil seem vain and fruitless? Lift up your eyes, the morning dawns. The Saviour's presence draws near, and his voice bids you "Launch out into the deep," and his power will reward your faith. Human souls are waiting in the darkness, hungry for the light. A second Pentecost draws near, when "God shall pour out his Spirit upon *all* flesh." Let us have our nets well washed from the rubbish of God-dishonoring superstition and false doctrine, and be ready to be indeed deep-sea fishers of men.

When Peter saw the miracle that was wrought, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." Manifestation of Divine Power is apt to bring home to the human heart a deep sense of guilt. Peter felt himself unworthy to be near one so great and good. This moment was the turning point of his whole life.

"Fear not," were Jesus' gracious words. Fear is the first consciousness of an awakened heart, and it is the work of grace to subdue that fear, and lift men above it, onto the plane of fellowship and love. "From henceforth thou shalt catch men." The faithful fishermen were promoted to higher service. They forsook all and followed him.

L. A. A.

EXTRACTS FROM LETTERS.

ENCLOSED find ten dollars. Renew my subscription for the HOPE, and send me a copy of MOSES AND CHRIST and Volume 7, bound. I am sorry to be so late in sending my renewal. It would have been sent sooner had I been at home. Being in Canada, I thought I would wait till I came home, as it is so much more convenient to send from this side. But I never thought I would be so long as this. The bad weather and roads kept me back. But it seems very ungrateful in us not to let you hear from us before the end of the year, and keep your mind at rest on that point. I am sure those who fully comprehend your writings must appreciate them. For my own part, I do not know what I should do without them. I cannot be too thankful that I have been blessed with hearing the good news. I will try never to be in the same fault again. May you be blessed with health and means to still continue the good work. M. B.

FOSTORIA, O.

Bro. Brookman writes:—"I quite agree with you that the triumph of Christ cannot leave out *any* of all who died *in Adam*, or who were created *in Adam*. Of that I am sure, and maintain it; but to say that when so restored through Christ and subsequently sinning and incurring the second death, they are to be recovered also out of that, in the face of Heb. x. 26, and others, is to my mind going beyond the profound silence of Scripture as to any hope that a second life when lost is restored also. Life is certainly a gift, but had Adam been obedient that he would have had a right to the tree of life is clear enough from Scripture, and Rev. xxii. 14 maintains the same view for the future."

REPLY: How strange that two persons can use the same word and mean something so different. We "quite agree" that the "triumph" of Christ must include all; but Bro. B. thinks that triumph is quite consistent with the later and hopeless death of a part of those who shared the triumph; while to my mind such a state of things would be no triumph at all. From which it is evident that we do *not* "quite agree" as to what Christ's *triumph* is.

He seems to think that it is realized in getting man back to Adam's condition, so that, like him, they may be on probation, and so may sin and die again. Would this indeed be a triumph (or victory, as both mean the same), to secure to man the repetition of the weakness and danger of the Adamic state—to leave him to help himself at the very point where Adam, fresh from the hand of his Maker, fell? Would this indeed be swallowing up death in victory?—when, according to the theory, mankind would then be in danger of a worse penalty than came on Adam—his being death with hope of recovery, while theirs would be a hopeless death. In view of such an uncertain result—allowing that some might stand the test and others fall—could it be that Christ would thus see the travail of his soul and be satisfied? If some should fail in that probation, or test, or judgment, would it be judgment unto victory?

I cannot conceive of such a state being any evidence of advancement in God's plan, or any special honor to Christ, to say nothing of its lack of being a triumph or victory. Christ's victory is not realized (only as it was representatively realized in his own triumph over sin and death, to die no more) until all his enemies are done away, including death itself, and God is all in all.

The idea of men sinning and dying, after being made alive *in Christ*, seems as foreign to the Bible as anything could be. According to Rev. xx. 14, the second death is the *destruction* of death, instead of its endless perpetuation. Why cannot Bro. B. see that recovery from the second death is no part of our view of the plan? The second death, according to John's definition, is too good a thing to be delivered from. It works in the opposite direction from what our brother thinks. I wonder if it has never occurred to him that he has not proved, and *cannot* prove, that those mentioned in Heb. x. 26, Rev. xxii. 14 and other such passages, had ever died at all, or had ever been made alive by Christ. Till he or some one else proves it, I shall continue to believe that the last named passage applies to mortals in the age to come, and that has neither the faintest reference to those made alive in Christ.

I know our brother would say, "They are not all to be made alive *in* Christ, but *by* or *through* Christ." In this connection, I fail to see any difference. We are told that "*As in Adam * * so in Christ.*" It does not change its import to read it *by* Adam and *by* Christ, because we know *how* all died by Adam—that is, by being made partakers of his nature. So we know that all are to be made alive by Christ, by being made partakers of His nature. Otherwise the "As" and the "Even so" have no force. And as the nature of Christ has no element of death in it, there can be no death after all are made alive by Him. If others cannot see it, still our idea of Christ's *triumph* is a universe in which all mankind shall live and be righteous—no more sin, no more pain, no more death.—EDITOR.

I HAVE long wanted to write to you, but have waited in hope of having some of the needful to send to you; but just when I was about to send it, we were taken with *La grippe*, from which we have not entirely recovered yet. This has taken all the means I had, and left me in debt besides. But enough of this complaining.

We watch for the HOPE as for our daily bread; and it is always read and reread, then lent and read again.

Do you remember the brother with whom you staid over night when you preached at the D. school house years ago? Well, he is so far along that he reads and talks about the larger hope in meetings, and quite a number are thinking about it. If you could come here again and spend a week or two, I think it would do great good.

Well, it is cheering to see how the old churches are falling into line. Surely we ought to sing as never before,

"Our God is marching on."

For light is shining more and more; and so we sing,

"Oh! what a blessed hope is ours."

Bro. B., [an Adventist—Ed.] was here today. His text was the last clause of Luke xvi. 16, "Since that time the kingdom of God is preached, and every man presseth into it." Among other things, he said Christ will sit at the right hand of the Father until his enemies are made his footstool; and then he will come and destroy them. I thought that an earthly monarch would hardly be guilty of killing his conquered foes, especially if he were possessed of any degree of civilization. Then he went on to say that the governments of earth would be broken to pieces like chaff, and that the wind would carry them away, so that no place would be found for them. And to prove this, he quoted from Dan. vii: "All nations shall serve and obey him." How will they serve him when they are broken to pieces and destroyed? Surely consistency is a jewel.

BLANCHARD, MICH. W. J. C.

[It is not often that I am required to defend an Adventist preacher on this subject, but if Bro. C. has correctly reported the statement of Bro. B., as to the governments of earth, I should say he was both correct and consistent. That such a breaking and removal—a complete destruction—is the fate of the governments represented by the image of Dan. ii. and the beasts of Dan. vii., is plainly declared by the prophet.—See Dan. ii. 34, 35, 44. The language of Dan. vii. 11 is equally sweeping: "The beast was slain, and his body destroyed, and given to the burning flame." Such a destruction of wicked and oppressive powers, so far from being inconsistent with the blessing of the peoples or nations, is absolutely necessary thereto. The people will be blessed indeed, when, instead of being under the dominion of the old governments, they are led to serve and obey the new—the kingdom of Christ.

The destruction of governments is one thing, and the destruction of the people is quite another. Adventists, as a rule, talk of the image and the beasts as if they meant the people, and as if the destruction of these meant the destruction of the people. I shall be very glad to know that Bro. B. has been correctly reported, and therefore that he has progressed so far as to discriminate between those oppressive *systems* which *are* to be destroyed, and the nations or peoples themselves, which have been so long oppressed, but which are all to be *blessed*, instead of being annihilated, under the reign of the coming One.—EDITOR.]

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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ALL THINGS DONE IN PARABLES.

In Mark iv. 11, we read, "He said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables." In another place we are told that Jesus, as he went from place to place, "Showed them the kingdom of God." He preached the kingdom of God, and that would be one way of *showing* it to them, to tell them about it and explain to them all its principles and methods and processes, to tell them of its victories and its final success. This he did in various ways. Take the figure of the mustard seed, very small in itself, but producing a great tree, that the fowls of the air might find shelter under it. Take the parable of the leaven which the woman hid in three measures of meal till the whole was leavened. There is the small beginning, the process of growth, and the final victory, all in a few words. Much in little is the important principle in all the parables of Jesus.

In the prophecy of Daniel, the kingdom of God is compared to a *stone* cut out of the mountain without hands, coming down with mighty power, rolling heavily and breaking whatever opposes its progress, and finally becoming itself a *great mountain* and filling the whole earth.—Dan. ii. 34, 35. Here is the same thought, smallness at first, power, progress and victory.

We are told that Jesus showed these things in parables. A parable is a picture representation of a reality—one thing being used to represent another—in Christ's parables, commonly, material things being used to represent spiritual things. A parable may take the form of words or of action. And this is the special thought now in mind: Christ's *words* were not alone parables, but also his *actions*. He acted out the gospel, as well as talked it. These things were *done*, as well as said, in parable. We are told in several places that he never said anything, except in parables, to people who were not initiated. One of the peculiarities of a parable is that it *conceals* or *reveals* the truth it illustrates, according to the state of the person hearing or seeing it. To some he showed the mystery of the kingdom of God, but to outsiders, all these things were done in parables.

The very best way to show a thing is to do it. It is much better to *do* deeds of kindness than merely to *talk* about them. It is much better to feed the hungry and clothe the naked, than it is to say to the hungry and the naked, "Be ye clothed and fed." Christ was practical as well as theoretical. We do not object to theory, to great outlines, great principles, great truths and great thoughts. It is said thought rules the world. No doubt thought rules action. Christ acted because he thought. He thinks for the very purpose of elaborating his thought, bringing it to the front, not merely expressed in word, but in act. The whole life as well as the word teaching of Christ was one great system of parables.

One of the important uses of a parable is that it expresses so much in a few words, or in a few simple acts. It is like the mighty oak in the acorn, like the crop in the seed. Those who can see the germinal principle in the seed, can at one glance comprehend the plan of the ages. Christ gave it in that shape. He not only said it, but he did it. So we are told that all these things were done in parables.

So far as seeing these things in parables is concerned, the same principle is found all through the Bible. In a very important sense the Word of God itself is a great sys- of parables, in addition to whatever else is good and true in it. Its histories are parables or allegories,—pictures of great truths. The records of Adam and Eve, Cain and Abel, Enoch and Noah, the flood, the tower of Babel, the history of Abraham, Isaac, and Jacob, the life of Joseph, the great character in the family of Jacob, the life of Moses, the great law-giver of Israel, perhaps the grandest man in character and deed that ever lived, so great that Christ is called a prophet like unto Moses:—all these, and many others, grandly represent God's loving purpose and the plan of the ages. The whole Bible is based on that principle.—See the book, MOSES AND CHRIST.

But we now deal especially with Christ's method in the New Testament. Much is stated in a little. There is a comprehensive outlook in the brief statement. So words are used. Take the word light. It represents to our minds something higher and grander than mere physical light,—the light of truth. Darkness is its opposite, or its absence. So with water. What water is to the physical man, the Spirit of truth is to the spiritual man. On the same principle, we read that men are not to live by bread alone, but by every word that proceedeth out of the mouth of God; and Christ is that Word, that bread that came down from heaven. So of rest. We need rest. We need it for our bodies and for our minds. Christ is said to be the rest of his people. He says, "Come unto me all ye that labor and are heavy laden, and I will give you rest;" and it is said that the original will bear the construction, "I will rest you." He will impart unto us his Spirit and rest us with his love. So it is with clothing. The naked are to be clothed. The Lord is said to be clothed with light as with a garment. The saints are said to be clothed with righteousness. The Lord is our covering. "Blessed is he whose transgression is forgiven, whose sin is covered." Their garments are garments of praise. We find that idea all through the teachings of Christ. His words, drawn from natural things, were used to represent spiritual things. "Without a parable spake he not unto them."

We have seen that he not only taught these things in word parables, but he acted them out; that he went everywhere *showing* them the kingdom of God. He *did* something. He healed the sick; he restored the blind; he opened the deaf ears; he made the lame to walk; he raised the dead. He forgave sin; he fed the hungry; he preached the gospel to the poor; he was kind to them that were in trouble; he showed the brotherhood of men, the basis of a true Christian society or family. He acted out the principle of the kingdom. He showed them that its design was to bless mankind. He never made anybody sick. Why think that the Lord ever makes anybody sick? The common understanding of many to that effect seems wrong. Is it not a perversion of God's blessings that makes them a curse? It is true that God overrules sickness, and brings good out of evil, but he does not make people sick, nor kill our friends.

We are told that Christ came to reveal and execute the Father's will, and yet in all the record of his life, we never find him making anybody sick or causing a storm. He healed diseases and calmed the storms. He healed a woman on the Sabbath, and somebody complained that he had broken the Sabbath. He reminded them that they would lead their ox or their ass to water on the Sabbath day, and showed them that it was much more fit that this daughter of Abraham whom *Satan* had bound these eighteen years should be made whole on the Sabbath day. It was Satan, not Christ, who had bound the woman. Christ did not come to undo the Father's work. If God had made men sick, Christ would not have healed them. Christ's

great mission is to undo Satan's works, to destroy the works of the devil, to bring men up out of sickness and pain and trouble and weariness and toilsome labors into a state of happiness and sweet peace and harmonious rest. It is to heal, not to make sick.

He has permitted it, you say. True; but so has he permitted everything else that exists, and we believe he has permitted it for a good purpose. But the direct agency by which things are accomplished should be recognized. When a man overloads his stomach and makes himself sick, is it right to blame the Lord for it? When a man gets drunk and lies in the ditch, should we say that the Lord caused him to lie there? Better say it was the devil or one of his emissaries. So with everything of the kind. It is one of the principles Christ showed us, that the kingdom of God is a healing, not a destroying, power, and we should all learn to act in harmony with that uplifting principle. Would to God we might learn this grand lesson, that the kingdom of God into which we are called, and with which we are invited to work, is one calculated to relieve the oppressed, bring salvation to the sorrowing and the afflicted, and lift men up from darkness and death into light, life and immortality.

Much is now being said about the revival of divine healing, and there have been within the present generation a great many examples of direct healing by the recognized power of Christ. I have seen satisfactory evidence, and have had *experience* on that line myself,—and what a person knows by experience, he knows better than can be known in any other way. But physical healing is not the end, and never was. It is only a means, a leverage, the fulcrum over which the lever is used. The physical represents the higher healing. Just as the soul is of greater value than the body; just as eternal, spiritual life is of more importance than mere earthly, temporal life; so the healing of the spiritual nature is of infinitely more importance than the healing of the earthly nature. Yet the temporal has its uses. It is like the chaff to the wheat. When Christ healed the sick, and gave sight to the blind, and strength to the lame, and hearing to the deaf, it was intended to illustrate a great principle. He showed them the kingdom of God. The ultimate object of that kingdom is to take men out of spiritual lameness, and deafness, and blindness,—sickness which is sin, a disease of the mind—to lift them out of these low conditions into higher ones. While Christ could begin with the lower and work up, we believe the divine method, after all, is to begin with the higher and work down. Those physical diseases are in many instances caused by a wrong condition of mind. A right condition of mind will tend to prevent diseases, if it does not heal them directly.

What do we expect in the future development of things in this world? Is not Christ coming to heal the sick? The time is coming when the inhabitants will not say, I am sick.—Isa. xxxiii. 24. The spiritual conditions of the mind will teach men better lessons, and they will not be sick. The Lord does not usually set aside natural things or causes when through them the work can be accomplished. Still, let us not limit the Lord.

Some say, "It does not make any difference what I eat or drink; I will not let it affect me. I will not be sick." This seems like presumption, or like tempting the Lord, which Jesus condemned. A man cannot digest a stone, and if he puts stones or anything indigestible in his stomach, he will have the dyspepsia. Men will learn to live according to the laws of health, and so come up on higher ground physically. Through mental culture and spiritual development, through the saving of the soul, men will learn to use their bodies better, and thus work from the top down, instead of from the bottom up.

He showed them the kingdom. All these things were done in parables. Let us look at the raising of the dead as a very clear and forcible illustration of the method by which Christ showed the kingdom of God. As physical disease is a type of spiritual disease; or, in other words, as disease of the body represents disease of the mind; so bodily death represents spiritual death. To be physically dead is a type of death in trespasses and sins. It will do us good to look at a fact in the life of Christ. When first

discovered, it caused us to wonder that Christ in his earthly life only raised three persons from death, the little girl, the widow's son, and Lazarus. Why did he not raise more, if it were his purpose merely to raise men out of physical death? But his purpose had reference to the spiritual nature, to the exaltation of humanity and their final deliverance into a state of glory, and therefore he raised but three. But why three? Because three is one of those Bible numbers used to represent all. There is gradation in those three. One was a little girl, a young child; the second was older, a young man, the widow's son; then Lazarus evidently was still older, a brother of Mary and Martha, who lived with them and doubtless provided for them. They were graded in another way. The little girl was just dead, had only ceased to breathe; the young man had been dead long enough to be on the way to burial; Lazarus had been dead four days and corruption had begun. There were the three grades. Looking at it, do we not see the kingdom of God?—see the same grand principle brought before us in the work of the leaven, the mustard seed becoming a great tree, and that stone becoming a great mountain and filling the whole earth? Just as certainly as Christ was able to raise from all phases of death, bad, worse and worst, so he is able to raise the very worst man out of sin and spiritual death into goodness and glory and truth and spiritual life. The young need saving just as truly as the old; and the old and wicked sinner can be saved, just as those that are young in sin. They are both lost. He raised the little girl. She could not raise herself. He raised Lazarus with equal dignity and power. The *glory* of God in the gospel plan is seen in the salvation of even those whom men count hopeless, as the sisters thought of Lazarus. Christ was equal to every emergency, and the three represent the whole.

Is this idea far-fetched? Is it not rather in perfect harmony with all the other teachings of the Lord in relation to these things? It is a great principle, and O that men could see its breadth and fullness in this parable! He showed the kingdom in his acts as well as otherwise.

There is another picture I will mention in which a series of *acts* represents the plan of the ages, beginning at the first advent. We find it in Mark vi. We read that Christ was moved with compassion on the multitude. He was out in a desert place and the multitude came and staid with him all day. They were as sheep having no shepherd. The disciples said, "Send them away that they may buy food;" but he said, You feed them. They had only a few loaves and fishes, but he said, Set the people down; and they were fed. Jesus said, Send them not away. Would that this spirit might take possession of his people, not only with reference to liberality, but in the deeper sense. He is going to show them the great purpose of God is to feed the multitude. That is just what Jesus did in his earth life.

After this he sent his disciples away in a ship, and he went up into a high mountain apart to pray. By and by a storm was raging on the water, and the ship was tossed and heaved by the waves. The disciples were in trouble, and Jesus came unto them, walking on the water in the midst of the storm, fearless and dignified, calm in the midst of all the troubles. It filled them with fear and perplexity at once. They were afraid, and thought they had seen a spirit, but he said, "It is I, be not afraid;" and immediately there was a great calm; a rest which the Master's presence brought; and we are told that immediately the ship was at the land.

What was the next thing in order? It says that as soon as he landed, it began to be noised abroad that he was there. The multitude knew him, and one after another the sick and all who were in trouble in any way came, or were brought to him, and he healed them all. As many as touched him were made perfectly whole.

Now herein lies a great truth. There is the picture. Who can fail to see the application? His being moved with compassion and feeding the multitude represent his work in the close of the Jewish age. Sending the disciples away in a ship represents the beginning of the gospel age, and the voyage of the church in the gospel ship. His being up in a mountain to pray represents

the intercessory work of Christ in heaven, while his disciples have been on this gospel voyage alone. They have had a rough stormy passage alone. The history of the church has not been one of smooth sailing, but the gospel ship has been beset with waves and storms. By and by Christ comes the second time, and he comes in a mysterious manner, so that they do not comprehend his presence and are afraid. That presence precedes the full end of the gospel age; but presently the storm ceases and the gospel ship lands. What lies beyond? Ah! the gospel ship lands on the nearer shore of the millennial age—the beginning of the times of the restitution of all things. The very thing that happened then is a type of what is promised in the Word of God—*a grand healing time.* It is the times of restitution, not destruction, of all things. It is a time of healing and saving. The multitude is to be healed and saved. They will all know him then, and will bring their sick and troubled ones, and he will heal them all. "As many as touched him were made perfectly whole." Is not that a grand picture? Was he not showing them the kingdom of God, in whose time "the leaves of the tree are for the healing of the nations?" On account of its flowing river and healing tree, we are told that there shall be no more curse, no more sorrow, no more pain, no more death: for the former things are passed away. As Christ's presence then caused earthly sickness to flee away, so, in the time foreshadowed, all spiritual maladies—sin and all its dire consequences—shall be utterly destroyed. What grand things are revealed in what Christ both said and did in parable.

MAN is as great a mystery as God, in whose image he is created. Not until we know God, and Jesus Christ, who being the Son of God is God, as truly as the sons of men are men, and is at once the revelation of God and man,—not until "we see Jesus," and are made like him, will the question be fully answered, "What is man?"—L. A. A.

"We are spirits under veils.
Man by man is never seen.
All our deep communing fails
To remove the shadowy screen."—*Sel.*

GOD'S PURPOSE IN CREATION.—NO. 7.

WE have already reached Redemption, Deliverance, Salvation from corruption, from sin, from death. We are restituted, restored to the condition in which Adam was created, with the added advantage of the personally acquired knowledge of evil in all its bearings and relations to us. Redeemed then, to original relations, we are to become the subjects of the righteous judgment or rule of the Lord Jesus the Christ. Under this blessed administration, we are to be blessed; blessed with the wisdom that cometh from above, with clear and perfect spiritual comprehension of God, of his purposes, and our own relations thereto; and consequently with the disposition to bow submissively to his will: knowing and realizing that our iniquities are forgiven, and our sins are covered. We are now ready to be taught, to receive instruction, to be guided, to be chastened and corrected, in other words, to be educated and disciplined, that is, to be judged or ruled. And it is for this the Saviour is exalted to his throne that he may judge the world in righteousness. It is not until any people are placed under law, that they can be judged. Jesus, as the representative spiritual Head of the race, kept every precept of the Mosaic law. He "magnified it and made it honorable," *fulfilled* it, consummated its purpose, and was the end or consummation of it for righteousness to every one who believeth. Hence, having finished its purpose, he "took it out of the way, nailing it to his cross." Consequently, as the law led up to the Christ and there finished its work as the Child-leader, there exists no law of discipline except "the law of the spirit of life in the Christ Jesus" which belongs to the members of his body only, for the present.

The law of sin and death had "reigned" from Adam to Moses, even, as the apostle has reasoned, when there existed no written and published statutes that declared, or discovered it to the understanding and consciences of men. It was the written law that disclosed and brought home to the heart and conscience the penalty. Paul says, "I was alive without the law once, but when the commandment came, sin revived and I died." "And the commandment which was

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THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis; and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

ONE FOLD AND ONE SHEPHERD.

CHRIST is the good Shepherd. His people are called sheep. He says, "My sheep hear my voice." He speaks of them as being in a fold. And he says, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd."—See John x. Verse 6 calls his language a parable. So we have both parable and explanation.

This language is used of the disciples of Christ. The expression is very interesting—endearing. The relation of shepherd and sheep is very intimate. They know his voice; they trust him; he leads and they follow. He stands by them in danger, defends them against all enemies, and even giveth his life for them. The sheep are perfectly safe in such a Shepherd's keeping. He says, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

The Spirit of truth and love, which is of God through Christ, appoints under-shepherds, Christ being the chief Shepherd. He carries the lambs in his bosom. He said to Peter, one of the under-shepherds, "Feed my sheep;" "Feed my lambs." Peter, afterward writing to the elders, said, "Feed the flock of God which is among you * * * and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1. Peter v. 2-4. All this shows our Shepherd's care for the flock.

One thing is worthy of special notice, as brought to view in John x, that the sheep were sheep before they heard of Christ. They heard his voice, and obeyed it, not to *become* sheep, but because they *were* his sheep. There was something in the previous mental state or moral condition of those who accepted Christ that made an affinity between them and the voice or word of Christ. They knew his voice, and therefore followed him. A stranger they would not follow, because they knew not the voice of strangers.—Verses 4, 5. To the rejecters he said: "Ye believe not, *because* ye are not of my sheep."—Verse 26. These facts and sayings are one of the strongholds of Calvinists. They say these accepted Christ because they were the elect—elect to a condition. We believe they were elected *because of* the condition. They received the word because they had "honest and good hearts." Eternal life is in the word-seed sown.—John xvii. 3. The sheep of the Jewish age and those of the future judgment scene (Matt. xxv.) are not to be confounded, tho' the test is the same; their good condition paved the way for the gift of life. It is doubtless a principle of universal application in the divine government, that men are chosen to positions of honor and trust either because of foreseen qualities, or because of proved faithfulness in lower or primary positions. In harmony with this, Peter says, "*Make* your calling and election sure" by adding the seven graces.

Let us look at the breadth of the Shepherdhood of Christ. The Jewish converts thought they had it all to themselves. They were the sheep and in the fold. But they were mistaken. Jesus said, "Other sheep I have." He wanted them to take a broader view. He wanted them to see more than they had yet been able to learn. So he said, "Other sheep I have which are not of this fold: them also I must bring * * and there shall be one fold and one Shepherd." "That meant the bringing in of the Gentiles," says one. That is doubtless true, but I wonder if Christian people in these days do not need to learn the same lesson on the same line! The Jewish spirit was sectarian; do not Christ's words condemn narrowness now? The tendency has been for the church, or for parts of it, to say, "We are the people and wisdom will die with us. The world outside cannot have a share." Remember Christ's words. There are other sheep outside the limits, outside the walls of all sects; and this is as applicable to the church to-day as it was to those of the Jewish church, for the bringing in of the Gentiles is larger and more comprehensive than most Christian people have thought.

The Lord had to give Peter a severe discipline to make him understand. When he had the housetop vision, as recorded in Acts x., the command, "Rise, Peter, kill and eat," was a severe trial, because it related to what he had been religiously taught to consider common and unclean. No wonder that his

whole soul rose up against it, and that he cried out, "Not so Lord; for I have never eaten anything common or unclean." How hard to learn then, and for many of us no less so now, the fullness of meaning in the Lord's answer: "What God hath cleansed, that call not thou common!"

Who have been cleansed? The few Gentiles who constitute the church of Christ? That is too narrow, too limited. There were all manner of four-footed and unclean beasts, and they were all cleansed; and God said to Peter, "What God hath cleansed, that call not thou common." And so we may say to the Christians of to-day. Let us not think for a moment that God is dealing with any man as if he were common or unclean. In the Lord Jesus Christ and in the rich provision of the gospel in him, they are all cleansed. Oh! that we might learn God's method of the extension of his fold as well as did Peter when he said, "God hath showed me that I should not call *any man* common or unclean.

The great purpose of God was revealed in Christ. It was a parable, and he taught in parable, that in the seed we might see the crop. The cleansing was done in Christ and it will be done in the whole crop. What does it teach? It teaches the Fatherhood of God and the universal brotherhood of man. How much in these few words! What we need practically and specifically is to learn to apply it, to remember that we are brothers, members of one family. Let each one remember that he is his brother's keeper. Let us not, like Cain, try to shake it off, and put it in the form of a skeptical question, "Am I my brother's keeper?" That was a murderous thought, the spirit of radical individualism. The gospel shows that we are keepers one of another.

One of the great practical thoughts of to-day is that every woe of the human heart, every sorrow and affliction, every element of poverty and pain and suffering that comes along on that line, may be a mute appeal for help, for sympathy, for kindness and love, for that which Christ would give, were he in our place. God help us that we may realize it more and more; and may the day of love, the great moving of the waters in the affairs of human thought and sympathy, move on until the whole world shall be enwrapped in the robe of Christ's righteousness, in the righteousness and beauty of the eternal kingdom. Then all the elements or conditions that prevented the acceptance of Christ will have been washed or burned away. Then indeed there will be "One fold, and one Shepherd."

BAY STATE NOTES.

THERE is one thing that no one can easily overlook. Christ speaks with *authority*. That is what I mean. Let people reason or imagine as they will. It is not authority like that of Mormon or Mohammed. It has in itself a certain evidence of right and truth. And with all the curious or vain philosophy of these days, so fruitful of new books that are acute and shrewd, but yet impeach or impugn the claims of Jesus to Divinity, I cannot, dare not, must not, would not, disregard the unhesitating tone of these declarations of Christ, so simple, so commanding, so positive, while yet with no air of vain protestation.

I say there are shrewd books. Yes, and there are editions and editions of them. Thousands upon thousands of people read them. So might I, but I do not want my heart to feel one least iota of the influence of any chapter or paragraph that would lower the holy Master from his true and uppermost place in my faith and understanding. The truth is, if the Lord is aught, he is *all*. And whenever, or however, he is lowered even a little in my view, I suffer harm by it. I do not want to experience the wrong or harm. I do not, need not, vaunt superiority to influence. But rather, why should not one covet good, gracious, uplifting and blessed influence?

Far be it from me to run after the gods of the great (oft Babylonish and fickle,) reading world. Rather, infinitely rather let me rest in the truth of the one revealed Divine Man, head of all the myriads, living or dead, of human kind. Complete and heaven-appointed, he comes, has come, and will come. He is Adam, great and restitutive. I am to believe his word implicitly, and in the ratio

of the implicitness is the completeness of the effect to cheer and sanctify and satisfy. He says with authority and the most perfectly intelligible simplicity, "He that believeth on me hath everlasting life."

At times I am delighted and surprised to see how simple a thing this is, and with the new glimpse I say, "Yes, I believe, and that is the end of it. I believe, and therefore I have aionian life." And all the world could seize it when they saw it. And who would surrender this glimpse and this possession for a thousand possibilities and uncertainties —guesses, conjectures, and philosophical reasoning, however shrewd, original or intellectual? I am to cling to my foundation, even in a case or time of great dejection. I am to cling still as ever, and more than ever. I am to have a wise sense of the poison of antichrist in its most subtile refinement, or in its most inchoate suggestion. I am to be untouched by it, and if I refuse it, then I am strengthened. If I disregard the authority of Christ, then I am none of his. I must not disregard it. He is the first, purest and strongest of men,—but he is more than man —he is every whit what he is avowed to be in all the Divinest revelation of Luke or John. He is life, resurrection, true federal human headship, and true gift and manifestation of God, greater than angels, filled with the Spirit, head of creation, focus of many and marked prophetic lines,—to man truly *Sine Qua Non*. The time will come when all will know him to be hereditary and true King of all the earth and all creatures from first to last. Every creature will come to that knowledge. How do I know it? I will mention one little proof:—

Paul says to Timothy, "The cloak that I left at Troas with Carpus bring when thou comest, and the books, especially the parchments." As much as if he had said, "I want them all, books, cloak and parchments. Be specially careful to bring the parchments, but bring all." What would you say of Timothy if he had concluded that on the whole, parchments would be sufficient, and he would not mind about the rest? No such man was Timothy to execute a commission thus partially.

Again, Paul to the Galatians: "So then as we have opportunity, let us work that which is good toward all men and especially toward them that are of the household of faith." There is a manifest preference here of Christian believers as the proper subjects and objects of Christian sympathy and benevolent care, but nevertheless the love and charity are for *all*. Such is godlike love indeed, it goes out to all It would be a shame to be so negligent and exclusive as to ignore the suffering multitude in our care, for a minority however beloved, unless we were limited by necessity.

Just so in Paul to Timothy again, "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching." All the well-ruling elders are to be highly esteemed, some more than others indeed, but yet none to the exclusion of others. The heart loyal and fraternal would be tender and just enough, and large enough to bless all the faithful workers, all the faithful elders. The heart free in God and glad in the truth cries out for all and cares for all. Some objects come first, but there are none to be left out.

Other cases might be cited, but these may be sufficient. Now the same universality, the same broadness, belongs to the passage in 1. Tim. iv. 10: "For to this end we both labor and strive because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe." Some are saved in a special sense—because they believe *now*. They are called to a special service also, a service of present and future blessing to others. But nevertheless God *will* save others, and save all, for he is not a Saviour merely in name. That would amount to nothing. How petty and poor would be a salvation that was no reality, only a suggestion,—never a fact or experience, but a fancy or a figment,—never a fact accomplished, but an *offer* at best to only a third of the human race, approximately, and an offer in the form of a gospel limited, mutilated and encumbered with many erring interpretations and imaginations of the preachers. In fact, the very offer of salvation is weakened and weighted with representations of Divine character so gross, if not atrocious, as to repel affection and disincline to repent-

Temperance Lesson.—Gal. vi. 1-10.
(Lesson for March 30.)

"BRETHREN, if a man be overtaken in a fault, ye which are spiritual" inquire into the matter, get the full particulars, blazon them abroad from the house-tops, discuss them in private and in public, neglect no opportunity of preaching at him and praying at him, say all the cutting things you can to make him realize the full enormity of his offense, and if, in spite of this treatment, he repents and confesses his fault, receive him back to fellowship, but never let him forget that he has sinned:—Is this the way? Nay, verily; "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." The chances are that the erring one realizes and loathes his fault more than you ever can unless you likewise err. None but his God knows how often he has striven with that terrible appetite and conquered. None but those who have been through the struggle can know the intensity of the mad thirst that drives the victim back to the intoxicating cup.

The writer was present at a memorial service of the late John B. Gough, where his pastor spoke of some of the terrible experiences which the reformed man had confided to his ear. Mr. Gough would never, to the day of his death, pass a saloon if he could avoid it. The smell of the liquor drove him frantic with longing. He lived in constant fear lest in some hour of weakness he should be overcome by the old appetite that still slumbered in him, and thus disgrace the cause he loved and return to the hell from which he had escaped. His death was to him a welcome relief, since it was reached in safety and honor. Once, after delivering a lecture in Boston, the terrible thirst in all its old strength awoke within him. Nervously exhausted as he was after the excitement of the evening's labor, he felt himself unable to cope with his foe. He went to his room in the hotel, locked the door, threw the key out through the transom into the hall, and there through the weary watches of the night, he wrestled with the tempter, resisting even unto blood, striving against sin. They found his face torn and clotted with blood and his hands bare to the bone, but yet a victor.

O, you who never have been thus tried, dare you lightly condemn those who fail? The bitterness of death is in that failure. Can you deal with such too gently, too kindly, too humbly? Consider thyself, lest thou also be tempted. You may not be liable to just their faults—do you fail in no other way?

"Bear ye one another's burdens," by sympathy, by loving patience, by wise and friendly counsel, by lending a helping hand, by the prayer of faith, that shall be heard, because two of you are agreed. "And so fulfill the law of Christ." It would not seem to be a very complicated law that could thus consist of one statute, and be fulfilled in one act. Christ was the burden-bearer of the world. The grand controlling principle of his life was the law of helpfulness. He says, "My burden is light." Loving service is never wearisome.

"If a man thinketh himself to be something when he is nothing, he deceiveth himself." Let no man think of himself more highly than he ought to think; but think soberly, according as God hath dealt to every man the measure of faith. How highly ought a man to think of himself? What is the value of a man? The intrinsic value of a human soul in God's sight is measureless. The relative value of men depends, as here intimated, upon their measure of faith. A man is worth, not according to the number of dollars he has accumulated, but according to his usefulness in the world. Some men seem to think so highly of themselves as almost to imagine that God himself could not run the world without their help. In one sense, none are indispensable, and yet, God never made, and never will make any superfluous men or women. Each soul in God's economy has a place to fill and a work to do. There may be quite as much danger of thinking too little of ourselves, and so limiting our usefulness and disgracing our high origin and destiny, as there is of thinking too much of ourselves. Let us think soberly, according to God's measurement of our capacity, according to our usefulness, our worth to ourselves, to our neighbors and to God.

"For every man shall bear his own burden." There are three kinds of burdens referred to: those too heavy for human hearts and which we are invited to cast upon the Lord—burdens of anxiety, anxious thought concerning the future welfare of ourselves or our friends; mutual burdens, where the yoke of life presses unequally, and one may relieve his heavily-pressed brother; and burdens which each must bear for himself, his share in the world's work, the responsibility and consequences of his own decisions.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Men receive back in the harvest the seed they have sown, and its increase. It is not until they reap the fruit of their lives that they fully realize the true nature of their deeds. This is a part of human education, to learn to know good and evil. The punishment and the product of sin is sin. A man may think it a little thing to indulge occasionally in a glass of liquor, but when he sees his boys casting their innocence, their youthful vigor, their growing minds, into the slough of drunkenness and debauch, he learns to measure his conduct by a different rule.

Can the consequences of sin, then, never be set aside? Must the full harvest always be gathered? Men root up weeds from the soil, and so rid themselves of the foul seed. It is the work of God's pardoning love to destroy in our character and lives evil and all its effects.

"For he that soweth to his flesh shall of the flesh reap corruption." The tendency and destiny of all that is earthly is oblivion. If we invest ourselves in these things, we lose the investment. "He that soweth to the Spirit, shall of the Spirit reap life everlasting." They who live to self-indulgence have a weary lesson to learn of the utter folly of their course. They who foster and develop the better elements of their nature are prepared to receive the good seed and bring forth fruit unto everlasting life.

"Let us not be weary in well-doing: for in due season we shall reap, if we faint not." The reward will be all the sweeter for the weary hours of toil and patient endeavor that have gone before. L. A. A.

EXTRACTS FROM LETTERS.

ONCE more I am permitted to write to you. The good Lord has been very kind to me the past year, and I desire to give him thanks in all things. When my suffering is the greatest, my precious Lord is the nearest to me, and I am made to sing,

"O, bless the name of Jesus."

Some months ago, I did not expect ever to write to you again. I thought that our next correspondence would be in that "Beautiful home of the soul," but God willed it otherwise.

I did not get the HOPE the first three months of last year. It was destroyed by some one. But I am with a friend now, and can read my paper and my Bible, and I thank God for this liberty. Please send me the HOPE still if you can. I thank you for past kindness. May God bless you through all the year now well begun. Let your light shine, brother. I ask to be remembered in the prayers of all the brothers and sisters.

J. T. McCLOUD.

SUGAR GROVE, VA.

I HAVE for some time been wanting to write again, but my business and home affairs, which still increase, employ now about all my spare time. This evening I finished reading the HOPE and Supplement of Feb. 15, and am much pleased to hear from the Editor and others who write for your excellent paper. After reading the Editor's experience, and the plan for the re-issue of DAY DAWN, duty prompts me, by way of encouragement, to write to-night.

The first time that I saw the Lord's will and plan clearly as revealed in the Bible was by the aid of DAY DAWN published by Bro. Jones, as mentioned in the Supplement. I had been brought up a Missionary Baptist, and among the good Methodists, sects who rely mostly on church creeds and traditions of the elders, giving their hearers but a confused idea of the Scriptures. I next procured more of your books to loan, and sent names for your paper, THE WORLD'S HOPE. The loaned books are still on their mission, some of them, I learn, miles away; but, like the bread on the waters, the "many days"

will tell what they are doing. Now I have sent after them a few copies of your other book, MOSES AND CHRIST, with some of your tracts.

I have watched with strict attention to discover the benefits resulting from these efforts; and when I go among the people in my travels through the country, especially since your visit to Kentucky last November, I both see and hear much said about you and your publications. One good old Baptist minister confessed to me, when I gave him DAY DAWN to read, that it contained some of the grandest things he had ever read. Others speak of having your publications, while those who know I have them request to borrow. I often hear inquiries for you, and I had been thinking of arranging for you to visit us soon again, and some of your friends here have requested me to ask you to come again. But when I read the Supplement, and saw the task you are about to undertake, it caused me to halt, and I am in a wonder to know what it all means. Is it possible Bro. Paton cannot come to see us again, and is he going to *send* us something good instead? Well, so let it be. Messages have been sent even to the enemy, and although it then hurt them, it now does them good. So if you can only flag the good tidings by THE WORLD'S HOPE, DAY DAWN and your other good works, send them on, and we will help what we can. I enclose one dollar for the new book when ready.

PETERSVILLE, KY. N. L. P.

IT is a long time since I wrote you a letter, but it has not been on account of a lack of interest in the service of Christ. My desire is to be fully consecrated to the blessed Master, and to work in his service. I read with great interest your experience given in the Supplement of last HOPE, and am heartily in sympathy with your plan for increasing the circulation of the HOPE and your books. Please send me one hundred (five packages) of the circular letters and envelopes, and I will endeavor to use them right. Also send me bound volume 7 of the HOPE. For these I enclose you two dollars.

Now, dear brother, I would ask to be remembered when you bow at the throne of mercy. Pray that I may have strength to fully give myself with all I have to the service of the blessed Master, to whom, and to the Father of love be glory forever and ever. —Amen. J. S.

CHICAGO, ILL.

WHY WEEPEST THOU?

"WHY weepest thou," O child of woe?
What fills thy heart with grief?
Thy voice is sad, thy head is low,
Thine eyes with scalding tears o'erflow;
Can nothing bring relief?

"Why weepest thou?" Does love betray?
Are trusted friends untrue?
Are cherished idols turned to clay?
Do longed-for blessings still delay?
Are thy joys brief and few?

Does pain with unrelenting hand
Torture thy shrinking frame?
Does poverty with wizard wand
Fetter thy life in iron band?
Is pleasure but a name?

Has sin's dark lurid shadow cast
Its blight upon thy mind?
Do error's fetters hold thee fast;
Persuading thee that hope is past;
That God can be unkind?

"I weep because my Lord is gone,
Whose love was my delight.
He was my King upon the throne,
And I was his and his alone,
And life with hope was bright.

And he is gone; my hopes are dead;
My joys are with him slain.
The dove of peace has from me fled
And waves of grief sweep o'er my head;
My tears fall as the rain.

And so I watch and weep alone,
His empty tomb beside.
O tell me, if to you its known,
Where has his cherished body gone?
That I may with him hide."

"Mary!" What tones of love are these?
"Rabboni! Master! *Thou?*
And hast thou come to bring me peace?
And shall my days of mourning cease,
And blessing crown my brow?"

O weeping one, in all the world
No cause of grief can be;
For Christ is risen, and death is hurled
From off its throne: joy has unfurled
Its banner fair and free.

Then weep no more: wipe off thy tears.
Let hope and joy and love
Spring forth to gladden all our years,
To bury doubt and calm our fears,
And life's full riches prove.—L. A. A.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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ALL THINGS WORK FOR GOOD.

"We know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. viii. 28.

We could not believe in God, and at the same time believe that anything comes by chance. A God in whose universe chance prevailed would not be such a God as the Bible reveals. We must believe, if we accept the Bible as a revelation of God, in his nature, character and works, that he "worketh all things after the counsel of his own will."—Eph. i. 11. His counsel is immutable.—Heb. vi. 17. His counsel shall stand and he will do all his pleasure.—Isa. xlvi. 10. Nothing surprises him; nothing circumvents him; nothing can hinder his purposes from being accomplished. No power is or ever has been able to supersede his will. If God be God, this certainly is true; and it is not only possibly true, but it is declared to be true in the revelation he has made. "All things," says our text, "work together for good to them that love God, to them who are the called according to his purpose."

It is easier for us to believe, from our earthly standpoint, that *good* things work for good, than it is to believe that *evil* things work for good. We may accept the statement of our text theoretically, as perhaps most of us do; but it is easier to *say* so than it is to *feel* so. It is easier to realize that the thing must be true in a general way, than it is to come into such a consciousness of sympathy with God's ways and purposes as will enable us to realize this personally and heartily. We all know this. There is an old and familiar saying that it is much easier to preach than to practice. So it is easier to state a truth than it is to realize it, to drink into the spirit of it.

That evil things exist, it is folly to deny; but that they, as well as good things, are overruled for good, we believe. It will be found in our own experience that even the mistakes we make are used by the overruling divine Power for the development of more wisdom, and a greater degree of knowledge;—that good comes out of even our blunders. And if this be true in such cases, it must be true also where sin is not involved, as in the evils that come in the form of afflictions and troubles by which we are surrounded. Who has not seen on a small scale at least that good has come where the causes seemed evil? Who has not realized it to some extent? And of course it will be easier for some to grasp the truth on a small scale, than to recognize it on a grander scale. But it is the same God who is overruling both the grandest, the most comprehensive events and affairs of human life, and the smallest details. He would not be so great if he could not overrule the small things. Some people think he overrules great things and not little things. On the other hand, it is easier for us to see some of the smaller things, than to realize the larger things. So the weakness of our nature cripples us both ways, from both standpoints. But who can-

not admit, that believes in God, that he does overrule the small evils of our lives for good? And why may we not be able to admit the same on a grand and comprehensive scale? It is only stating what is plainly taught in this and many other passages.

When we say that God has never been thwarted, that his purposes have never been set aside, it is most reasonable, as well as Scriptural. He that knew the end from the beginning; he that foretells future events in relation to the lives of individuals and of nations, and in relation to the general history of the world of mankind, must indeed have known the causes which would produce certain unvarying results. We are perfectly safe in taking the ground that no evil ever was permitted that could not in some way be overruled for somebody's good. Christians cannot believe that evil is in this world by chance. They cannot consistently believe that the great arch enemy has stolen a march on the infinite Creator, the all-wise God, and that he even came in and blocked the wheels of God's great purpose, and set aside the accomplishment of his plans. Evil is *not* here by chance, and we are willing to take the ground that evil, by the overruling of God's infinite wisdom, love and power, will result in greater good than could have come to man without the experience of evil. To think otherwise would compel us to deny some statements of the Bible which plainly and clearly teach that God is infinitely loving and wise, as some one has expressed it, "Too wise to err, too good to be unkind." He is too good to permit anything to occur which cannot in some way be overruled for somebody's good.

The ministry of suffering has been one of the greatest mysteries in this world—the ministry of evil and consequent suffering. As it is easier for people to recognize the overruling of good and pleasant things for good, so it is in regard to afflictions. Many think it better to have easy, pleasant, smooth paths, than to have our paths crossed by difficulties, obstacles to thwart us, and affliction to weigh us down. But is it? We would ask any earnest thinker, who has been thinking long on the line of Christian life and experience, if it is not true that it is better to go to the house of mourning than to the house of mirth? Does it not give a deeper tone to our experience? Does it not give us a deeper hold on the realities of life? Does it not tend to develop sympathy and large-heartedness and charity? We firmly believe that the light, gay, frivolous conditions of the mirth-loving are as far below the other conditions, as strength-producing, character-forming powers, as the earth is below the heavens. We are fully satisfied that suffering has a tendency to develop noble, sympathetic, charitable qualities.

Sin and suffering are, under the all-wise direction and overruling providence of God, to result, and are resulting, in good. Were it not for sin, we could not know mercy. If we had never done anything wrong, we would not need mercy, and we could not know God as well as we do. Why? Because mercy is one of the attributes of the divine character, and the existence of sin, and of this need of mercy on our part, make the occasion for the manifestation of that attribute. Hence, had it not been for the existence of sin making mercy necessary, our knowledge of God would have been incomplete, and a consequent incompleteness of human character would have resulted. It is as clear as a sunbeam that the exercise of mercy on God's part is one of the grand means by which God is to be known. God's love and tenderness and compassion never could have been known by us had it not been for our utmost need.

In relation to the human side of this matter it is also true that suffering develops sympathy. We have often heard people say, "I never knew what a good neighborhood I lived in till we had sickness and trouble." The qualities of kindness and sympathy were dormant while all was prosperous, but as soon as trouble came, these dormant qualities arose in the dignity of Christian manhood and womanhood, and manifested the tenderness and compassion and love of the human heart for human kind. Under these circumstances there is a grand entwining of the human affections in all the various grades of human society.

These troubles, then, are surely working for good. And it seems that one of the best things that has ever come to any neighbor-

hood in any Christian land through the gathering together on funeral occasions is the ministration of fellow-beings to the woes and wants of others. The heart goes out for sympathy, for aid, for strength; and until men have learned to seek for sympathy and strength and aid from the divine Source alone, they need that strength and aid through human channels. And is it not grandly true that the divine is manifested through the human?

We love to think of Christ not so much as God *and* man, but as God *in* man, manifesting the divine compassion and tenderness through humanity, that he might meet man on man's own level, and pour all the elements of the character of God himself into humanity. Christ thus becomes the great bond of sympathy between man and man, between family and family, between neighborhood and neighborhood, until the human race shall be linked, in the consciousness of one grand brotherhood, to God. The development of sympathy, compassion, mercy, kindness, goodwill and charity are all results of the ministry of suffering. And hence we can rejoice even in the midst of tribulation, as the apostle declares, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us."—Rom. v. 3–5.

Limitation of the Text.

Thus far we have spoken on the general principle. We would now call more direct attention to the thought in the text that seems to *limit* the working of all things together for good. It says, "All things work together for good," not for everybody, but "to them that love God, to them who are the called according to his purpose." In order to get the full import of this teaching, and to see its limited and general bearing, it is necessary to understand the purpose of God and this matter of calling and election brought to view in this text and context. Those who have learned the relation of the elect to the salvation of the world will see that whatever is directly for the good of one man or one class of men must indirectly be for the good of all men. We are so related even in the bonds of a common humanity, that no member of the body can suffer without producing a sympathetic degree of suffering in the others. This is one of the things which grow out of the principle of which we have been speaking, and it is realized to be true in many quarters. We would emphasize it. So also the good that comes to one is not for that one's exclusive use, but for the good of others. It reaches out through the mutual relationship we sustain to others. Humanity is so unified that it is impossible for any portion of the human family to be in trouble or to be blessed without its affecting in some way the other elements of humanity. When we come to consider the purpose of God, we shall see why it is that the passage states that all things work together for good to them that love God. We take the ground that because all things work together for good to them that love God, they will indirectly work together for good to them that do not love God.

Unity of the Church.

The church is here brought to view. Those who love God are the church of Christ, the body of which he is the Head. It is admitted by all Christians that if one member suffer, all the members suffer with it. Here is a thought in regard to the unity of that body. It suggests an idea entirely distinct and out of harmony with the divided condition of Christians in the world at the present time. It is not in harmony with the spirit of sectarianism. There is a sense in which even now all Christians are one. There is but one Head; there is but one body; there is but one Spirit; there is but one hope; there is but one home. Whatever the gradations may be, there is but one grand unit. We are essentially one if we are Christians;—as really as human beings are one by the great law of generation from Adam. All are one however they may seem to be divided and broken. In the true spiritual sense the body of Christ is indivisible. It never has been divided and never can be. No bone of him shall be broken. The robe he wore was a seamless robe, woven from the top down, and it covered the whole body. And though he might be pierced even to the heart by the sword-thrust of a wicked man, yet he re-

mained intact, and saw no corruption. So there may be many sword-thrusts by divisions and schisms, but the body of which Jesus Christ is the Head remains intact. "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all."—Eph. iv. 4-6. So reasons and states the apostle.

Basis of Election.

Our text has reference to this body, all that love God and who are the called according to his purpose. Here is election. That election is taught in the Bible no intelligent reader can deny. Some may have exaggerated it. Some may have taken an extreme view. This chapter, the eighth of Romans, is full of it, and many other portions of the New Testament refer to the same subject. There are those who are called of God. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."

That God has an elected or chosen people no intelligent reader can deny. The question is, on what ground does this election stand? What are the qualities on which it is based? Shall we take the ground that it is entirely without reference to character?—that the choosings of God are arbitrary?—that he takes one and leaves another without regard to the difference between them, and the circumstances under which they may be placed, and the different uses to which they are to be applied?

It is evident, by a careful examination of the Bible record, that whenever God has chosen a man, a nation or a church, it has been because of certain qualities which fitted them for certain uses. Abraham was chosen because God knew the man. He was a man who could command his family after him. He could accomplish certain results that no other man could accomplish. We might trace it down through history both sacred and profane and find this principle made prominent. God has chosen those fitted for his purpose. The apostles were chosen for this reason. Christ said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should bring forth much fruit." He knew they would be fruit-bearers. They were related to the interests of humanity as representative men. In the cabinet of Christ, the twelve apostles, we find men of representative characters. Paul was chosen for his useful qualities. The traits of character he manifested before his conversion to Christ are made the basis of his election. In 1. Tim. i. 12, he says, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, who was before a blasphemer and a persecutor and injurious: but I obtained mercy, because I did it ignorantly in unbelief." He was an honest man even as a persecutor, an energetic man even as a blasphemer, and God honored those qualities he saw in Saul. They were the very things he needed in the apostle, so he brought him over to the other side, confirming his choice of him by putting him into the ministry. He chose him out of the field of the persecutor, and put him into the ministry at once. We have no reason to think that the Lord cared more for Saul of Tarsus, personally, than he did for anybody else, only as he might be made useful for the benefit of others. We are sharing the result of his labors to-day.

We see that God honors honest men whether they have the light of the gospel or not. We have no sympathy whatever with the idea that a bad man out of Christ is of more value, or that he may be more readily brought to Christ, than if he were a good, honest man. Quality has something to do with this matter,—natural quality and faithfulness to the degree of light which a man or woman may possess.

We have a fundamental statement, bearing on this matter of election, given by the Saviour himself. In the parable of the sower there are four kinds of ground; the stony ground, the thorny ground, and the wayside;—these three brought forth no fruit, were not elected;—the fourth kind was the good ground, which brought forth much fruit. The hearts chosen of God are good ground before the seed falls upon them. Jesus tells us that the good-ground hearers are they that receive the word into "honest and good hearts."—Luke viii. 15. The qualities and

conditions of these before the truth reached them determined their choosing. They were chosen of God because of their honesty and goodness. They were chosen because of the grand moral qualities developed in them before the gospel truth reached them. Who can set aside this fact?

Take the case of Cornelius, the Roman centurion, the first convert among the gentiles, to Christianity. In Acts x, we read that the angel of God was sent to him and said in substance, "Thy prayers and thine alms have come up in remembrance before God. Therefore send for Simon whose surname is Peter, and he shall tell thee what thou oughtest to do." He was kind. He had a good heart. He was a devout man. His heart was prepared for higher things and nobler conditions. His prayers and his alms recommended him to God. He was kind to the poor and God recognized it. "Blessed is he that considereth the poor." It does not say that blessed is the Christian and cursed is the other man that does these things. And here we are taught that there is a recognition of good moral qualities, even in those not enlightened by the gospel. Cornelius had no knowledge of Christ until Peter came. It was from him he received it. The account of the circumstances by which Cornelius and Peter were prepared to meet each other need not be repeated here, as it so lately appeared in the HOPE. We only need to observe the words of Peter after hearing the experience of Cornelius: "Of a truth I perceive that God is no respecter of persons." God does not choose people on account of their person, but he is a respecter of character. He respects good qualities in those whom he elects, even if American citizens do not always in their elections. They may not always elect men with the right qualities to fill the different offices, though this may be the general design in our Republic, but God never makes such mistakes. He has respect to character. "In every nation, he that feareth him and worketh righteousness is accepted with him." Here was a man working righteousness before he was converted to Christ, before he had learned the truth concerning the divine Man. He was doing good works, doing right, and God honored it and rewarded him and elected him to this higher position because he was true to the light he had on the lower plane. No doubt this is a principle of universal application.

An Objection.

"But," says one, "does not that teach that men are saved through their good works, instead of being saved by the grace of God through Christ?" Not at all. Let me illustrate this: A farmer has a good field; the ground is well prepared, free from stones and stumps and rubbish. It is plowed and harrowed and in good order. That is good ground, you say. "Well," taking the objector's role, "if the ground is good, that is all that is needed for a crop, and you can sit down and fold your arms, and yet be rewarded with a good harvest." Absurd! We all know that the good ground will never produce a crop unless we sow good seed, and the good seed will not bring forth a good crop unless it is sown in good ground.

It is not the fact that a man is honest and good that secures for him eternal life in the kingdom of God, but the good heart is the good ground that is ready to receive the good seed. The good seed is the Word of God, and Christ himself is the Sower. He sows the good seed, the word-seed of eternal life, in good ground, in the hearts of those who are ready to receive it, and he never gives it under any other conditions. Hence we are warranted in taking the ground that goodness and honesty in the unconverted are grand principles which God recognizes. We need not condemn morality in anybody. At the same time, we do not belittle the value of the gospel truth that Jesus Christ sends forth into the world through the Holy Spirit in its operation, bringing the knowledge of God and Christ to those good and honest hearts fitted to receive it and bring forth fruit. That is the ground for God's election.

Object of Election.

Just a word as to the object of it. Why does God elect men at all? Is it because he wants to save us, and condemn to hopeless ruin all the rest? Does he choose some, and give over all the others to eternal destruction? Not at all. While the Bible teaches the doctrine of election, predestination to

the glory of the sons of God and official rank in his kingdom—it does not teach the doctrine of reprobation to eternal woe.

God chooses the few for the good of all the rest. We elect men to office for the good of the nation. God elects men to office for the purpose of blessing the nations of the earth. The elect are always spoken of as a small company, not a large number. Few are they who are faithful and earnest and devoted to the cause of Christ—few indeed compared to the mass. They are a little flock, and they walk a narrow way. They have the hope of glory before them, and that hope is an encouragement even through trials and troubles. These are chosen not because God purposes to bless them, merely. They are called according to his purpose.

What is his purpose with reference to which they are called? It can be shown that the great purpose for which God chooses a few is that through them he may reach out and bless and save the world of mankind. The promised seed was to destroy the serpent, and bless the nations. Paul in Gal. iii, and elsewhere, shows that the elect, or those in Christ Jesus, are the promised seed. God chose Christ, and he is the Head of God's elect. All the others are chosen in him. He chose Christ to be the Saviour of the world. Christ chose twelve apostles, not for their own sake, but that they might be for lights to the ends of the earth. God chose Paul that he might be the apostle to the Gentiles, bearing the message of salvation far and wide, and it has come to us. God chooses the church as a whole that it may be the light of the world;—not merely to bless and save itself, but to bless and save the world. We have been too selfish. We have shut up our sympathies and charities too much to our precious selves, not recognizing God's purpose to bless the nations through a knowledge of the truth, and bring them under the saving influence of the religion of Christ.

With this in view, we can see how the principle of our text may apply to all, that all things working together for the good of the few, will ultimately be the means of blessing to the many. Whatever benefits the church, inasmuch as the church is for the good of the world, must indirectly be for the good of the world. Hence, we believe in the development of the church as the firstfruits unto God and the Lamb. Their development, their salvation, their eternal glory, is all in reference to the advancement of the truth and light and glory of God. In Rom. viii. 21, Paul speaks of the manifestation of the sons of God. He says that the whole creation groaneth and travaileth in pain together until now, waiting for this manifestation.

This is God's great purpose, to save the world, and the means by which he will do it are Christ and his church. He develops the church first, that through them as light-bearers the work may be done of reaching and blessing the world of mankind. The present experience of evil and suffering by the church tends to the development of the God-like qualities of compassion, sympathy and mercy, which will enable them to meet the world on the ground of their need, to help them up. Such a view, so far from belittling the limitation of the text, really magnifies the glory of the elect, those who are the called according to his purpose.

EVERLASTING, ETERNAL, FOREVER AND FOREVER AND EVER.

THE first argument I ever heard against endless punishment was that the words translated as above did not mean endless, as they were used in many places in the Old Testament in relation to things that came to an end. In spite of prejudice which endured for many years after this, I recognized the truth of the statement at once, from much previous reading of the Old Testament. And to this day it remains a wonder to me that so many learned Bible students continue blind to a fact so plain. It looks as though they were not willing to see.

But it is not strange that it is so with the ordinary reader, for the Bible contains so much that many things are passed by without special notice. And for willing ones who have not seen enough to convince them, I have selected a few of these proofs.

Great stress is always laid upon a passage in Rev. xiv. 10, 11, the subject being the man who worships the beast and his image,

"He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever." This alone is supposed to settle the question. But let us turn to Isa. xxxiv. and read of the destruction of Idumea, or Edom, which occurred years ago. In verses 9, 10 we read, "The streams thereof shall be turned into pitch and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day: the smoke thereof shall go up forever. From generation to generation it shall lie waste: none shall pass through it forever and ever."

The prophecy of this chapter was so remarkably fulfilled that the author of "Idumea" thought it sufficient to convince any infidel that could stand on the spot with the book of Isaiah open in his hand. But the fire that should not be quenched went out centuries ago: the smoke that was to go up forever passed away with it; and though none were to pass through it forever and ever, travelers have passed through it again and again for centuries, and that after it had been re-inhabited. How can any one who reads this passage fail to see that it is as strong as the one in Revelations and strikingly similar to it, and that as one fire and smoke that were to go up forever came to an end, the other should be expected to?

When we speak of the everlasting priesthood of Aaron that was abolished, the answer is that it was continued in our Lord's priesthood and in that way became endless. But the specified garments that Aaron and his sons were to wear, coats, bonnets, girdles and breeches, were also to be everlasting; they were established by "a statute forever." —Exod. xxviii. 4–43. And if it be claimed that the passover is continued in the Lord's supper, how shall we dispose of the verse, "In this selfsame day have I brought your armies out of Egypt; therefore shall ye observe this day" (the fourteenth of the first month) "in your generations for an ordinance forever?" Again in verse 24: "Ye shall observe this thing for an ordinance to thee and to thy sons forever."

Besides the priesthood of Aaron, there was another that was to be everlasting: that of Phineas, who was thus rewarded for a certain act. "Behold I give unto him the covenant of peace * * * even the covenant of an everlasting priesthood."—Num. xxv. 12, 13. What has become of that everlasting priesthood?

Again we read of Jewish feasts that were to endure forever. "Ye shall neither eat bread nor parched corn nor green ears until the selfsame day that ye have brought an offering unto your God," (of the first fruits) "and it shall be a statute forever."—Lev. xxiii. 14. This was to be the day after the Sabbath. From that day seven Sabbaths were to be counted, and the day after, another offering was to be presented, seven lambs, and other animals, with two loaves of bread, the directions ending with these words, "It shall be a statute forever in all your dwellings throughout your generations."—Lev. xxiii. 15–21. Again in verse 31 we read of another Sabbath that was to be observed forever, and still another in verse 41. No argument is needed to enforce the fact that all these observances were done away. Where is the endlessness of these forevers and everlastings?

Much more evidence of the same kind might be brought forward, but it would add nothing to what is already presented. The force of these passages, together with the known dissolution of the repeated forevers (so translated) sufficed to banish from my mind the idea of eternity as necessarily, or even ordinarily, being that of these oft-recurring scriptural terms. May the evidence be as clear to all who read.

MRS. E. A. SQUIER.

IT has been said that a grateful heart is a happy heart; and truly the appreciation of benefits received must kindle a warm glow of joy in the heaviest heart. Who then has a right to be unhappy? Can we avoid the converse of the statement, that the unhappy are of necessity ungrateful? Who that lives can truly say he has no cause to thank God?

Let those whose eyes o'erflow with tears,
Recount the bounteous store
Of joys that hallow all their years,—
And let them weep no more.

—L. A. A.

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"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

JUDGE NOT.

PAUL says, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."—1. Cor. iv. 5. We are excluded from the privilege of judging people's motives in anything, before the time. Mortal man is not competent to judge in that department. When the Lord comes he will bring to light the hidden things of darkness and make manifest the counsels of the heart. He will make the motive plain. What a blessed thing it would be, if we could govern ourselves according to this principle. A great deal of trouble comes by judging people's motives. Some people may do with a good conscience, what you could not do without having a bad conscience. They may be ignorant of some things that you know. They may know some things of which you are ignorant. Let us be careful not to judge. We can afford to be charitable, to be kind to those in trouble, instead of judging them severely and condemning them. When the counsels of the heart are made known, then, says Paul, *every man* shall receive praise of God. God will see good motives where many people, not knowing all the circumstances, only see bad ones. This shows that, however mixed with evil, there is some good in every man. The great work of judgment is to be accomplished for mankind hereafter, and only when we have reached the perfect and immortal state, the state of our glorified High Priest, will we be able to judge of motives aright; and our own experience will enable us to help others onward and upward to the good and pure conditions of heaven itself. Now, judgment is too often to condemn; then, it will be to help men on to victory.

THE Lord at his coming brings to light hidden things of darkness and makes manifest the counsels of the heart. It is like the rising of the sun which brings from the chaos of night the new creation. Conversely stated, whatever makes manifest hidden things is, in an important sense, the coming of the Lord.

—L. A. A.

OUR EASTER MORN.

THE halls of Pilate were crowded full,
Of Jewish priests and slaves of Rome;
The rabble raised a shriek for blood,
That rang aloft from base to dome.
The white hands of the king were washed
To show he had no wish or part,
And no desire to take the life,
Or pierce that faithful, loving heart.
Only his weakness, yielding to
The rabble's social clamor, then,
That caused the Son of God to die,
To please the baser souls of men.

The scene is changed; and darkness falls
O'er Judæa's golden land,
A thrill of horror falls upon
The hearts of Cæsar's Roman band.
The cross was lifted high in air,
Our blessed Saviour bleeding hung,
And outward o'er the waves of death,
The drops of sweat and blood were wrung.
"Father, forgive, forgive them, now,
They know not what, to-day, they do."
The angels wept, the Son of God
Laid down his life, for me and you.

Another change! the Easter morn,
Smiles down upon a sinful world.
The clouds of night have passed away,
The light of day is now unfurled.
The starry crown of love and truth,
Supplants the cross of midnight woe,
The resurrection of our Lord
Bids hope within our hearts to glow.
For as in Adam man must die,
In Christ again we all shall live,
Our sins washed white, our garments clean,
For Christ the Lord has prayed "Forgive."

ERMINA C. STRAY.

STANDING NOTICE.

WE have prepared a Circular Letter, mentioned before, for the purpose of advertising our works, MOSES AND CHRIST, DAY DAWN, and THE WORLD'S HOPE. Let all who desire to aid in this work, and are willing to act as agents, each send us a two-cent postage stamp, and we will send in return a package of twenty such letters and as many envelopes, to be sent by the agent to twenty persons selected by himself. This plan enables many to act without leaving home, and also provides to those who need or wish it, a small remuneration for each sale procured, as explained in the letter. Let all who believe and love the truths we advocate make some continuous effort to spread them, and the work will enlarge on all sides like a snowball rolled over and over.—EDITOR.

VICARIOUS ATONEMENT.

All religious theories have their fundamental principles. It follows necessarily that all interpretations of the Scriptures must be in harmony with these underlying principles. It also necessarily follows that if the fundamentals are wrong the interpretations of Scripture based upon them must be wrong.

For instance: The Primitive Baptists hold that salvation is all of grace, which we think sound. They also hold that endless punishment is true, fundamental doctrine. Now if salvation is entirely of grace, then it follows that salvation is not in our hands, but in far safer hands, the hands of God. If this is true, it is not hard to see that all our Father purposes to save will surely be saved. And endless punishment for some forces to the conclusion that God does not purpose the salvation of all men, and therefore that he has predestined some to such punishment. The conclusion is terrible.

When the primitive brethren come to interpret those Scriptures that touch upon the point of the atonement, and God's willingness to save universally, they must do so in harmony with their fundamental ideas, which as many of us have seen, requires the most cruel torturing of the truth. If we admit a premise laid down, we might as well admit all the legitimate conclusions that can be drawn from such premise. Admit the endless existence of sin, and we might as well admit the idea of endless pain.

The reader who understands the foregoing thoughts is ready to say, How dangerous are fundamental errors! They drive us to wrong conclusions, and force us to false interpretations of the Scriptures.

Vicarious Atonement, or substitutional suffering, is decidedly fundamental in some religious theories, and is fruitful of much mischief, if wrong, as we most assuredly think it is. Instead of satisfying divine justice as is claimed, it violates our every sense of divine justice by punishing the innocent and setting the guilty free. Take this idea of substitution in connection with the idea of man only receiving mortality from the first Adam, which I believe to be true, and we are forced to the idea of annihilation of all that do not receive immortality by Christ. One great deformity of this doctrine of annihilation is that according to it immortality is obtained by good works. If our Adventist friends could shut off this error of substitution, they could easily rise to a higher plane and see a greater fullness of God's plan.

This error forces us to the horrible thought that God is thirsting for the poor sinner's blood, but Christ who is more merciful steps in and receives the stroke of vengeance in his own innocent person;—and this satisfies justice, to let the guilty go free and punish the innocent.

Again, this error drives us to the old and oft-repeated idea, that "God out of Christ is a consuming fire." The fact here seems to be exactly the opposite: God *in* Christ is a consuming fire.

Many home-made sayings could be produced here that are legitimate conclusions drawn from the premise of Substitution, and they all seem directly opposed to the teaching of the Word of God. But we forbear.

We sincerely believe this to be one of the most confusing errors in the Christian world to-day. More darkness and distrust are engendered in the minds of Christians by this than almost anything else. And my experience is that it is one of the hardest errors to uproot. I know it was so in my own case. It seems to require an earnest investigation right at the start. A man may see but little in it at the beginning, but if he is successful, he will soon find much involved. The World's Hope called my attention to it at first. I could see nothing in it for awhile. Afterwards I could begin to see a little. And now I see much, and I am not done learning yet. I give it as my opinion that the Editor of the Hope and all its readers, who are awake to the importance of this subject, should keep it well stirred through the Hope and in every other available way.

John. M. Bowers.

W. Bowersville, Ga.

So long as the heart is a hiding-place for envy, anxiety or unrest, much is yet to learn. The *right* answer to life's problem will be full of joy.

"IF THOU WILT BE PERFECT."

A YOUNG man came to Jesus and said, "Good Master, what shall I do that I may inherit eternal life?" Eternal life is to have a knowledge of God, (John xvii. 3.) to enter into sympathy with him. Jesus answered him, "If thou wilt enter into life, keep the commandments." The young man said, "Which?" Then Jesus quoted the commandments, and the young man replied, "All these have I kept from my youth up."

The Lord did not deny the truth of his statement. The young man was moral, and Christ did not set aside the value of morality. He did not say it was of no consequence. The Word tells us that Christ looked upon that young man and loved him. There was something good and lovable about him. And yet Christ said, "One thing thou lackest: if thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven."

Christ had in mind the ideal state. He said, "If thou wilt be perfect." What would be the result if all were to act on this princi. ple? Some people might be afraid of it, but it is because all do not do so that makes the trouble in the case. It is the want of it that makes it seem necessary for people in the present order of things to hold on to what they have. If *all* were to act on this principle, the result would be equality. Every man would be his brother's keeper. Every man would be out of danger. None could lose his home or suffer want. Not money accumulated, but money properly used is real wealth. And of what account would accumulated wealth be if it were not for the necessity, as men proverbially say, of "laying up for a rainy day." Inherited property is in most instances a greater curse than a blessing. What men leave to their children over and above a good training and education, as a rule amounts to very little to the children. The general rule is that only that which is put into the brains of the children is of any great consequence to them. A good education given to a young man is of infinitely greater importance than half a million dollars would be. Brains and heart will do him good, but, without them, the money will be a curse to him. People seldom know how to use money unless they earn it.

Christ gives us the key to the ideal state in which nobody will be in want, nobody under the necessity of accumulating or laying up mountains of wealth. Of course, he referred to the perfect state of human society. The prophets anticipated that state when Christ will judge with *equity* for the poor of the earth. It will be a distinct and definite application of the law of love. The world is moving along to-day. The humanitarian principle taught by Christ is in the air. It cannot be excluded. To the extent that men act upon this principle they experience a blessing. Some have *proved* that it is more blessed to give than to receive. All who have tried it know that the sweetest peace and the greatest joy that have ever come to their hearts has been in the line of generous gifts to those in need. The Word declares that he that gives to the poor lends to the Lord, and He will repay him. Who can wonder that Christ said, "If thou wilt be perfect," act on this principle, in harmony with this great law of love, as against the too common method of shutting out all sympathy, and virtually saying, I will take care of myself, and let everybody else take care of themselves! People standing in that attitude never truly enjoy what they have. The great principle of life and love is that we are brothers, and it is wrong that my brother should suffer if I can prevent it. It is the lower nature that says, "Look out for yourself;" "Take care of number one;" "Self-preservation is the first law." The spiritual, which is the perfect, and springs directly from God, reverses this, and shows that benevolence—living for the good of others—is heaven's great law. The highest possible attainment of character and happiness comes not on the line of self-aggrandizement, but of self-sacrifice, that others may be blessed. This is the law of the Spirit of life in Christ Jesus. The law of life and of love is one.

WHO can fail to see that the object of God, in giving men the truth, is character,—to bring them into a Godlike condition? This is salvation; and if men do not *obey* the truth, and fail to realize and express *love*, all is vain.

NOTES ON SUNDAY-SCHOOL LESSONS.

Christ's Law of Love.—Luke vi. 27-38.

(Lesson for April 6.)

THE "Sermon on the Mount" is the first extended discourse recorded from the lips of the Saviour. It was spoken, according to tradition, on the Horns of Hattin, a hill near the center of the west coast of the Sea of Galilee, about seven miles southwest of Capernaum. This was one of God's cathedrals.

The night before was spent on the mountain in prayer. In the morning he called unto him his disciples, and chose from them his cabinet, the twelve men who were to be the foundation stones of his church. Christ came to be the Saviour of the world. He began by saving twelve men, training, instructing, and inspiring them by his own example. He begins in this discourse their special education, with reference to the great law of his kingdom, the force whereby this little handful of despised Galilæans with the Nazarene at their head were to conquer and transform the world.

The words he spoke are familiar to us. Many of us have learned them in childhood; and the spirit of this grand discourse has become woven in the tissue of our lives. His words have been working like leaven for centuries, and have wrought mighty changes in the condition and temper of mankind. It might be difficult to realize how like a strange chant of heavenly music they first fell on ears unused to aught but earth's discords, and whose highest rule of life had been "An eye for an eye and a tooth for a tooth."

"But I say unto you which hear, Love your enemies; do good to them which hate you." What is Love and whence comes it? Love is of God. It is the trace of Him impressed on all that has life. It lies at the base of our being, and it crowns our highest aspirations. Love kills hate. Hate breeds more hate, and saps the vigor of life.

"Bless them that curse you, and pray for them that despitefully use you." The man whose heart is full of hate, who curses and abuses either friend or enemy, has more need to be loved than any other. He has more need for God's sovereign remedy, because his disease is more desperate. But how can one love his enemies and return blessing for cursing and prayer for ill-usage? Needs not love to be won by love? Is it not a fragile plant whose seeds must be tenderly nurtured and which dies at a breath of frost? Such may be the love of earth, but that which is rooted in heaven, and nourished by its relations with the unseen, is more enduring than life itself. Men need to learn from God how to love. They need to be connected with the fountain of love. God loves men, not because of the winning qualities in them, but because his heart is full of love, and it flows out naturally to those that need it.

"To him that smiteth thee on the one cheek, offer also the other; and from him that taketh away thy cloak, withhold not thy coat also. Give to every one that asketh of thee; and of him that taketh away thy goods ask them not again." People sometimes ask if we are to take these instructions literally and apply them to every-day life. How else can they be taken? Of course a definite rule of action must be limited in its application to the given circumstance; and we must understand that it is the principle of patience and forbearance underlying this particular rule, which principle will apply to all circumstances and occasions, that Christ would here inculcate. But this does not change the literal application of the rule, except to broaden and intensify it. The spirit that would act contrary to the rule here commanded, under the given circumstances, is not the spirit of Christ's teachings. This principle of nonresistance, of utter benevolence and active goodwill, when given a fair trial, must always be successful in overcoming the evil which it meets. And it is the only force in the universe which can thus succeed. As well try to melt the ice of many winters by the muscular force of sledge-hammer blows, as to destroy evil by any power except love.

"As ye would that men should do to you, do ye also to them likewise." Heathen sages have given the negative phase of this golden rule, bidding men not to do to others what they would not wish done to them. And that precept was grand and beautiful, but Jesus teaching is positive, and includes active service and benevolence. As a rule

for social intercourse, for morals, for manners, for business and for friendship, what precept can match this?

"And if ye love them that love you, what thank have ye? for even sinners love those that love them." More is justly expected of those who have enlisted under the banner of the Captain of salvation, than of those professing to be sinners, and living up to their profession. They have pledged their life to his cause, and he has stationed them to be the light of the world, to show by their lives how men ought to live.

"But love ye your enemies, and do good and lend, hoping for nothing again, and your reward shall be great. And ye shall be the children of the Highest: for he is kind even to the unthankful and the evil." Would it be a kindness to punish eternally "the unthankful and the evil?" And does God want us to practice the same sort of kindness on our enemies?

Raising the Widow's Son.—Luke vii. 11-18.
(Lesson for April 13.)

WHEN Jesus had spoken the Sermon on which the preceding lesson is based, he went to Capernaum, healed the centurion's servant, and soon after, with a little band of disciples traveled toward the southwest a distance of about twenty-five miles, till they came to Nain, a town near Nazareth, once named "the beautiful," but now squalid, and in ruins.

As they approached the gate of the city there issued from the gate a funeral procession. How seldom are city streets free from such sad sights! A dead man, the only son of a widow, was being borne to the tomb. The two processions were meeting each other; one, the disciples and friends of Jesus with the Lord of life at their head, the other, the dead man, his mourning mother, and much people of the city with her. The Saviour's journey was well timed to meet and stay this sad cortege.

He had compassion on the weeping mother. A childless widow in the east has to brave a fate fit to move any heart to compassion. He touched the bier, and the bearers stood still. They need go no farther. He spoke the word, "Young man, I say unto thee. Arise," and his voice penetrated the domain of death, and its newly acquired subject heard and obeyed. He that was dead sat up and began to speak; and he gave him to his mother.

This was the first of the three dead people whom the Saviour restored to life. Unnumbered multitudes were healed and fed and comforted and forgiven, but only three were recalled from death. He seems purposely to have avoided the presence of death. Why should he wish to recall those who had drained the cup of earthly experience even to the bitter drugs of death? Was it so sweet a draught that it would be a blessing to retaste it? Is it not a selfish love that would recall the dear life that has entered into God's keeping?

But why did he raise the three? Doubtless it was done in parable to show forth the kingdom of God; and the three dead ones, the maiden who had but just ceased to breathe, the young man on his way to the tomb, and Lazarus four days dead, attest the Saviour's power to raise from all conditions of death the entire race of man; not merely from natural death to earthly life, but from the deeper spiritual death to righteousness, to the higher life of God.

When we remember what it is that God counts life, that mortal, sinful existence is not life but death, how comprehensive and full of hope the Saviour's words: "God is not a God of the dead, but of the living; for *all* LIVE unto him."

Some one has said that there is but one greater mystery than death, and that is life. According to the Bible record, seven mortals have come back from the shades of death: the widow's son, (1. Kings xvii. 17-24) the Shunammite's son, (2. Kings iv. 18-37); the the three whom Jesus raised; Dorcas, (Acts ix. 36-43); and Eutychus, (Acts xx. 9.). But none who have thus come back have told us aught of that silent realm. The unknown has its terrors, but Christ has the keys of death and of hell, and Christians are delivered through him of the fear of death. The sting of death is sin. He who feels no consciousness of guilt can look death in the face without a tremor. "It is appointed unto man once to die," just as it is appointed unto him to be born; one is as necessary to our full experience and final destiny as the other. Neither can separate from God.—L. A. A.

EXTRACTS FROM LETTERS.

I READ your plan of advertising your publications, MOSES AND CHRIST and other works, in the HOPE of Feb. 15. I am glad of the plan, and think good may result.

I am glad that Bro. J. B. of Yale gave me some copies of the HOPE. I became a reader thereof about seven years ago. I let the theology taught by the HOPE *in very slowly*, but it got in, and got in to stay. It is a theology that causes the soul to swell toward God with adoration, gratitude and praise. O, how grand is the larger hope and how beggarly the exploded theology!

Well, I do not care anything about the reward or premiums, but will try your plan, and therefore enclose a postal note for thirty-two cents, for which please send me the book, MOSES AND CHRIST, also a package of the circulars and envelopes, and I will try to distribute them judiciously. I. S. M.

OSCODA, MICH.

I THINK I can dispose of some of your works. Send me the circulars. It seems that almost every one should be open for spiritual truth at this time. Indeed, I believe that all to some extent are hungering after righteousness, and must be filled. And I think your plan may be one way to help them.

"Through all the ages yet to come,
'Twill whisper sweet and low:
If man but love his fellow man,
'Tis heaven begun below.
And so with song and radiance,
The way will grow more bright,
Till the star that shone at Bethlehem
Fills all the world with light."

ALLEGHENY, PA. MRS. J. B.

I HAVE just been reading MOSES AND CHRIST. As you suggested in the beginning, it did make my heart burn within me. It explains more gospel in a small compass than I ever before saw in any book. I would to God I could learn it by heart. I think I will try the substance of the first eighteen chapters. I have had the book for some time, before finding time to read. I feel now that I did not realize what I was missing.

I enclose you $2.00, for which please send me eight copies in paper cover. I want to lend them round to my Christian friends. I think it will do more with God's guidance, to make them see the method in our madness, than anything else as yet published—that I know about, anyhow. May you of more and more be able to say: "For what is our joy and crown? are not ye, in the Lord?"

I do not know just what to think of your Atonement theory. I have not examined it closely enough as yet to be entitled to any opinion whatever in the matter. It seems reasonable and Scriptural too; but I do not see why you could not *add to it* some view of the matter similar to Bro. R's. and harmonize them. It seems to me they do not disagree, but that you emphasize one phase of the truth and he another. When I have time, I will examine this, my mere opinion as yet, to see if I am right. E. M. STROUD.

PITTSTON, PA.

[I AM thankful for the above criticism, all the more because from some things I have seen I judge that Bro. S. is quite an independent thinker. He does not commend or condemn in a wholesale manner. He is evidently inclined to "Prove all things, and hold fast that which is good."

I am glad he sees that the truth may have different phases or sides,—that different ways of stating the truth are not necessarily contradictory. And if he or anyone else can develop a view of the subject of Atonement that will show how *in any sense* Christ is a *Substitute* for man, (as that is the theory of Bro. R., to which Bro. S. refers), I will gladly accept the modification. I think further examination of the subject will show our brother that the *Unity* of Christ with the race as its Head or Second Adam, for spiritual generation, (which includes death to sin and resurrection to divine life,—Rom. vi. 10.) covers the Scriptural statements, and leaves no room whatever for Substitution.

I have used the expression "Representative Atonement" as preferable to "Substitutional Atonement;" and yet I am aware that a Substitute is a Representative. But a Representative is not always a Substitute. Adam represented the race, giving his mortal nature and life to it, but he was not a substitute—that is, he was not *instead* of the race. The whole race was *in* Adam, as the whole

crop is in the seed. He *was* the whole race in seed form, for the animal life. The same principle of *Unity* is true of the Second Adam, for the spiritual and immortal life. Otherwise Adam would not have been a true "figure of him that was to come."—Rom. v. 14.

I have used the word "Representative" mainly for the purpose of showing that the atonement was fully wrought out *in* Christ Jesus when he died and rose—died to sin and lived to God.—Rom. vi. 10. That finished work, or at-one-ment *in* him, or reconciliation of all, is to be secured *through* him in due time. In this grand and comprehensive sense, Christ died and rose *for* the race, *on account of* the race, but certainly not in their *stead*, though that is one of the definitions of *for*. A substitute requires no following. If Christ died to sin *instead* of us, we should not die to sin. If he lived to God *instead* of us, we should not live to God. In all that Christ did for us, we are to follow him, drawing from him as the Fountain of our life all that we need to enable us to follow in his steps. This view honors Christ more than the other, partly because it secures him the full fruitage of his work unto immortal conditions—the travail of his soul, which will satisfy him—instead of giving him, as the mentioned theory of substitution teaches, such a slight hold on man that after having redeemed them he loses some of them hopelessly. Christ's work as we see it *guarantees* the eternal salvation of the race, while the other view makes such salvation barely possible.

I will be glad to hear from Bro. S. again when he has given the subject further consideration.—EDITOR.]

ALLOW me through your columns to give a word of encouragement as regards your good work. While I differ with you upon some points, I admire the principle expressed of free thought and growth in grace and knowledge. The last twenty-five years of my life have been spent in the service of my Master, and a study of his Word;—not to bend his word to my views; but to bring my views in harmony with the Word. In order to do this, I have had to stand free from all sects and isms; and when I lack wisdom, ask of Him who giveth liberally to all men.

Some eight months ago your little book, entitled MOSES AND CHRIST, came to my notice; soon after, I subscribed for the HOPE, which I have since read with much interest.

Perhaps it would be well here to state a dream I had, in connection with the reading of MOSES AND CHRIST. My wife, after sketching its contents, hesitated in regard to reading it, as it endorsed universal salvation, but concluded to prove all things and hold fast to that which is good. Accordingly we commenced reading, and became so much interested that it was late before retiring. But still I lay awake asking counsel and wisdom of him who has promised to guide us into all truth. But presently I fell asleep. The plan of the ages was still in my mind; and I dreamed of an immense body, not exactly like that of a tree, but fully ten times larger, and its height proportionate. This body stood perfectly erect, upon a rock, resting upon a pivot not over one inch in diameter. This body I thought represented God. At the foot for quite a large distance around were piles of what seemed to be a net-work of solid substance like steel, each sheet about one-half inch thick. These sheets were cut into as many different sizes and shapes as the mind can conceive of, and no two just alike. Upon examining the body and the net-work nearest to it I found they were designed to be fastened on to the body. Each piece being put where it belonged fitted exactly. When all were fitted in their proper places, they formed a perfect circle, about breast high, that covered acres of ground. The body stood so perfectly erect, and so well-balanced that I gave it a whirl with my forefinger, and its motion was so perfect that it did not waver. As I watched it, I awoke myself saying aloud to my wife, "Well, now what do you think of the plan of the ages?"

This gave me still deeper thought and more anxiety. Was I to understand the book I was reading as perfection, or was I not? I had long believed we were living in the last days, and knowing it was then that knowledge should increase, my whole heart's desire was to be led into all truth, regardless of human theory.

I went to sleep and had another dream, the details of which it is unnecessary to relate, but I was assured in that dream, that God's plan was perfection, each piece of his handiwork fitting as perfectly as the network I had seen, but that man had not a perfect conception of these things, neither could have till that which is perfect is come, then that which is in part should be done away; and then our growth in knowledge would cease.

The next day we finished reading the book, and have since read DAY DAWN and gained many new ideas which we believe to be Scriptural, and for which we thank God; but feel that there is a great chance for growth of grace and knowledge; and believe that growth will continue and increase as we lose sight of self, and sink deeper into the things of God.

Brethren, let us set no stakes, nor think for a moment that we have all the truth. Let the fate of former truth-seekers be a warning to us. They having accepted a limited amount of light, then set their stakes and gagged the pulpit and press, stand today where they became satisfied centuries ago. God grant us more light, and guide our minds into all truth, both asleep and awake.

J. S. F.

WAYLAND, MICH.

I SEE the cross on my HOPE. It has been sent me free by request of Sister W. of Franklin, N. H.; so I have lately learned. It has been a welcome visitor. I am indeed grateful for it, and hope shortly to remit the amount for subscription. I am, like many others, poor in this world's goods, and on account of the long illness and death of my husband, have been compelled to accept help from others. But I am pleased with the HOPE, and desire if possible to add my mite to its support. But, as I cannot do so now, if you think best you may discontinue it for a time. [It will continue to be sent. The design of the cross in such cases is to draw out an expression. We are glad to know that the paper is appreciated.—ED.]

I like the HOPE because it is free from personal criticisms of this brother or that one, which wholly unfits any religious paper for the perusal of those we hope to benefit by casting in their way good, wholesome doctrine. I have given out quite a number lately. One article in a back number, entitled, "Ye must be born again," was just what I wanted for a friend. I would like to see an article explaining conversion, the second birth, water baptism, and being born of the Spirit. I find many in this place who believe in the second coming of the Lord, but they do not understand the second birth, believing it to be at conversion. They do not seem to understand that conversion is the begetting of the higher life and the resurrection is the birth—[the two being the beginning and the ending of the process of regeneration.—ED.] When we are raised from the dead, even as Christ was the firstborn from the dead, then that beautiful figure will be fulfilled, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." This power of those born of the Spirit was demonstrated by the manner of Christ's movements after his resurrection, appearing to his disciples and disappearing in a mysterious manner, and not at their conversion. Will not the saints be in a similar condition between Christ's coming *for* and *with* all his saints?

I have greatly rejoiced in reading the HOPE, for therein I find ideas I had long before cherished, and am strengthened thereby. Standing alone in these things as I do here, it is food to my hungry soul, and I appreciate it.

Blessed be God for his mercy through his Son, Jesus Christ! The work of the saints, —co-workers with Christ—is grand, glorious! O, may the time soon come when we shall be better qualified to teach these grand truths! May the Lord bless you, my brother, is the prayer of your sister in the larger hope.

M. C.

ASHTABULA, O.

THE world needs reforming. Each man can reform the world *in himself;* and when each one has faithfully performed this task, the world will indeed be reformed.

L. A. A.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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JOINT-HEIRS WITH CHRIST.

[SUBSTANCE OF A SERMON BY DR. F. H. BERRICK, FROM NOTES BY THE EDITOR.]

OUR text is in Rom. viii. 15–17: "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and f children, then heirs; heirs of God, and oint-heirs with Christ; if so be that we suf- er with him, that we may be also glorified ogether."

The word Spirit always implies life or ctivity—a producing power. The text gives ie contrast between two spirits—the spirit of ondage and fear, and the spirit of adoption id liberty—the liberty of the sons of God. Addressing the Roman Christians, the ostle says, "Ye have not received the spir- of bondage." Reference is here made to e Law of Moses, given at Mount Sinai, un- r which the Israelites lived. The terms of at law, as well as the circumstances under ich it was given, amid the thunderings d lightnings of Sinai, made it emphatical- the law of bondage and fear. In Gal. iv, law and the gospel are contrasted, under form of two covenants, one of bondage the other of liberty; and in Gal. v. 1, apostle says to the converts, "Stand fast, refore, in the liberty wherewith Christ h made us free, and be not entangled in with the yoke of bondage."

he law was not only rigorous but severe. could not keep it without divine help. The New Testament tells us that it was al- ways broken. All sinned and came short of the glory of God. The law was indeed a system of bondage, and its penalties made it one of fear. From its terms and penalties there was no appeal. It knew no mercy. Every transgression received a just recom- pense of reward.—Heb. ii. 2. It was, "An eye for an eye and a tooth for a tooth." Its subjects were constantly under fear of death. The apostle tells us that Christ came "to de- liver them who through fear of death were all their life-time subject to bondage.—Heb. ii. 15.

The gospel provides the principle of true liberty. It is called the law of liberty. It knows no vassalage. "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.—Gal. v. 13. The apostle calls the gospel "The law of the Spirit of life," in contrast with "the law of sin and death."—Rom. viii. 2. He says, God has not given us the spirit of fear, but of love, of power and of a sound mind:—not of fear, but adoption.

The word, adoption, refers to the idea of taking a child as one's own—the same as one born in the family. The adopted one be- comes the equal of one born in the family, in law and privilege. There is a difference between this sonship of God by adoption, and the sonship of Adam. See in Luke iii. 38, that Adam was the Son of God. Adam was God's Son in the sense that he received

his being from God. The gospel sonship is different and relates to character. This is different from the Jewish sonship also. *That* was typical, shadowy, prospective—not real, but in anticipation. *This* is by faith, based upon justification and regeneration. Regeneration imparts a life principle, also a power. We are told that, to as many as received him, Christ gave power to become the sons of God.—John i. 12. This relates to the spiritual nature and character.

The spirit of adoption imposes four conditions: trust, reverence, submission and doing God's will. Trust is prominent. It looks for daily bread, and all natural and spiritual blessings from Him. It depends on God. Trust implies not only leaning upon God, but full confidence. Reverence leads us to honor the Lord, as the son honors his father, as the servant honors his master. As to submission, coupled with reverence, the apostle says, "We have had fathers of our flesh who corrected us and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live?"—Heb. xii. 6. Obedience to the Lord necessarily follows. He no longer fashions his life according to the course of this world, as of old, but yields his will to be controlled by Him.

Man who fails in these is not in a state of adoption;—he cannot say, "Our Father." The general Fatherhood of God differs from this. This adoption, and the privilege of saying, "Our Father," are received by faith, justification and regeneration.

But, it may be asked, are not all men justified by the death of Christ? Yes; and the reception of this by faith paves the way for the other. But only when it is received, comes absolute sonship.

This sonship coming by faith and regeneration does not change the fact that all mankind will become obedient, here or hereafter. But I am speaking of present blessing. He who receives the adoption is said to be born (or begotten) of incorruptible seed. The Word of God is the agency in regeneration. Adoption comes by receiving the Word. He then leaves all the ways of sin and evil, and walks in the better way. He that would claim God as his Father, must trust, reverence, submit and obey.

Let us notice the last part of the text: Heirs, joint-heirs, etc. An heir is one who inherits property. But how with this idea shall we understand this expression: "Heirs of God?" We may inherit blessings, but do we inherit God? Yes indeed; even this is our privilege. He himself is our inheritance—our portion forever; and we are his portion. What he is, in nature and character, we shall be, and he shall be all in all.

It is not only said we are *heirs*, but *joint*-heirs with Jesus Christ. This means *equal* heirs. And it is applicable to all who receive the adoption and prove faithful.

The so-called "evangelical" church is confused at this point. Because of the truth that this joint heirship is alone to the faithful Christian, they jump to the conclusion that all men must be saved now, in this life, or never. This by no means necessarily follows. But those who are saved now are to be specially honored, to occupy a distinguished position in the kingdom of God. The *race* will be saved, but this special honor of joint-heirship is only for the *faithful*. This distinction reconciles the whole scheme of redemption. Here Paul, in Philip. ii, says that Christ has been highly exalted, and received a name which is above every name, "that at the name of Jesus every knee should bow, of things in heaven, earth and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This certainly includes all mankind. But while all confess and willingly submit, it does not follow that all shall be "joint-heirs with Christ." All shall be redeemed from death and made holy, but those who do not believe and obey now will lose the higher glory.

To be heirs of God, equal heirs with Christ, this is the important thought of the lesson, the great hope here brought to view. The apostle says, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son." We can only realize the value of this by seeing the truth as to the glory of Christ. Think of Jesus as man raised up and glorified—filled with the power and glory of God. Yes, he was a man. He took our nature and was down to the level of our capacities, that we might be

brought up in and through him. He is the firstborn of the body, the church, who are said to be co-heirs with him. The advantage of the adoption brought to view here is that it secures a share in his glory.

As a digression from the general thought of our lesson, let me say that however wicked and poor and frail man is, God's goodness, manifested through these glorified ones, will prevail over all. No obstacle is too great to be overcome. No power is great enough to prevent him. Let us also remember that all things work together for good. Because this is so to them that love God, it becomes so in due time to all. God does not directly *order* all things, but he permits them, and they come by his law. Whatever the suffering, the Word of the Lord gives hope and life beyond. There is no doubt or contingency with him. We may be defeated in our plans, but he cannot be. There is no room whatever for the thought: "What if man will not come?" There is no such idea in the Bible. You, my hearers, were once out; now you are in. The same will be true of all in due time. There is not one word in the Bible about man being on probation here, and that if he dies unsaved he will be forever lost. God's mercy is unlimited—it endures forever. Christ is a Priest forever after the order of Melchizedek. There is gracious work in the future.

There is a great deal of foolish talk about men being on probation. Probation is a matter of law. Under the gospel they are not on probation, but to be developed. If this is not done here, it will be done hereafter. We are assured in the Word that in due time all men will praise the Lord.

But to return: the firstfruits are said to be "heirs of God, and joint-heirs with Christ." While there is a common glory, there is a special inheritance that comes on the line of suffering. "If so be that ye *suffer* with him; that ye may also be glorified with him." They cannot be separated. You cannot have the inheritance of glory without the inheritance of suffering. I do not say you will not be saved. All will be saved; but to share the glory of Christ's priesthood and reign is conditional. We *must suffer* if we would reign. All true believers suffer. Some may say, "We have passed the days of persecution." In a sense that may be true; but those who overcome not only suffer being tempted, but they are often called to suffer reproach for the truth. They have to overcome self, and the world, and, we may add, the nominal church. Men may not be burned at the stake, but there are more modern methods of persecution.

On account of this, there are hundreds who believe in the Lord Jesus as the Saviour of the world, and dare not avow it. One man said to me lately: "I fully believe in the larger hope, but I must not talk it out." The churches do not tolerate it, and many lack the courage to act on their convictions. This may be one of the ways we should suffer for Christ. We *must* suffer; there is no appeal. We must take a decided stand for Christ and his truth or lose the glory. How much might be done for good even here if all who believe these things would step right out on the truth even in the face of reproach! He that would follow Christ must deny self. Otherwise, how can he inherit the glory?

Let us look this square in the face. While the gospel will in due time reach and save all, to obtain the glory we *must* suffer. If I draw back from the responsibility of a faithful life, I am not worthy of the glory. Let us never lose sight of the relation between the suffering and the glory. And for our encouragement in the sufferings of life, let us remember that the glory is one which fadeth not away.

In conclusion, I would say there is a sense in which the whole world is suffering and groaning to be delivered. And the apostle assures us that the whole creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God. This kind of suffering is one in which believers and unbelievers alike are involved. And what a glorious thought it is that God's scheme for the redemption of mankind cannot miscarry. He will succeed, and will fill the universe with a holy and happy people. Every knee shall bow and every heart shall praise the Lord.

CHRIST, in his life, death and resurrection, is God's great parable of salvation.

IS GOD'S MERCY LIMITED?

THAT mercy for sinners ends with this life, or with this age, is often assumed, but never proved. It is quite commonly said, "As the tree falls, so it lies; and as death leaves us, so judgment will find us." This is home-made Scripture; it is not in the Bible. The first part of it is a corruption of a passage in Eccle. xi, where the subject is not death at all, but the lasting effect of benevolent deeds. The writer says: "Cast thy bread upon the waters: * * Give a portion to seven, * *. If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place *where* the tree falleth, *there* it shall be." As well say, that the falling of the rain means death, as that the falling of the tree means death. "As" and "so" are adverbs of condition, but "where" and "there" refer to place. A cause is hard pushed when it requires such a corruption of a passage. But if it be allowed as referring to death, and the latter half of the misquotation be admitted as true, even then it only teaches that there is no recovery from the fallen state except by resurrection. This doubtless is true. The resurrection is an important part of the redemptive plan. "For as in Adam all die, even so in Christ shall all be made alive."—1. Cor. xv. 22.

Again, it is often urged that "the door of mercy" will close at the Lord's coming. But there is no such expression in the Bible as "the door of mercy," open or shut. When the Bridegroom comes, and they that are ready go in with him to the marriage, the door is shut, but it is only the door to the marriage. Exclusion from the privilege of being present at the marriage feast is a very different thing from being hopelessly shut out from God's mercy. The common theology contradicts the Bible on this theme. It says, Mercy will soon end, but God's wrath will endure forever; while the Bible says, "He will not always chide; neither will he keep his anger forever," (Ps. ciii. 9), and more than a hundred times it is asserted that "His mercy endureth forever." The Bible nowhere teaches that men can go beyond the reach of hope or mercy.

One of the passages often quoted to show that some cases are hopeless, is Matt. xii. 31, 32: "All manner of sin and blasphemy shall be forgiven unto men except the blasphemy against the Holy Spirit, * * it shall not be forgiven, neither in this world nor the world to come." Let it be observed that it does not say "unpardonable." That word is not Scriptural. It should be known by all, as it is by nearly all intelligent ministers of the gospel, that the Greek word rendered *world* in this passage is *aion*, and should be rendered *age*, as the lexicons show. "Neither in this *age*, nor in the *age* to come," puts quite a different color on the passage, when we are assured by the apostle that there are "*ages* to come"—Eph. ii. 7. Strange that some will quote the above passage who do not admit that there will be mercy for *any* in the age to come. Admitting that the "*age* to come" in this passage means the age after the Lord's return, it certainly teaches that some sins will then be forgiven, or the exception stated by the Saviour loses its force. And it does not show that the sin which cannot be forgiven in that age, cannot be forgiven in a later age.

But it is not unworthy of attention that as the Saviour was talking to offending Jews before their age had closed, "*this* age" and "the age to *come*," or about to come, may have meant the Jewish and Gospel ages. And if so, the passage does not debar even them from mercy in "the times of the restitution of all things," which begin at the return of Christ.—Acts iii. 20, 21. In view of these facts, and that the word is not Scriptural, it may well be questioned if any sin is absolutely "unpardonable." God's mercy has no limit.

WHAT IS MAN?

I WANT to kindly differ with you on the idea of all hereafter being only as our Saviour is now—mere spiritual beings. Is it not a fact that the shadow is always an exact image of the substance, when the sun shines? Then in the light of revelation, was not Adam the shadow, and Christ the substance? while from the Bible stand-point of perfection, we are neither the shadow, Adam, nor the substance, Christ, being born in depravity outside, in the world, where there is not even

sunlight, and shadow, say nothing about any substance. Consequently it seems that we should reach a time in the future when we will be perfect human beings, to be a complete shadow of our Saviour, the substance. I admit that in regard to seed time and harvest the crop was in the seed. This fact will do representatively but not for substitution, as some have it. We do not differ on this point. But, the idea I wish to convey is that God's plan and purpose, as represented in type and antitype, are the same on this side of the cross, as they were on the other side, so far as human perfection is concerned, as represented by Adam before the fall, and more so in the humanity of the Saviour before his crucifixion and death. If I am in error, help me out. N. L. PAYNE.

PETERSVILLE, KY.

Remarks by the Editor.

THE Saviour in addressing some of the churches commended the good, and then said, "Nevertheless, I have somewhat against thee." Bro. P. seems to be possessed of a similar spirit. This is well, when people can differ in kindness.

The first thought suggested on reading the above is that our brother may have a peculiar idea of what a spiritual being is. He speaks of "*mere* spiritual beings" as if they were somewhat less in importance than "perfect human beings." While to my mind a "human being," or a man, using a Scriptural term, is never perfect until he becomes spiritual. "First the natural, and afterward the spiritual," is declared to be God's order in the development of mankind. Adam (Man) was the head and embodiment of the race on the natural plane, and Christ (the second Man) is the Head and embodiment of the race on the spiritual plane. Adam is never in the Bible called a "perfect" man; he was "very good"—just right for the designed purpose. The expressions "perfect human beings" and "spiritual beings" are quite common with some of our contemporaries, but they are not Scriptural. And it may safely be said that they are *anti*-scriptural if used to express a contrast between natural and spiritual men. The spiritual *is* the perfect. Man in the natural (or animal) state, however good he may be, is only half made, like Ephraim—"a cake unturned"—done only on one side. Even Jesus while in the flesh-life, though he was "without sin," was not called "perfect." The apostle shows that he was "made perfect" through his sufferings. He reached glory, the finished or perfect condition, by overcoming the lower nature.

It is doubtless a Scriptural idea that when Christ Jesus had ascended to the right hand of his Father, or attained the spiritual or heavenly state, he was the first and only perfect man. Hence, in Heb. ii, in answer to the question, "What is man?" the writer, instead of pointing back to Adam, the half-made man, as so many are now doing, looked and pointed up and forward to the perfect, the glorified One, and exclaimed, "We see Jesus." Ah! it is a great mistake,—and one which is, we might say, necessarily associated with the unscriptural notion of Substitution,—to think that Christ laid down and forever lost his manhood, or his humanity. He did not cease to be a man by being clarified, or glorified. The finished work of atonement in Him consisted in bringing man into eternal oneness with God. He is therefore, in his exalted state as Mediator and also as the coming Judge, called "the man," or "the Son of man."—See Matt. xxv. 31; John v. 27; Acts xvii. 31; 1. Tim. ii. 5. The same *man* who gave himself as a ransom for all is now the Mediator and Judge. What will the defenders of the theory of substitution do with these Scriptures that affirm that the exalted Jesus is still a man? Some of us have waited long for a Scriptural answer to the above question. The only answer we have heard is the reiteration that we have denied the ransom. Christ is God's ideal of manhood, the standard to which he is bringing the race, and is the assurance of God's victory in this work. It is a grand gospel fact, one which should cause us all to rejoice, that man, in the person of Christ, has been raised into eternal oneness with God. This work done *in* Christ Jesus is the gospel at the root, and the same work applied to all men *through* Christ is the gospel at the top—the grand consummation.

It seems to me that the brother's mistake is in supposing that sinless man alone can be a type or shadow of the spiritual. It was

not the goodness of Adam, but the fact that he was a man, that made him a shadow of Christ, the perfect man. It does not seem necessary that anybody should be brought back to the state of the first Adam in order to be a type of Christ. And for my part, I can find no promise that any are to be made alive in Adam, but all are to be made alive in Christ, which means the spiritual and perfect state of man. All this seems clear to the writer, and it is becoming clear to many readers. But if any do not yet see it so, we just say, keep looking unto Jesus. Look forward; do not look back.

SEEING GOD.

"He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen."—1. John iv. 20.

THE solution of this passage seems to me to lie in the meaning of the word "seen." Taking the word in the ordinary sense of "met with," the passage may at first sight appear clear; but I think on consideration, it is not so. It appears clear at first, because it seems more natural we should love a person with whom we have met, than one whom we have not. But, on consideration, this is not always so. As long as the man has not been seen, we may clothe him with imaginary perfections, he may come up to our ideal. On acquaintance his supposed perfections probably vanish. I conclude therefore we may love best the person whom we have not seen. He may be all our fancy paints him, for the pleasant dream has not been dispelled by contact. What then is the solution of the passage? It is to be found in the meaning of the word "seen," which, I think, here means "understood." We must understand God or else cannot love him. We understand (more or less) our brother, and our fellow failings may well make us tolerant enough to have fellow feelings. But can we love God, whom we have not seen, nor understood? I doubt it. Now the common view has been that you must love Him, who has been represented to you as relentless, and whose mercy is assuredly terminable at your death. Hence a feverish life-long bondage to fear and anxiety. What a curious idea is that, of the day of grace ending at one's death. Here we see a man, in a Christian country we will suppose, open to all religious influences, it may be attending the services of a church, and capable of conviction at any moment, ("No man can come unto me except the Father draw him;" "I will draw all men unto me.") still by no means coming up to the oxthodox standard of "saved;"—a young man, a long life apparently before him. Another minute—and accident cuts him off in the midst of those possibilities of salvation. To him what an extraordinary change, who can fathom it? No more chance of safety, his awful doom of endless torment fixed irrevocably. But why? Because the train broke down, or the gas fired in the mine, or the unworthy ship sank at sea? Why? And what has happened to the Almighty, who a moment before held out the most loving invitations? Has the accident upset the relations of God to him, or of him to God? Is He not the same to-day as yesterday, and is his mercy clean gone forever? Nay, it is just the very reverse of all this. Nothing has changed, but the location of the man, who is possibly, may I not say probably, in a better position for conviction than before: although of the means employed, we cannot speak. I remember hearing, quite recently, a preacher (orthodox as it happened) who gave the pleading of Dives in Hades for his brethren, as a sign of hope for Dives; for it proved his character had changed for the better, since he left the good things of this life. Let none take this as an encouragement to put off seeking after God. If any have such feelings, to them such a paper as this is valueless. It is a fearful thing to fall, unwillingly, into the hands of the living God.

Depend upon it, if we do not love God, it is because we do not understand him. If we do not see Jesus, and the Father, (who are one) it is because we are too short, and the crowd too great; we must climb up and up and up, till we can look over the traditions of men, and stand with Paul on prophetic heights. "Acquaint now thyself with him and be at peace." "No man hath seen God at any time, but Jesus Christ has declared him." He is God manifest, openly shown, in the flesh. To this end he came on earth, to "taste death for every man," and to "deliver all them, who, through fear of death, were all their lifetime subject to bondage. Con-

sider then, Jesus, our manifest God, sent to be "the world's Saviour," "reconciling the world unto Himself;" consider Him, "in whom all things were created," whose "love never faileth," Him in whom "all shall be made alive." What has happened to Him, I ask you, whose tenure of this life is compared to the flower of grass. See the little purple shred, hanging by a tiny film, a breath of air—and it is gone. And your hold on this earthly life is about as sure. But are God's eternal purposes and plans as fickle and subject to every breath of wind? No. If we must have similes and comparisons, we will go below and find the faster rock, down in the granite. Such a rock is God in Christ, and his purposes before he created man in his own image, and for the pleasure it should afford him to dispense his goodness, much more immovable. The outcome of all creation will will be just what he foreknew and planned in his love. If you cannot see it, if you still hold to the orthodox idea of the fearful wreck of the greater part of mankind, *then* the question comes home—how can you love God whom you have not seen?

PETWORTH, ENG. EDWARD BATTY.

PASSING AWAY.

How often the impression of our frailty and mortality and the uncertainty of our life here is made upon my mind, as from time to time I am called to assist in the funeral service of friends both young and old! How very many of the readers of the HOPE are coming up to the change as sheaves ripened for the harvest! This should remind us not only of our mortality but of the necessity of faithfulness in the gospel work, that the broken ranks may be filled with young and able soldiers of Christ.

On making a short visit a few days ago to the friends at Galien, Mich., I was struck with a feeling of sad surprise, on making inquiry as to the health of Brother and Sister Pitchett, to learn that she had passed away from this earth-life on the fifth day of February—more than two months ago. I had seen this aged pair—(he 74 and she 72 years of age)—late in December, at which time she was in feeble health, and almost helpless; but having heard of her death, I supposed that she must have recovered, and was anticipating a short visit with her on my arrival. It was to me a strange feeling of disappointment. In the few years of our acquaintance, I had learned to admire her quiet, patient and faithful life and her implicit trust in the Lord Jesus as her own Saviour as well as the Saviour of all.

She was one of whom it can truly be said that she was converted to Christ by the preaching of the gospel as we understand it who believe in the larger hope. She and her husband were both led to accept Christ as their Saviour under the labors of Bro. Hicks in the tent at Galien a little more than three years ago. This, even if there were nothing more, well repays all the expense and effort, and encourages to further work in the same or a similar direction. Till then, though like many others believing in Christianity in a general way, she had never personally accepted and confessed Christ before men, nor committed herself to his service. Since then she has been a humble and faithful disciple of the Master, according as light and opportunity were given her. She showed that faith in God's universal love and the power of Christ to conquer all foes and save all souls is not inconsistent with an earnest Christian life. And the experience of light and joy, as she was passing into the "shadow of death," proved (the oft-repeated remarks of certain judges to the contrary notwithstanding) that such faith is "a good thing to die by." Her quiet and peaceful life and her triumphant death will stand as a monument in the memory of all who knew the facts.

Though mourning the brief separation, our grief is tempered with the joyous hope of a glad reunion. Truly, "Blessed are the dead who die in the Lord *from henceforth*." May the consolations of this joyous faith and hope not only sustain the aged brother mentioned but all others who are called upon to part with their loved ones.

IF half the zeal, tact and ability of the orthodox(?) ministry were used in seeking to lead men to Christ by means of the larger hope principles, that are used with the old doctrines, their converts might be far more numerous than they are, especially if counted at the end of the year. We could do more but for their antagonism.

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"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

WHERE WE ARE.

1. Cor. x. 13.

One thing we'll find in looking back
On God's o'er-shadowing care,
And that is this: when we need help,
He helps us where we are.
He does not take us from the harm,
But makes the case his own,
And comes to us and helps us bear
What we can't bear alone.

When Joseph from his home was sold
For an Egyptian slave,
The Father did not send him back
'Till carried to his grave;
But raised him to the highest seat
That Pharaoh's power could give,
And through him saved his chosen race,
And let *both* nations live.

When in the furnace's fiery blast,
The three young men were thrown,
The Saviour did not take them out,
But made their place his own;
And when the king with angry eyes
Their fearful death would see,
He saw four walking in the fire
Where he had put but three.

When Darius in the lion's den
His faithful Daniel put,
The Father *sent his Angels down*
The lions mouths to shut;
So when you need the Father's help,
In answer to your prayer,
Don't think He'll spirit you away;
He helps us where we are.

—*Sel. by Mrs. Rhoda Davis.*

PREACH THE GOSPEL.

Some say, "Why not let this larger hope alone and preach the gospel?" Well, what is the gospel—the good news? It surely cannot be good news that many of the loved of earth have passed, are passing or will pass down to hopeless death or endless suffering. Well, no, but tell people that Christ died for them to *open a door* for their salvation—to *give them a chance* to be saved. To open a door! To give a chance! Is that indeed the nature of Christ's finished work? Paul says "Christ died for [on account of] our sins, and rose for [on account of] our justification." Then, is not the gospel to be preached the fact that in Christ we are justified?"—that in him sin and death were abolished and righteousness brought in, and that all this was *for us!* Then Christ is ours and we are his—and to believe this truth will bring peace. When men will preach these foundation truths, the larger hope may indeed be left to assert itself.

OUT INTO LIBERTY.

Dear Bro. Paton:—Enclosed find $1.00, which amount please apply on my subscription to The World's Hope. And I want to tell you that at last, after many months of earnest searching, proving and testing, the good Lord has permitted me to see how it is he can and will save all, without a single exception, in his own good time and way. But I assure you it was no easy task for me to conscientiously arrive at this conclusion, in face of so many passages of Scripture, which from my prejudice and standpoint, seemed to positively prohibit so broad a view. But gradually and one by one I saw my difficulties vanish; and by degrees, as I was able to bear it, the light of "present truth" (Christ is "*the* Truth") shone so brightly on my pathway, that I was permitted to see the perfect harmony where before I imagined there was discord.

I now realize more than ever the force of John's language when he said, "A man can receive nothing, except it be given him from heaven." And I am so glad that at last (after living twenty years a Baptist, and two years in Bro. R's. faith, which is the doctrine of the restitution of *almost* all things) it has been given me to understand what Paul meant when he wrote, "That in the dispensation of the fulness of times he (God) might gather together in one *all* things in Christ, both which are in heaven, and which are on earth, even *in him*,"(Eph. i. 10.) so that God may be "*All in All.*"

A large and blessed hope like this, founded on an understanding of God's word, according to his "Plan of the ages," is a hope which maketh not ashamed; and I am glad to thus be able in my humble way to preach a *full* Gospel, which shall be unto *all* people." While some of my friends call me Universalist, infidel, crazy, etc. others exhort me to be more stable and not be led about by every wind of doctrine; and still another class intimate that I am now denying the ransom and the Lord that bought me; yet my inward experiences of peace, and perfect rest and trust in God, more than balances all these other influences, for I have already lost my reputation in the sight of men;—lost the life I lived and loved while a merchant and Bap-

tist:—sold all I had that I might buy the truth. And if it be true that I *am* retrograding instead of advancing in the pathway that shineth brighter and brighter, I have the blessed assurance that it has been brought about by an honest and earnest search after truth. And if I have (as some think) wandered off into dangerous error and damnable heresy, then I believe, I will, like Paul "find mercy because I did it ignorantly."

But why it should be considered a crime to have a hope for all men is more than I can tell, when God has told us plainly that he has included all in unbelief that he might have mercy upon all; and that he was, and is, "in Christ reconciling the world (all people) to himself, not imputing their tresspassess unto them;" for he "will have all men to be saved and come to a knowledge of the Truth;" and a knowledge of the truth, that is, to "Know God and his Son Jesus Christ is eternal life."

But while puzzled to know why it is considered so dangerous to have a hope for all, yet I think I have discovered wherein the lack of this larger hope lies, in the make-up of the majority of Christians, and that is, they are deficient in the crowning virtue, Love. And to be deficient in love, is to be deficient in god-like-ness, for "God is love." And when more of the professed Christians become filled with love to the point wherein they begin to love their neighbors as themselves, then I think their hope will grow larger for those same wicked neighbors; for I notice that all professed Christians, no matter how pharisaical and self-righteous they may be, seem to entertain a very large hope for themselves and those they love best by the ties of nature, such as wives, children, brothers, sisters, etc. Love is the mighty power that begets even this hope within them; and sometime they will learn that all the families of the earth are of one blood,—all brothers. And to love one's neighbor as one's self, is to have a big hope for that neighbor, no matter how low "among thieves" he may have fallen. And if more of us could more fully grasp the fact, that it is by grace that *any* are saved, and that not of ourselves, nor by our good works,or morality,but purely by the mercy and favor of the God who is no respecter of persons, then this fact, would enlarge our hope; for God can make the vilest sinner clean.

To a brother who said to me last week that he did not care to go to heaven if some people he knew would be there for him to associate with, I tried to explain that without holiness no man would ever see the Lord, or get to heaven as he expressed it, and that all would and must in due time be tested and tried and be washed and made white in the blood of the Lamb, before they could enter that "Holy City the New Jerusalem." But my explanation seemed all lost on him, for in his fixed position, physical death settles the case of every individual just as it finds him. Truly, "A man *can* receive nothing except it be given him from heaven." It seems a waste of breath to try to get some people to see spiritual things. Yet I am always willing to waste breath on a *willing* listener.

You notice I use the expression physical death. And I do this because I believe that a want of the proper understanding of the Bible distinction between physical death, carnal minded death, and second death is what is keeping many earnest searchers after truth from accepting your full gospel doctrine, who are otherwise on the *line* of the truth, and very near to it, even to a study of the word according to the "Plan of the Ages." And just here I want to confess to you that I have, in much of my correspondence, been controverting the teachings of "THE WORLD'S HOPE" and "The Spirit of the Word," on the ground that their denial of the "Second death," sounded very much like Satan's denial of the first in the garden of Eden. But in all my controversy on this topic I held tenaciously to a statement I made, that the Bible is its own interpreter outside of man's dictionaries and definitions, and this is what wound me up when it came to the definition of death. When I realized fully that I had all along been building on, and accepting Webster's and Advent Materialists' definition of the word "death," instead of the Bible's plain and indisputable definition, namely: "To be carnally minded is death," then light began to dawn and I realized that after all, Adam did die in the very day he sinned, that is, he became "carnally minded,"—alienated from God—and to be in this condition is to be dead, from a Bible standpoint, even while in

possession of the most robust physical existence. Then it was, I could understand what Jesus meant, when he said "Let the dead bury their dead;" and "the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live;" for they that hear will become spiritually minded, and "To be spiritually minded is life,"—life indeed.

Then, also it was that I could understand how it was that Lazarus and others could die more than once physically, in the face of the Scripture, "It is appointed unto men once to die" (not twice); and I now see that a man might "fall asleep" in physical death a half dozen times, and be awakened therefrom each time, and still not be *alive* from a Bible standpoint. And I now can see how it can be that "as in Adam all die (by partaking of his carnal minded nature, "conceived in sin and shapen in iniquity") *even so* in Christ shall *all* be made alive," on the very same principle, of the whole crop being in the one seed, and in each case the crop partakes of the nature of the seed.

Ah! what increased force this view imparts to my favorite text of Scripture: "In thee and thy *Seed* (Christ) shall *all* the families of the earth be blest;" for just as sure, "As by one man's disobedience many were made sinners" (and dead), so "by the obedience of one (Christ) shall (the) many be made righteous" (and "alive"). Amen! !

After reaching these conclusions in regard o the first death, by confining myself strictly to the Bible definition of it, then I turned ny attention to the second death and as the xpression "second death," occurs nowhere n the Bible except in Revelation, the book f signs and symbols, I concluded that the nly book that mentions it must surely de- ne it, for the Bible is its own interpreter, nd sure enough when I came to Rev. xx. 14, ere I found, "And *death* and hell were st into the lake of fire; this is the second ath." Ah! now I see the second death is e destruction of the first death, or the carnal mind." In other words, one is death sin, and the other death *to* sin. And by ath *to* sin, I mean the same kind of death ul meant when he said "I die daily,"—a ling of the carnal mind, or destruction of the enmity which exists between God and man, and which hinders the "at-one-ment." But in due time Christ will destroy this enmity (death) and bring about the atonement, and God will be "all in all," "death swallowed up of life," and "there shall be no more death." It is the last enemy to be destroyed, and Paul assures us that Christ will "abolish" this condition, "abolish death." How abolish it? Just on the same principle as the United States abolished slavery, by delivering, giving liberty and freedom to every single person held in this condition of bondage. If even one, had been left in slavery by law, we could not say that we had abolished this condition in the United States without mentioning the exception. And so if even *one* poor soul should be forever left in the condition or bondage of death, I do not see how it could be claimed that death (not dying) is abolished.

But I am making this letter too long, and offer as my apology the fact that I do not write to you very often, and I wanted you to know where I now stand, for you kindly admitted that I was on the *line* of the truth, when you read my little book "Anastasis" about six months ago, and I appreciated your kind letter. Write again soon if you can find the time. Yours in Christian Love.

PIERCE CITY, Mo. J. W. BRITE.

STANDING NOTICE.

WE have prepared a Circular Letter, mentioned before, for the purpose of advertising our works, MOSES AND CHRIST, DAY DAWN, and THE WORLD'S HOPE. Let all who desire to aid in this work, and are willing to act as agents, each send us a two-cent postage stamp, and we will send in return a package of twenty such letters and as many envelopes, to be sent by the agent to twenty persons selected by himself. This plan enables many to act without leaving home, and also provides to those who need or wish it, a small remuneration for each sale procured, as explained in the letter. Let all who believe and love the truths we advocate make some continuous effort to spread them, and the work will enlarge on all sides like a snowball rolled over and over.—EDITOR.

NOTES ON SUNDAY-SCHOOL LESSONS.

Fergiveness and Love.—Luke vii. 33-50.

(Lesson for April 20.)

Jesus was invited to dine at the house of a Pharisee, evidently one who was friendly but not fully convinced concerning Christ. He would see and hear more of him. Jesus accepted the invitation and sat down at meat in the Pharisee's house.

"And behold a woman in the city"—probably the city of Capernaum—"which was a sinner." All are sinners: some make a trade of sin and gain money by human vices and passions, as others by human necessities. Such are appropriately called in the expressive Bible language, sinners, as others are called farmers, carpenters, tailors, etc. The liquor dealers of our day, whose prosperity is at the expense of homes, of social peace and order and of manhood, may justly be classed as sinners of this sort. This woman was a sinner by trade.

When she knew that Jesus sat at meat in the Pharisee's house, she bought an alabaster box of ointment, so called from Alabastron, an Egyptian town where they were manufactured. These flasks filled with fragrant oil were very costly and rare. She stood at his feet behind him weeping. It was the custom in those days to recline on couches at dinner, the feet extending back from the table, and the body supported on the left arm, Thus in the free fashion of the East the woman might enter uninvited and stand behind the Saviour at his feet.

She began to wet his feet with her tears, and wiped them with the hair of her head—her beautiful hair which before had enticed the unwary. She kissed his feet and anointed them with ointment. So, years later, did Mary, the sister of Lazarus, in the house of Simon the leper at Bethany, anoint her Lord "for the burial."

The Pharisee seemed to be watching for evidence either for or against the claims of Christ, and at this incident he concluded in his heart, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner." There spoke the Pharisee, to whom outward contact was more defiling than uncharitable thoughts and spiritual dullness.

"Simon," said the Master, laying bare the host's heart before the company, and openly defending the friendless penitent, "I have somewhat to say unto thee." Not to Simon alone would the Master speak. He has somewhat to say to all who in pharisaical self-righteousness draw their skirts about them and look with scorn at the pitiful tears of the fallen who are seeking to regain the lost path of virtue and life. We may all do well to answer with Simon, "Master, say on."

"A certain lender had two debtors: the one owed five hundred pence, and the other fifty." A penny—denarius, equal to about seventeen cents—was a day's wages, and its purchasing power was proportionately great. "And when they had nothing to pay he frankly forgave them both. Tell me, therefore, which of them will love him most?" "I suppose," replied Simon, "that he, to whom he forgave the most."

Then the Saviour applies the parable. "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment." No one slightest act of love was unnoticed by the Saviour; not one neglect by the cold and critical Pharisee was unfelt. The woman's sins were many. Her need of a Saviour was great. That need had been met. She was saved. The heavy burden of loathesome guilt had fallen from her. The long-lost purity of youth was hers once more. The unspeakable joy of a pardoned soul thrilled her every breath. What token of love and gratitude could be too great to express the feelings that welled up in her heart? Her love was proof that she had been forgiven.

What could that respectable Pharisee know of such an experience? He needed the Saviour just as much as she, for he had the same nature, but he had not learned by experience to know his need. Sin that convinces men of their own helpless nature and of God's mercy results in blessing.

Parable of the Sower.—Luke viii. 4-15. (Lesson for April 27.)

JESUS took more texts from nature than he did from Scripture. God's other great book was open to him, and he did not hesitate to draw freely from its pages. His words were parables; his deeds were parables; He himself was God's great parable of salvation.

"A sower went out to sow his seed." "He that sowed the good seed is the Son of man." He had been sowing the seed broadcast for about two years, and its effect was to develop and make manifest the various kinds of character described in the parable. The harvest of the Jewish age was the seed-time of the gospel. The work of the Jewish age was preparatory. The chosen nation had been rescued from the wilds of primitive barbarism, and had been under the harrow of a discipline which should fit them for the reception of the spiritual truths of the gospel. Those who had profited by this experience were reckoned the ripened fruit of one parable and the good ground, fitted to receive the good seed, of this lesson.

It may have a wider application. "The field is the world." Natural life itself, from its earliest breath, is God's time of preparation. The word of God is the life principle which, falling into the prepared hearts, shall develop from them characters of immortal beauty.

These four sorts of character may be met with wherever the gospel is preached. The measure of human responsibility in the matter of divine election is here indicated. God chooses those who are faithful in that which is least, whose hearts are good and honest, to form the van-guard in his army of salvation. It has been said that there can be but two reasons why men do not receive the gospel: either it is not preached to them, or their hearts are not "good and honest."

"The seed is the word of God." God's word is his character, his mark, his peculiar sign, that by which he reveals himself. Here is the spoken word, the written word, the pictured word, the living Word; and the real Word of God lies back of all these forms, itself unrevealed, the essence of each, and of all that has life.

This Word, sent forth into the world under various guises to work God's will, to form and re-form worlds, to bring order out of chaos and light out of darkness, comes in contact with human hearts. It develops their affinities; it *proves* them. The attitude men take toward higher things, toward righteousness and truth and light from whatever source it comes, reveals, as nothing else can, what their previous lives have been. Some are hardened and unreceptive; some have no depth of character; others are wholly given up to the cares, riches and pleasures of this life, while others are ready to receive and nourish the seed-germs of the life to come, and bring forth fruit with patience.

Do men who are unconverted to God have good and honest hearts? So we must conclude from these words of Jesus: and, furthermore, this is why they are converted. They have been true to the best that was in them and around them, and so when the word of life reached them, they were ready to respond to its call and obey its teaching. But if a man's heart is good and honest, what more does he need? He needs life. He needs to be freed from the bondage of corruption into God's glorious liberty. He needs to be educated up into the image of his Maker. The good and honest heart is but the groundwork, the base for God's operations. The whole superstructure of divine manhood springs from the impartation of the Spirit through the Word. "He that hath ears to hear, let him hear."

Jairus' Daughter.—Luke viii. 41, 42, 49-56. (Lesson for May 4.)

A RULER of the synagogue at Capernaum had an only daughter, a girl about twelve years old. How much of life's light may center in such a child! Unconsciously perhaps the little one becomes to the father the chief motive for existence itself. For her he toils and plans and studies. Her joys, her smiles, her innocent, merry words and ways are like the sunshine to him, or like the flowers that brighten a rugged path. And such a one lay dying in the ruler's house. The disease may have been sudden and swift that fastened its fangs in that young life. Almost before he realized that his daughter was ill she was beyond mortal help. Must she die?

Must he stand powerless by and see the light fade from those dear eyes, while his darling entered the dark valley and wrestled with death alone? At last, when all other means had failed, he remembers the wonderful Prophet who had wrought so many cures in that very city. Perhaps it was not too late for his skill, though the death dew was already gathering on his child's brow. He would go at once. But where should he find the prophet?

A few weeks before Matthew the publican had been called from the receipt of custom to become the constant friend and companion of the Nazarene, and to bear a testimony to his life which should outlast the world itself. Matthew, perhaps with a desire to bring his old friends and associates under the influence of the Saviour's teaching, gave a farewell dinner to the trade, and Jesus of course was present.

The Saviour's presence, like his gospel, is a great social leveler. He brought together in a common need and sympathy the two extremes of society. He sat at meat in the house of the rich, proud Pharisee, and there at his feet wept the poor, repentant outcast, while he with tender chivalry defended her presence and commended her love, rebuking him who scorned her. He chose for his intimate friend a man despised and hated for his calling. He entered his house as an honored guest and sat down to his table to eat with publicans and sinners. And thither came the Pharisees, drawn by some mighty influence. They came to criticise, it is true, to find fault and sneer, to say, "This man receiveth sinners and eateth with them;" but yet they came. And here came Jairus, the ruler of the synagogue. What did it matter to him then that the prophet he sought sat at meat in a publican's house? How contemptable and trivial do the petty distinctions of social caste appear, when we stand in the presence of death!

The ruler fell down at Jesus' feet and besought him to come into his house and heal his daughter. Some religious teachers might have told him that this affliction was a dispensation of Providence, sent, perhaps, to rebuke a too ardent love, or to punish some neglected duty, or presumptious sin. They would have counseled him to submit to God's will, and yield his darling into the hands of death.

Not so did Jesus. He went at once with the agonized father. On the way the multitude thronged him. The timid woman who had been sick for twelve years came behind in the crowd and touched his garment and was healed. He stopped to enquire who touched him, and to assure the trembling one of gracious favor. All this took time, and how anxiously must the father have noted the passing moments that were measuring his child's failing breath! At last a messenger came with the dreaded tidings: "Thy daughter is dead; trouble not the Master." But Jesus hearing him said: "Fear not: only believe, and she shall be made whole."

They reached and entered the house of mourning. "Too late," was the thought of the mourners. But Jesus never was too late. With three of his nearest friends and two of her's he entered the chamber of death. "Weep not," he said, as the tears gushed forth at the sight of the pale, cold beauty of death, "She is not dead, but sleepeth." If the maiden slept, what then is death?

He took her by the hand, and called, as if addressing a person in the distance: "Maiden, arise." And her spirit returned, and she rose up immediately: and he commanded that something be given her to eat. And her parents were amazed; but he charged them to tell no man what had been done.

This was the second time in the course of the Saviour's earthly ministry that he raised a person from the dead. This little girl, snatched back from death's portals ere the gates closed upon her, may represent the comparatively innocent portion of a race dead to God, those who have not yet wandered beyond hearing distance, so to speak, of the voice that gives life, but who yet without that voice are as helpless and hopeless as he that has been dead four days. None are so innocent as not to need saving; none are so guilty, so lost in sin and wretchedness as to be beyond his power who is the resurrection and the life.

L. A. A.

"Christ for all, and all for Christ."

EXTRACTS FROM LETTERS.

I ENCLOSE stamps for one dozen tracts on "Future Punishment," and a package of the circular letters. I will do what I can to aid in extending the beautiful gospel truths taught in the book, MOSES AND CHRIST, hoping your plan may be very successful and that many of the readers of the HOPE may co-operate with you in your efforts to extend the soul-stirring truths it contains.

ASHEVILLE, N. C. MRS. P. H. P.

In my last, I mentioned a friend of mine here who believes in the larger hope. I loaned her MOSES AND CHRIST and some copies of the HOPE. She returned them to-day, and said that both she and her husband had obtained more light from that book than from any other work they had read. She said it throws light on passages of Scripture that had always looked dark before. She said they were going to send for both the book and the paper, as soon as they could get the money to spare. She wants the book to loan to her friends. Her husband is in poor health, and unable to work. I now send you the money for them, and if they are ever able to pay me they can, and if not, it will be all right.

I have also loaned the books to a minister here. He said he would be glad to read them, for he had no prejudice; he would investigate any subject. I am glad of this. He seems to be spiritually minded and candid.

Well, I expect you are about commencing on DAY DAWN again. [Yes, we will probably have commenced reprinting it before this reaches our readers. Aid enough has already been provided to encourage us to proceed. The large amount of work involved has made some enlargement of our printing office necessary. New type has been bought, and steam power added. Some have aided by direct donation, and some have prepaid for copies of the book when it is ready. We are grateful to our many friends for their confidence and substantial aid, and hope they may never have cause to regret either. It will doubtless require several months to accomplish the revision and reprinting. We expect to move as fast as means are available. —EDITOR.] I am glad, for I think it is a grand work. I am sure it has done much good in the past, and I expect it will do a great deal more in the future. I feel something like the cobbler in Wesley's day, who wanted to send out a preacher: "You can preach and I can cobble. Go, and I will help sustain you." I cannot do your work, but I want to send a little offering to help on this good work. [I think the writer would prefer not to have the amount published, so I withhold it.—EDITOR.]

We were talking to-day about having you come here sometime to hold some meetings. Who knows but what we may yet be able to secure that end? L. J. E.

BANGOR, ME.

I ENCLOSE three dollars, for which will you kindly send me four copies of MOSES AND CHRIST, and two copies of DAY DAWN, in paper covers, also THE WORLD'S HOPE for one year? I am reading MOSES AND CHRIST with intense interest. I have been reading *Z. W. T.* for several years, and attend Mr. R's. meetings. I know you do not agree with him on substitution. The divisions among the "watchmen" are singular, and sad to contemplate. I shall rejoice when all "see eye to eye," and are made perfect in *love*, so that all may *realize* the longed-for unity in Christ. I cannot think that denying the correctness of Mr. R's. *rendering* is denying the ransom, and a putting off of the "wedding garment." I recognize the fact that there is a general wrestling with error going on. I am sure it is only a question of brief time before the saints will have overcome by the power of the Spirit; and when they all overcome and stand free, they will turn lovingly to each other, while united in rejoicing before the Lord. L. S. B.

PITTSBURG, PA.

[I heartily approve the spirit of the above letter. The differences spoken of have tended to the development of more truth. It seems a more important triumph of the Christian spirit when those who differ in opinion can yet agree in spirit, than for those to agree who think just alike. There is no special test of Christian charity in the

latter case. May all who bear the Christian name, "Endeavor to keep the unity of the Spirit in the bonds of peace."—EDITOR.]

A SISTER loaned me the following reply of a minister, who had withdrawn from his sect—to a member of his former congregation. Several who have seen them are greatly pleased with the answers, and I think a wide circulation might edify as well as please many. A. R. S.

PHILAD'A, PA.

Having left all denominations, where have you gone?

"Let us go forth therefore unto him without the camp, bearing his reproach."—Heb. xiii. 13.

But with whom do you meet?

"And upon the first day of the week, the disciples came together to break bread."—Acts xx. 7.

What church have you joined?

"But he that is joined unto the Lord is one spirit."—1. Cor. vi. 17.

All very true, but where do you hold your church membership?

"Know ye not that your bodies are the members of Christ?"—1. Cor. vi. 15.

"For we are members of his body."—Eph. v. 30.

How many members have you?

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ."—1. Cor. xii. 12.

In what name do you meet?

"For where two or three are gathered together in my name, there am I in the midst of them."—Matt xviii. 20.

Who is your minister?

"A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."—Heb. viii. 2.

Who is your leader?

"Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth."—John xvi. 13.

What do you hold?

"I hold the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."—Col. ii. 19.

What are you doing?

"Endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. iv. 3.

I HAVE read the HOPE for March 1, and 15, and am pleased to see the increased interest people are taking in your paper and books. I see many of them asking for bound volume of HOPE, and your other publications. But many of them fail to let us know through the HOPE the good it does them, and others of their several communities, while we would be glad to hear from all who love the good tidings taught in your works. I am sorry that Brq. Stacy's articles on Creation have ended. Will he continue to write for us and give us something else good? We enjoy L. A. A's. "Sunday School Notes," and also Bro. Colegrove's "Bay State Notes." Your article in the last HOPE, "All Things Done in Parables" was excellent; and I wish we could have a good long piece every month, on the parables, types and prophecy. These seem to be the cream of the Scriptures, or stepping-stones to the gallery of revelation. We now begin to see the result of your labor here last November. The waters are beginning to bring the bread in sight. We have just crossed the Equinox to the summer side; may all soon pass over on the sunny side of the cross of Christ. N. L. P.

PETERSVILLE, KY.

ACQUAINT YOURSELVES WITH JESUS.

THE sum and center of all our teaching is—Christ. We may touch upon many subjects; we may read and study many biographies in Scripture; we may have side-lights, hints full of meaning and value; but supreme above all—the one source and center of life and goodness, of health and blessing—stands Jesus our Lord and our King. We enthrone Him on high; we give him, as His right, the chief place; and we would strive continually to grow into His likeness, to be pervaded by His Spirit, in all its sweet tolerance; in his intense devotion to duty; in his deep moral earnestness; in his scorn of all meanness and hypocrisy, and in his loving attitude towards sinful humanity.

Whoever sought His face and was repulsed? Whoever came to Him with a real cry for pardon and failed to find it? Whoever came to Him with a sigh for liberty from the bondage of sin, and did not find the needed relief? Oh, for all life, for all its woe, and want, and sorrow, and sin, we have only Christ to offer you; but in Him we have all that the hungering, empty heart of man can need! We say to you, then, as the sum of all, acquaint yourselves with Jesus. In Him there is everything fitted to charm and attract you.—*Rev. J. Leith.*

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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SALT AND LIGHT.

In Matt. v. 13–16, we read: "Ye are the salt of the earth. But if the salt have lost its savor, wherewith shall it be salted. It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

In the Revised Version the last two verses are connected in this way, "Neither do men light a lamp and put it under a bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven." That is, as the lamp is lighted for the purpose of giving light to others, so each individual is to give light to others. The lighted lamp gives light to all in the house, to all within seeing distance of it; even so let your light shine that they may see your good works, and glorify your Father which is in heaven.

The subject that seems to run through these passages of Scripture is the relation of the church to the world. It is safe to say that the real mission of the church of Christ is to be co-workers with Christ in giving light and truth and salvation to mankind.

What is meant by the church? When speaking of the church and the world, it is well to be understood. We may say what we do not mean by the church. We do not mean any particular denomination. When some ministers speak of the church, they are apt to mean *our* church, and when they urge people to join the church, they usually mean their particular manifestation of the church, whatever that may be. And they sometimes get into the habit of thinking about this matter just as if to belong to their church is safe and right, and to be outside is dangerous. Let no one think we are speaking of the church in any such way.

When speaking of the church, we do mean *our* church, but all Christians, with whatever denomination they may be connected, belong to "our church" in the sense in which the expression is here used. Our church is not limited by any denominationalism whatever. It includes all Christians,—all whom God has enlightened. Wherever God's Spirit has entered into the mind and quickened it and made it active and alive, there is a member of the church of Christ. So in speaking of the church and the world, the contrast is made between those who have the light and life of the gospel and those who are yet in darkness.

The relation between the church and the world is plain. Those that have the light have it for the very purpose of giving it to others. If the Lord has given anyone light, we may be sure he has made him a light-

bearer. The idea of a shining light implies giving light to others. We are not to be dark lanterns, and keep the light all to ourselves. A dark lantern is surrounded by conditions that prevent others from seeing. Some seem to have an idea that the great thing is to get light and keep getting it, and never give it out, but if people have anything that is worth having, it should be proved by their earnest effort to give that light to others, to let it shine so that others may see and rejoice in it, and glorify God on account of it.

The idea is that of light proceeding from one to another. It is not merely the idea of shining, but of lighting others, so that they in turn become light-bearers for the benefit of those who are still in the dark. Take the church as it has existed down through the centuries of this age, from the time Christ planted it in the world,—since the day of Pentecost. They have had a great deal of light and as a body have done a great deal of good; but there is another thought that is suggested by our text. The light which God gave to the world has been contained largely in the nominal church, as it has existed. They have claimed to be the light of the world, the salt of the earth. And yet in the sense in which the nominal church has been a light-bearer, it is ceasing to be such; it is losing its sway. It seems that the Saviour must have had this declension of power in mind when he spoke of the salt losing its savor, and the light under a bushel. It is said that if the salt has lost its savor, it is good for nothing and is to be trodden under foot of men. And is not this exactly what is being done by thinking people with the nominal church? Are they not casting it out, ignoring it as being of no real spiritual value to the world? That is the doom of the nominal church as expressed by the Saviour himself. It is the salt that has lost its savor, and therefore cannot be of use in salting the earth, of giving it that preservative, curative power that it needs.

But let it be distinctly understood that when the savor goes out of its organized form, it is not lost. It has not gone out of existence. The virtue still remains somewhere. It is a good deal like the principle of electricity in nature. It is inexhaustible. It may be used to light a city, and when it is used it is in existence still, and ready for further use whenever anybody is able to take it up and use it. It is just so in this matter. When the nominal church fails to be the salt of the earth, the real vitality, the worth that is in the truth, is not lost at all. The great mission here brought to view will never end, until God who is light will be manifest through Christ, and all who are enlightened by him, until the whole world is brought under his influence and power. The true spiritual church of God will always give light and in due time will be manifested as a city on a hill (God's kingdom) which cannot be hid.

The truth that God is light is distinctly stated by the apostle.—1. John i. 8. "This is the message which we have had from him, that God is light, and in him is no darkness at all." In connection with this we have the statement that he who walks in darkness, and claims to be in the light, is a liar, and the truth is not in him. God is light; God is truth. There is such a thing as light and truth in the abstract, in a latent condition. There is oil in the lamp, and that oil contains all the light that can be developed from it. It does not shine until it is burned, but if there were no light in the oil, it could not be brought out of it. You could not bring a plant out of a seed if the plant were not in the seed. Just so the oil has light in it,—undeveloped light, light unseen, light that has not been brought out, hidden light. We are told that hidden things belong to the Lord, but things that are revealed belong to us and our children. So the hidden light in the oil is not ours, but as soon as it has burned it gives light to all who are within reach of it.

Now, it is a peculiar fact that it is never said that God is the light of the world. It says that he is light, and that he is the Father of lights (Christ and the saints)—not of light. He is light, and could not be his own Father. But while God is light, it is Christ, who is God manifested, who is the light of the world. Light undeveloped and unrevealed belongs to God the Father. It is of no use to humanity until it is revealed

through the Lord Jesus Christ. Christ says, "I am the light of the world," and he says to his followers, "Ye are the light of the world," but God is the Father of lights. Therefore all the light that is revealed is from God, and it comes to us through Jesus Christ. So the light-giving goes on, and it will go on until that true light will enlighten every man that cometh into the world.—John i. 9.

Just think of the breadth of that expression! That must include Adam and all his children, all that have come from him, Antediluvians, Sodomites, Samaritans, Canaanites, Amalekites, and all the various tribes and nationalities in the world, including even those that were to be utterly destroyed. All these have come into the world, and so that true light that lighteth every man that cometh into the world will not stop, cannot stop, until it has reached all the dead past, all the living present and all the unborn future. It reaches from the past to the future and all that lies between. It cannot stop until God who is light shall be all and in all as the apostle declares.

Light and life are connected in the Bible. Darkness is death and nothing can live long in the dark. Put a plant in the dark and it will soon die. A human being cannot live long in the dark. How quickly he will show the symptoms of death by growing pale. A man must have light if he would have life. We read that "In him was life, and the life was the light of men." Now if his life was the light of men, is it not as much as to say that light is life? His life is light, therefore when every man that cometh into the world is enlightened with the impartation of his life, then they will all have eternal life, because the life of Christ is eternal life.

How this thought is clinched by the Saviour's own words in John xvii. 2, 3: "Thou hast given him [the Son] power over all flesh that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." He has given him all, that he might give eternal life to all. How true it is that the mission of Christ is to carry God's love, which is the expression of God's life, down into the reservoirs of human hearts until all shall know the Lord from the least to the greatest, and the fullness of him that filleth all things shall be manifest.

Think what a privilege is given to them whom God has enlightened to some extent! Is it not a wonderful thing that we can have part in this great work? Is not the Christian's life an exalted one? Is it not worth something? O, to be channels through which the power and beauty and love and light of God may flow to others!

How Will Light Shine?

THERE is a thought we would mention as to the method by which this light will be manifest. The command is to "Let your light *so* shine." How are we to let it shine? By our good works, says the Saviour,—"That men, seeing your good works, may glorify your Father which is in heaven." The point is that light is to be imparted through good works that are to be done. And how will these good works glorify God? Is it not because his light shines out through his works? How would we know God, if it were not for something done that we may see and appreciate? Suppose we should talk of love, mercy and justice without a manifestation, they could not be known. But the loving mercy, the truth, the kindness, the justice of God, shine out through what he has said and done. "By their fruits ye shall know them," is as true of God as of us. By what comes forth from God, we know him. We know that God is love, because we have seen it in Christ. We know that God is merciful and kind and gracious because we have seen the same things in Christ. Christ is God's work in this sense, and the truth shines out in his action. And how true it is that actions speak louder than words.

There is a story that illustrates this point. A boy had heard his father praying that the naked might be clothed and the hungry fed. There was a certain family in the neighborhood who were objects of charity, and the father prayed earnestly at the family altar that their needs might be satisfied. When he rose from his knees the little boy said:

"Father, if you will give me your granary key, I will answer your prayer."

You see the idea. It is by works that the

real life is to be shown. So it is by works in his people that God is to be glorified. But if God were not good and kind and merciful, how would good works glorify him? It is declared that "every good gift and every perfect gift cometh down from above, from the Father of lights, in whom is no variableness nor shadow of turning." The stream of blessing is flowing out from God the Father of lights. God is light; God is life; God is love. It will do to reverse the order of these three,—love, life, light. Christ revealed his life by making known his light and love, and the life of Christ is the light of the world.

"A city set on a hill cannot be hid." It takes a good many persons to make a city. Each one is a light and it takes all these lights to constitute a city of light, the heavenly city. In the book of Revelation it is said that the light of the city shines out upon the nations, and the nations walk in the light of it. It will be a shining light, a saving power, more then than now, and all shall be blessed.

BAY STATE NOTES.

The World in the Plan of Redemption.

A BLESSED thing it is for a man to know that God truly loves him, loves him deeply, invincibly and persistently. It is a mine of wealth, an invaluable possession. It is a foundation of faith, an exceedingly precious substance of comfort. And if God loves all men, then surely He loves me too:—and again, if He loves me, why should He not love *all*, also. Look at fear as a motive, the fear of hopeless punishment. Who loves a human prince ruling by virtue of power alone, and with nothing in his character to invite affection? Or if he have great reputed qualities of equity or kindness, how would they be disastrously nullified if it were known that he would destroy without remedy the vast majority of his subjects!

The psalmist says: "O, remember how short my time is;--For what vanity hast thou created all the children of men?" The apostle answers the query thus, "For the creation was subjected to vanity not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." Here is hope, here is love, and fixed benevolent intention. When it is thus settled that the Creator thinks and intends beneficently and unalterably, there is hope and a lifting up of the head. Despair and fear are not in the ascendent. There is a Being in power worthy to be loved. Proclaim his name and honor abroad. No longer need creation be viewed doubtfully, as if it were a mistake or a curse. It is then alike blessed and true that God loves his own work. He is not the enemy but the friend of his creatures. True it is, that God *loves the world.* Put that in the beginning and lay it for a foundation. It is written in David, that "all the ends of the world shall remember and turn unto the Lord." There is a great prophecy, and if he had no evil bias of early education, the reader might well reason, that he who is to *remember*, and he who, remembering, is to *turn*, has lived in some former age. Reviving from death, and having a gracious environment, and burdened no longer with a sinful carnal nature, he sees in God an object of the most reverent desire. Knowing that God loves him, he rejoices in the unutterable consciousness. No longer in heathenish darkness of barbarian countries and times on the one hand, nor again mystified, hardened and repelled by the horrid misrepresentations of professed religious teachers on the other, he for the first time begins to know the blessedness of a better knowledge. Having come into the liberty of the truth, he from the heart loves the Father of all good. And why? Because the love springs spontaneous. It is impossible to deny the universal law and necessity of loving that which is best, when it is discovered. Creatures obey motives, no man will resist and renounce his own good, when he sees it clearly.

A princely passage, is that of John i. 29, "Behold the Lamb of God which taketh away the sin of the world." It is among Scriptures what the Taj Mahal is, among palaces. Yet I can say, I am compelled to say, that in other days I did not believe and accept it *just as it read.* However beautiful in theory it was, and theologic enthusiasm or fervor were enlisted in extolling it, yet after all came the heart-sinking thought that in fact,

the sin of the world was *not* taken away when myriads should be pitched head-first into flames, and the ages should be vocal with the groans of those who had the appalling misfortune to be born. It was a taking away in vision, but not in reality. Was it a fact, that a most soul-thrilling and precious truth was by false tradition and scripture mis-interpretation nullified? Was a *truth* made to come to us as a *lie*? And such a truth! For illustration, suppose it were a matter of accredited record that 2000 years ago there lived a man of great possessions able and willing to take away the poverty of his native town, and who as a matter of fact not only arranged to do it, but who did it. Would we for a moment imagine that by some singular license, the taking away of the poverty of ten men should be, or should have been equivalent to saving all the poor from their penury, when ninety fellow townsmen still suffer sorely from want? Was taking away the poverty of one man in ten the carrying out of the program? Far from it.

Suppose there arises in Germany a physician commended and extolled by the highest authority as having found out a way beyond all doubt or mistake, to take away the leprosy of the world. What would we understand by that announcement? We should say he had a specific for the radical cure of this dreadful malady, or something equivalent to that, at least. In no other way would the claim be met. The remedy must be mighty and unfailing, and as soon as it could be thoroughly introduced into countries infested by the plague, the disease would no longer prevail. Then the claim would be justified. Not merely an occasional cure would answer. A hundred illustrations could be used. How would the drunkenness of the world be taken away? Would it be by, now and then, the rescue of an inebriate, while hundreds and thousands were perishing around us? That is not the kind of deliverance the world wants. The utter and total abolition of strong drink from the world would alone suffice, or some measure of equal thoroughness. Can human possibilities of weakness or baseness be trusted, where the alluring poison could be obtained? The case is plain enough. To take away the sin of the world is not merely to propose to do it. It is not to do it by a "provision" however grand and impressive and affecting, and yet fail mainly in the accomplishment. Theological reasonings, disquisitions that darkly explain, and yet ever mystify, will not answer. To take away the sin of the world is to do it. We say then, the Lamb of God, the very soul of love and truth, will fill out the prophecy. He will meet the engagement made and certified, and take away from the world, the curse and scourge of the world. He will take it away, as we believe, from all who ever lived in it. He will do a work equal to the vast necessity, and honorable to the power and love of Omnipotence. When at last it is accomplished, what a shout of joy will go up from every land and shore! When will the echoes of that jubilee cease to vibrate, or where will they fail to penetrate? Shall the renown of this achievement ever have its luster dimmed? Shall it not go on extending and increasing forever? And what we want now, and what the whole world wants, is to believe and know what the wise and merciful plan of God is. Let the world in all its helplessness and misery know what the merciful thought of Heaven is, and let the gospel of this salvation be preached in its fullness, preached earnestly to every creature on earth.

Again we learn that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish." Here is love. It is as much as to say—God gave himself. He gave himself in his Son. He took upon himself the human race and human nature, and bore its load. Do we say that He did this, and then do we say in the next breath, that the bulk of the race will perish unsaved, notwithstanding? Is this our measure of the love and of the gift? Are we hampered and narrowed in our measure of results, by the modifying "he that believeth?" In John xvii. Christ prays for the unity of saints. And for what? "That the world may believe that thou didst send me." And then hear our Lord again, "He that heareth my word and believeth him that sent me hath eternal life." Now let us take each successive step. First, the unity of saints will come some day, for surely God "heareth the prayer" of Christ "al-

ways." Then the world will believe that God sent the Son, and thirdly the world thus believing will have aionian life. And put the 23 verse into a place of never-failing and most sacred prominence—"That the world may know that thou didst send me." That this knowledge will have force and virtue in some coming future, we may know from this that "eternal life is to know the true God and Jesus Christ whom he hath sent." Is this knowledge to come to the world and have no fruit? Is it only to sink the world deeper into woe? Is it to be a drawing mill-stone around its neck? No! that is not like Love. It is rather to be a means of salvation. Is anything too hard for God? Is anything too great in magnitude of return, in vastness of results, in grandeur of recompense, for our Divine Redeemer's unparalleled sacrifice? And furthermore, "God sent not his Son into the world to judge the world, but that the world should be saved through him." This salvation of the world is the grand result proposed and determined. Judgment is not the principal and final thing, but salvation. Judgment where inevitable, shall yet be subsidiary to the end. And yesterday, to-day, to-morrow, and forever, he that believeth shall be saved. In any age or place, true believing shall have its reward, for Christ is ever the same.

In a certain place there were Samaritans, who with conviction flashing on their minds, exclaimed: "We know that this is truly the Saviour of the world." It was not alone the enthusiasm of the woman at Jacob's well, it was the conviction wrought by the power of the Teacher's words and presence, that led to this utterance. Yet if any should question the competency of a few poor Samaritans to testify, the great apostle John must be surely competent. And he says: "And we have beheld and bear witness, that the Father hath sent the Son to be the Saviour of the world." Here is a mission perfectly defined, uncomplicated, positive. Now shall it prove a failure? The fashion of tradition, the fashion and limitations of theology, its conditions and interdictions, would certainly make it a failure. An expedition organized to conquer a province, but gaining only a mere out-post, would be ridiculed by the onlooking world, as practically a miscarriage. Is this what God, the Source and Reservoir of power, will suffer to be the outcome of such a mission as that of the Messiah? Is this to be the "Saviour of the world"—to rescue here and there one, in the stream of humanity rushing down to ruin? We estimate the dignity and respectability of a nation by its power and by its tenacity of purpose. Whether failure result from insufficient resources or from vacillation, it is a failure still. But a voice comes from the boundless vast: "I am the Almighty God,"—and another: "I am Jehovah, I change not." This settles it, and makes failure impossible. God is not a Saviour therefore in name, but in fact. Not on a scale of pettiness, but of greatness, and universality; not if the difficulties be not too formidable, and leave be granted of opposing powers, but in spite of them. God is a Saviour in spite of the creature's weakness, foolishness or intractableness, for these He can certainly overcome. The king's heart is in his hand, so also is the beggar's. Prince and peasant must alike yield, for thus unchangeably does Love work, and thus triumphantly does it overcome.

(To be continued.)

C. COLEGROVE.

A LITTLE TALK WITH BRO. COLEGROVE.

MANY, many times have I thought how pleasant it would be to meet you face to face, take you by the hand and exchange thoughts in a more free and easy way than this. But that will never be in this life, and the next best thing that I know of is this. But as it has been postponed for many months, the ideas suggested by your articles have taken to themselves wings and flown away—mostly. I can only say a few things at random. My faith has often been quickened, my desire after holy living often been enlivened, and a new impetus received by reading your earnest words. This is also true of other writers for the HOPE, but I like sometimes to address one alone as in conversation.

I think there was once that you seemed depressed by the multiplied evils of the world, and I have very, very often felt so myself. Probably everyone interested in the growth of righteousness in our own land and all other

lands has had a like experience. But if we are tempted to fancy that "the former days were better than these," or that Christ's reign in the hearts of men has made no advancement, all that we need to cure us is a few doses of history such as some of us took a year ago in reading the late series, "Stories Of The Nations." In the old histories much was omitted which would have served to render the darkness visible, and the things we read seemed removed at such a distance from us that this, together with having become familiar with what was revealed, caused us to remain blind or callous to the terrors of those distant ages. I do not refer to what is termed ancient history; we need not go very far back. We are shocked at the revelations in regard to life in Russia and well we may be; but Russia is only a century or two behind other European powers. The details vary with circumstances, but the brutality, the cruelty, the inhumanity, the despotism, do not vary.

We have all thought the French Revolution what it was termed, a "Reign of Terror;" and so truly it was. Yet we need only to go back of it a century to see the stamp of progress—a great progress too—on that same French Revolution, and to see it as it really was—a mere baby compared to many and many a reign of terror which had preceded it. What was the swift moving guillotine compared to the protracted and horrible tortures so common as to call forth no remark in the centuries which had preceded it? What compared to the fate of men and women walled up alive, or cast into dungeons reeking with filth and dead men's bones, and decaying corpses, or with a fire kindled on the living chest as in the case of a Norwegian heathen because he would not renounce his father's gods for what was falsely termed Christianity? Or another pagan in the same country who had a viper crowded down his throat by the same so-called Christian king, there to remain till the poison had bloated and purpled his frame and protruded his tongue and eyes. Compared with such horrors, the French Revolution was altogether a civilized, and indeed comparatively a Christian episode. For all the atheism of that period paled before the practical atheism of the so-called Christianity that preceded and indeed begot the latter. Not that there was not always a real and ever-living Christianity hidden in by-ways and desert places as it were. Every age has had its Faber or its Fenelon out of the heart of the Romish church. But the barbarity and corruption brought in by the union of Church and State, and the unholy alliance of the heathenism brought in and wedded, or welded, to the holy religion of Christ, wrought out their natural result for centuries, as we all know, and the leavening of the lump has been a slow and tedious, and to short-sighted man a discouraging process. We really need to look back in order to learn that "the world do move."

We are shocked at profanity. But a late writer in the North American Review has unearthed some startling facts, that only two or three centuries ago profanity was as common in legislative halls, in courts of justice, and in mixed assemblies of high-born and high-bred aristocrats as it is now upon the streets. A lady was not expected to swear as violently as a lord, or to be quite as obscene as it was his privilege to be in her presence.

Now, Bro. Colegrove, I must beg your pardon for not writing many more agreeable things I had thought to say to you, and for running off on this wild-goose chase on a matter not intended personally for you at all, and space warns me to bid you an abrupt good-bye.

MRS. E. A. SQUIER.

SOUTH HAVEN, MICH.

Another Point.

Having said more than I intended upon one matter, I wish to say, "Thank you" to Bro. Colegrove in regard to his very reasonable remarks upon Christian Science, and the more so that it seems to me a subject upon which it has never been customary to say reasonable things. When the advocates of a great discovery entertain so many ideas in regard to it which seem entirely divorced from reason and common sense, the natural position of another party is to denounce the whole thing as a humbug. As with most other things struggling for a foot-hold, it has its adherents who are willing to surrender all they ever knew before and to admit that really they never knew anything worth know-

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"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

(*Continued from page 135.*)

ing until now, who hold that we, or at least our leaders, are the people and wisdom will die with us—while on the other hand stands the rest of the world declaring that there is not a word of truth in the whole thing.

Now is either course wisest or best? Must a thing be either infallibly and absolutely true in all its parts, or else a mere nonentity? May there not be a great truth with many wrappings of error about it? And would it not be a good work to sift and separate the essential truth from its mixture of extravagance and falsehoods? Perhaps nothing ever came before the public which so much needed that process as what is termed Christian Science.

MRS. E. A. SQUIER.

CRUMBLING WALLS.

"The manifestation of the Spirit is given to every man to profit withal."—1. Cor. xii. 7.

To one is given the word of wisdom, to another knowledge, to another faith, to another the gifts of healing; to another the working of miracles; to another prophecy; to another the discerning of spirits. It is the unity of the body that is here brought to view. Any one who will study carefully this chapter cannot fail to get the idea of the unity of all Christians firmly fixed in his mind. It strikes a death-blow to sectarianism. When one says: "I am of Paul;" "I am of Apollos;" "I am of Calvin;" "I am of Wesley;" "I am of Luther;" "I am a Methodist;" or "I am a Baptist;" this is evidence that they are not yet entirely free. When men fence themselves in a corner and exclude themselves from the sympathy of other Christians, they are acting directly opposite to the essence of the Spirit of Christ. We may freely admit that there are thousands working on this line from honest motives, and that God has overruled it for good, though he never arranged it, and though the Bible gives no foundation for it.

Now while we teach this doctrine of no sects—(The Bible knows no such thing as Christian sects)—yet we are not disposed to fight the sects, to hammer away at them all the time. That would be a negative work, and we had rather be at work building up. To edify is to build up. The great object is to do good and bless. Brethren, let us ignore these sectional differences, these sectarian walls. There is as much danger of the spirit of sectarianism where it is utterly discarded, as where it is not. Let us realize as far as possible the breadth and fullness, the charity and generosity, of the Spirit of Christ, that will take us outside and above the walls. The walls are crumbling from the inside, rather than being battered over by clubs from the outside. Let us thank God for the evidence that the spirit of unity is growing, and just in proportion as this sectarian spirit is dying out, the spirit of brotherhood comes in, a broad, liberal spirit, as large as the human family, as broad as the universe, as unlimited as God.

We find that what we call this larger hope is permeating the sects. We find Methodists that believe it, Congregationalists that believe it, members of all the churches that believe it. Sometimes they scarcely dare speak it out, but they will privately confess that they are interested in it. A Presbyterian minister told me, "I have a very broad view of salvation, and I preach it just as much as I think my congregation will bear it. The great mass of them are unprepared to take it." It was encouraging to know that THE WORLD'S HOPE had contributed to this result. He said he had been strengthened and helped by reading it. I said to myself, "Thank God," and took courage. It is a blessed thing to feel that the Lord has used us even a little along on that line. And if the paper is doing that work, then everybody who helps to sustain the paper is helping to do the same work. The broad, liberal, loving spirit spreads, and it will level the walls in due time, and bring men into harmony with each other and with God.

While we speak in these terms about God's love including all, let us each one remember that because it includes everybody, it means me. God loves me. He wants each one to be good, to be a Christian, to take a decided stand. God's love calls for a response. "Unto you, O man, I call, and my voice is unto the sons of men." Will you answer the call? "He that hath my commandments and keepeth them, he it is that loveth me." Let us all hear the blessed invitation and yield to it: "Come unto me and I will give you rest."

REJOICE EVERMORE.

"Rejoice evermore."—1. THESS. v. 16.

THIS seems a simple and intelligible requisition, and yet it involves some difficulties. Why should we rejoice all the time? Are there not sad hours as well as glad ones in life? Is it suitable to rejoice at our own misfortunes or sins? Is it right to rejoice at the misfortunes or sins of others? Can we rejoice in hours of national disaster, or when the news comes of terrible accidents to our fellow-creatures? Shall we rejoice when evil triumphs and right is defeated? Shall we be glad when cunning and knavery succeed and honesty fails? Shall we be thankful when the government of the country or city is in the hands of spoilsmen? when iniquity abounds, and the love of many waxes cold? If there is a time to rejoice, is there not also a time to mourn? Why, then, should we rejoice evermore?

If, when our hearts are saddened by calamity, we try to rejoice, will it not argue levity or unseasonable mirth? Is not seriousness an important part of life? Such are some of the difficulties which our text suggests.

And, if we could rejoice always, what good would this do? Why ought we to rejoice? Ought the disciples to have rejoiced when Jesus was being crucified? He said beforehand that then they would weep and lament, but the world would rejoice. His enemies might rejoice, but not his friends.

In short, what is the good of perpetual joy? On what ground does the apostle say here, "Rejoice evermore," and elsewhere, "Rejoice in the Lord alway, and again I say, Rejoice?" It is certain that the whole tone of the New Testament is the same. It teaches a religion of joy all through. Jesus begins his first sermon by declaring the poor in spirit, the meek, the pure in heart, the sufferers, the needy, the persecuted, to be blessed. He reaches down to those who mourn and who are oppressed, and declares them to be supremely happy. The very word "gospel" means "good news." His kingdom was to bring such joy to men that it was announced by angels as giving peace to earth and being a blessing to mankind. Joy is the pervading element in the teaching of Jesus. It is a religion of trust, hope, blessed anticipation, comfort, and peace.

We must, however, see that Jesus does not teach any pure optimism in the sense of ignoring evil. Evil was to him something so real and terrible that it were better to cut off the right hand, and pluck out the right eye, than to yield to it. He teaches us to ask every day that we shall not be led into temptation, but delivered from evil. He sees sin as a dark background, making life not gloomy indeed, but very serious. In this life, evil is to be opposed constantly, untiringly, and with all our force. But to do this, we must work in faith, not doubt; in hope, not fear. To have courage to oppose evil, we must hope to conquer it. We are soldiers; and we must fight on the side of truth, justice, goodness, against falsehood and wrong. But soldiers who have lost their courage are demoralized, and are already defeated. Jesus saw all the evil; saw the power of temptation; saw that, when the spirit is willing, the flesh is weak; saw his approaching death, the disciples' desertion, the traitor's betrayal. But, below it all, he saw the foundation of rock, the great principle that God reigns, and that, therefore, truth and good must triumph. And this filled the depths of his soul with that central joy which causes the four Gospels to be full of sunshine. Many religious books are sad; many religious people are gloomy. But there is no gloom in the New Testament. It is full of good news to mankind, and bright with trust and hope.

But when Paul says, "Rejoice alway," he does not mean that we should be always smiling, always gay, forever saying, "How glad I am!" Joy, like all other Christian graces, is in the depth of the soul, not on the surface. It is being, not appearance. It is in the spirit, not the letter. To "pray without ceasing" does not mean that we should be always saying our prayers, but to be always near God in spirit, feeling our dependence on him, and able to turn to him for comfort and strength whenever we need it. If we were always "saying our prayers," we should not be able to attend to our duties. So, to keep the Sabbath is not to abstain outwardly from all work, but chiefly to have rest in the soul. We may have work we ought to do on Sunday, but we ought always to have rest and peace within. There is no safe rule for keeping Sunday but this,—so to spend its hours as to be refreshed in soul and body for our coming duties. Christ does not give a system of outward rules for our behavior, but gives the spirit which shows itself in all conduct and character. To "rejoice alway," therefore, means to have the spirit of joy deep down in the soul, a current of life running below the surface. And this comes from faith in divine goodness, and hope that all things will end at last in good.

—*James Freeman Clarke.*

NOTES ON SUNDAY-SCHOOL LESSONS.

Feeding the Multitudes.—Luke ix. 10-17.

(Lesson for May 11.)

JOHN the Baptist was dead. Herod had done his worst, which was not much. He could silence those rebuking lips, but the voice crying in the wilderness had raised echoes and awakened forces that neither Herod nor any other human power could hush. If that peer among those born of woman had uttered but one sentence,—if but the words: "Behold the Lamb of God, which taketh away the sin of the world," had fallen from his lips, Herod could no more have killed his influence than he could have pulled the sun from the heavens. So long as any sinner remains in need of a Saviour, those words must live.

But the Saviour's friend, his near relative, the one on earth who must have fully understood his mission, had died in obscurity at the request of a dancing girl; and in his fate Jesus might read a premonition of his own, now fast approaching. He would be alone with his chosen friends for an hour of rest and grief, and he sought the solitude of the desert. Nature is a wonderful comforter.

They went across the lake in a boat,—Peter's boat perhaps. When the fisherman forsook all to follow the prophet, he did not leave his boat to rot; he consecrated it to the Master's use. The multitude saw them going, saw which way the boat was headed, and immediately resolved to follow. Their need was urgent. They had come from miles around to hear, to be healed, comforted and forgiven, and the prophet was leaving them, with all their sore hunger unsatisfied. First one company, then another, started out by land to go round the head of the lake and intercept Jesus when he should reach the shore. Others saw them, and followed, until the shores of Galilee were thronged with moving thousands; and when the little company in the boat landed they found not the solitude they sought, but a vast congregation of people, hungry to hear the word of God.

Was Jesus displeased at this rude intrusion? Did he say: "Am I not to have one moment to myself in which to mourn for my friend?" It is said: "He was moved with compassion." They were as sheep without a shepherd. His own sorrow and weariness could wait a more convenient season. Here was work to be done, the work he loved, and he who "pleased not himself," immediately began to speak unto them of the kingdom of God, and to heal them that had need of healing. But when the shadows began to lengthen toward the east, and the evening drew on, the practical disciples came with the suggestion: "Send the multitudes away, that they may go into the towns and country round about and lodge and get victuals: for we are here in a desert place." Send away the needy! The bread of heaven send the hungry elsewhere for food! Did the disciples realize how contrary this would be to the spirit of his mission? His reply was like him. "They need not depart; give ye them to eat."

The world is seeking everywhere for food. They think to find satisfaction in the pleasures of earth; it is but mockery; in its glittering wealth, but the hunger grows deeper: in the treasures of knowledge, but philosophers cry: "All is vanity." The followers of Christ have in their midst a few small loaves and fishes which they are hoarding up with prudent thrift for their own need. And still the world's cry for bread comes into their ears. Why are we so chary of our gifts? Why not seat the multitudes and pass round our store? When Christians give *all they have* in obedience to God's command, there is never a scarcity either for themselves or for others. "They need not depart; give ye them to eat."

They arranged the multitude according to his word, a hundred tiers with fifty in a tier. They brought the lad to Jesus with his lunch-basket filled with the five small loaves and fishes, some mother's forethought for her son. What mattered it that he was young and obscure; he had bread. Next to the great prophet, he was the most useful person in the crowd. Jesus blessed the meager supply. There was not a taste for a hundredth part of the people, and yet there they were before him, waiting in hungry expectation for their dinner. Surely never was grace said over such a banquet before! Then came the distribution. Not until they began giving, we may suppose, did the loaves begin growing.

The man who took a crumb found a loaf in

his hand, and he who handed out his last bit of bread, saw in amazement more in his hand than he had given. They ate till all were satisfied, and there were twelve baskets left, a basket for each of the disciples. Had they sent the multitude away, they very likely would have lost their own supper.

The night came on, and the multitude, healed, comforted and fed, dispersed. He sent his disciples away in the boat, while he sought the mountain height to pray while others slept. It was the hour for which he had waited. But toward morning he saw the little boat out on the lake struggling with the buffetting waves, for the wind was contrary, and he came to them, walking on the water. They were surprised and alarmed, thinking him to be a spirit. But he quieted their fears, and they took him in, and immediately they were at land. The voyage was ended and the morning dawned. And when it was noised about that he was there, the multitudes came and he healed them all.

Here is a picture of the two comings of Christ and the intervening gospel dispensation. His work at the close of the Jewish age is pictured by the multitudes fed in that desert place in the evening hour. His ascension to heaven and work of intercession is shadowed in that midnight vigil on the mountain-top, while his church, sent away, and braving the perils of the gospel voyage, is aptly shown by the hard-pressed boat on the waves of Galilee. In his coming to them in that mysterious manner, their landing and the subsequent work of healing and blessing, may be seen the return of the Saviour and the work of the future age. Truly he did all things in parable.

The Transfiguration.—Luke ix. 28-36.

(Lesson for May 18.)

Seven times in our Saviour's earthly experience did heaven touch earth, and the vail that hides the unseen, spiritual world from our earthly gaze part and reveal the inhabitants, the glories and the powers of God: first at his conception, when Gabriel came to Mary, and the Holy Ghost came upon her, and the power of the highest overshadowed her; at his birth when heaven was so full of joy it overflowed in the songs of myriads of angels over Bethlehem's plains; at his baptism when embodied blessedness in the form of a Dove rested on his obedient head and God's own voice acknowledged his Son; at his transfiguration, the subject of this lesson; at his death when darkness covered the land and the vail of the temple was rent, and the earth shook and trembled; at his resurrection and at his ascension.

Jesus was now at the height of his popularity. His disciples were full of hope and expectation, and when he in kindness foretold his rejection and death and their own share in it, declaring that whoever followed him must go by the way of Gethsemane and Calvary, they naturally were very much disheartened. A week followed of which no account is given, evidently a week of despondency and gloom. The shadow of the cross had already settled upon them. Such dark seasons are in the experience of every Christian. But it is not well to anticipate trouble. There is always something to enjoy in the present, and out of days of trial and heights of gloom grow heavenly fruits.

Peter and James and John went up with him into the mountain, perhaps Mt. Hermon near the source of the Jordan. It may have been at night, the time when Jesus mostly sought the retirement of the mountains for prayer. What a blessed privilege to share the vigils of Christ! And while he prayed "his inherent and essential divinity blazed out through the serge and sackcloth of his humanity." "The fashion of his countenance was altered and his raiment was white and glistening."

It is said that there are two natures in every man. A work of fiction has recently attracted the attention of the literary world in which a good man, with certain low tastes and tendencies in his nature, discovers a drug which transforms him into the personification of the evil in his nature with the good eliminated. His repeated indulgence in the luxury of evil, without the drawbacks of remorse or restraint, results in its rapid growth of power, until at last he is unable to retain his original character and dies in the form of the demon whom his art had let loose.

In the history of our Saviour, and especially in this transfiguration scene, we have a hint of similar powers working in an oppo-

site direction. All the energy of Jesus was directed toward putting to death the low and evil, and liberating the divine imprisoned in the garb of flesh. So now while he prays he is changed into a form befitting his real character. The fashion of his countenance is altered, and the beauty of holiness shines forth on the eyes of his astonished friends, while Moses and Elias converse with him, and the cloud, evidence of God's presence, overshadows the company and proclaims his divinity.

Jesus speaks of this scene as a miniature of the kingdom of heaven.—Matt. xvi. 28. And Peter refers to it as a manifestation of Christ's "power and coming."—2. Pet. i. 16–18. Notice the elements that compose the picture. There are seven personages here assembled, the three disciples on the earth side; Moses, Elias, and the shekinah presence of God in the cloud, representing, perhaps, three degrees of heavenly glory; and Jesus, the divine man, the connecting link between heaven and earth. Then again Moses represented the Jewish church, Elias represented the gospel church, the twelve foundations and the twelve gates of the New Jerusalem. The earthly nations were represented by the three disciples, and the throne of God and the Lamb is indicated by the presence of Jesus and his Father. The whole constitutes a grand picture of Christ's future kingdom and work, and ranks high among the things done in parable. L. A. A.

STANDING NOTICE.

We have prepared a Circular Letter, mentioned before, for the purpose of advertising our works, Moses and Christ, Day Dawn, and The World's Hope. Let all who desire to aid in this work, and are willing to act as agents, each send us a two-cent postage stamp, and we will send in return a package of twenty such letters and as many envelopes, to be sent by the agent to twenty persons selected by himself. This plan enables many to act without leaving home, and also provides to those who need or wish a small remuneration for each sale procured, as explained in the letter. Let all who believe and love the truths we advocate take some continuous effort to spread them, and the work will enlarge on all sides like a snowball rolled over and over.—Editor.

REJOICING IN HOPE.

"Because I live ye shall live also."

Say not of thy friend departed,
"He is dead;" he is but grown
Larger-souled and deeper-hearted,
Blossoming into skies unknown.
All the air of earth is sweeter,
For his being's full release;
And thine own life is completer
For his conquest and his peace.

Roll the stone from sorrow's prison,
White-robed angel, holy Faith,
Till with Christ we have arisen
And believe the word he saith;
Heaven is life to life brought nearer,
Love withdraws, more love to give,
"Hearts to hearts in men are dearer,
Lo! I live, and ye shall live!"

—*Selected by A. A. Treat.*

COMPENSATION.

There are gains for all our losses,
There are smiles for all our tears.
And the heaviest of life's crosses
Lighter grow with passing years.

But the days that vanish sweetly,
And the days that die in pain,
Take from us what ne'er completely
Can belong to us again.

And we bury bright days sadly
Hid in flowers from our sight;
And their sombre sisters gladly
Yield we to the shades of night.

Thus our joy is mixed with grieving,
And our pain has glad surcease;
And above the heart's believing
Broods the gentle dove of peace.

But the Lord who blessed the weeping
Sees the seed and garnered sheaf,
And sends for our future reaping,
Both the days of joy and grief.

When we, in the bright to-morrow,
Meet again our vanished days,
We shall know if joy or sorrow
Yields the richest fruits of praise.

And the days that vanished sweetly,
And the days that sobbed in pain,
Will bring wealth that ne'er completely
Can depart from us again.

—L. A. A.

The rule of judgment is the law of progress, and punishment is discipline, until all inharmonies are removed, and God is all in all.

EXTRACTS FROM LETTERS.

I HAVE just received and read the HOPE of April 1, and, as usual, I am well pleased with its contents. But I would like to ask you a few questions on the article: "All things work for good." You say: "'All things work together for good,' not for everybody, but, 'to them that love God, to them who are the called according to his purpose.'" Now do you really believe this? Is this narrow or limited view of the text in perfect harmony with your broad and grand teachings in the main, as touching God's working together of *all* things, and for the good of *all* concerned, which means the good of every son and daughter of Adam? Do you really believe that all things are working together for the good of some, and to the detriment and for the evil of others? I do not think you do, and yet you imply as much when you say "Not for everybody," but for the church only.

Up to within the last few months my ideas on the love and plan of God, and his working together of all things, have been much narrower, more contracted and selfish than yours. And I am largely indebted to you for the broader, more comprehensive and liberal views which I now hold; and it may be that I have gone to the other extreme and am now *too* broad and liberal, for I have reached the point where I believe that whatever happens to either saint or sinner is the very best thing that could happen to them, and is just what they need for education, punishment, chastisement, in order that they may in time know good from evil, and be prepared for what God has in store for them. And I believe their own wickedness *corrects* many who make no pretensions to Christianity. And I also believe the existing evil state of things, even with all its misery, confusion, cyclones, fires and floods, are for the best, and are working together for the ultimate good of all, otherwise God would not permit it to be so. And a time will come when all will see that all these things did work together for good, and will praise God for sending on them the things for which they now curse him; for all his judgments are in mercy, and through suffering (evil) they learned righteousness and obedience.

When the judgments of the Lord are in the earth the inhabitants will learn righteousness; and without an experience with evil, without suffering, there is no way to perfection. And God is working "All things after the counsel of his own will," and therefore for the best, and for the good of all concerned, and not for the elect only.

I once read the text under consideration, "for them that love God," instead of "to them." I will give you my present understanding of the meaning of this text by transposing and paraphrasing: "*To* them that love God (that is, from their standpoint, according to their understanding of why evil is permitted) all things are working together for good,"—for the good of everybody concerned; but it is only "to them (the few) who (truly) love God, and who are the called according to his purpose," that such a peculiar view seems reasonable. All others (by not being in the light of God's "purpose" of the ages) view the working together of almost all things, as anything but good. They think the Devil has thwarted God's plan, and that he is working things for the bad of God's creatures, even to the utter destruction of the majority or at least a great many. But to the "friends" of God, those who know what their Lord is doing, the working together of all things appears in quite a different light, even in Satan's work of destruction and suffering they see "the hand of God."

Job said: "Shall we receive good at the hand of God, and shall we not (also) receive evil?" He seemed to recognize in the suffering Satan brought upon him, the hand of God. And although, no doubt, Satan's motives were anything but good, yet I trow Job was a better man after the Devil got through with him than he ever was before. And so too, no doubt, was the brother whom Paul advised to be turned over "to Satan for the destruction of the flesh that his spirit might be saved in the day of the Lord Jesus." God can, and will overrule evil for good. Satan (though perhaps unintentionally) is a very important agent in the workings of all things according to God's "purpose of the ages," and when God gets through with him he will be destroyed. And when he is destroyed there will "be no more pain," no more

trouble, no more death, for God will be "all in all."

And so I repeat: "All things work together for (the) good (of everybody) to them (not especially for them, but according to their view) who love the Lord, to them who are the called according to his purpose," because they are enlightened, because to them the problem of evil has been made manifest. And about the only reason I can see why all things are working for their good, any more than for everybody's ultimate good, is because they understand the situation. They "love God" and are free from the bondage of fear, which enslaves the masses, and no matter how great the evil or calamity that befalls them, or others, they know it is for good; it is for the best, because God knows best, and is working "All things after the counsel of his own will."

Now, dear Bro. Paton, if you know of any scriptural reason why I am too broad and liberal in my views, or why this text will not bear the interpretation I have given it, I hope you will give it to me, for I want to be in the right, not the wrong, and I never heard or read this text interpreted in this way. So there may be a good reason why it will not bear it which I do not see. Yours in Christian Love. J. W. BRITE.

[If Bro. B. will carefully read again the section of the article from which he quotes, he will see that I teach that what is for the good of the elect now will be for the good of all in due time. The principle difference between us, if it be a difference, is that I understand that the Lord is specially dealing with the elect now. The judgment of the world is afterward. Christ loved the world, and yet, in John xvii. 9, he said: "I pray not for the world, but for them which thou hast given me." My view of God's love and care for mankind is as broad as can be, but we are also to keep in mind God's *order* in the work. I rejoice at the comprehensive view our brother takes.—EDITOR.]

I RECEIVED a letter from Bro. C. Colegrove, inclosing a copy of your tract, "Good News for All." That is what I have proclaimed for several years. I know but one other man in this part of the country that preaches the clean-strand glad tidings—salvation to all the condemned of Adam's race. O. Owens is his name. [I would be glad to learn his Post Office address.—Ed.] I predicate my faith upon "the promises of God made to the fathers,"—two to Abraham, Isaac and Jacob, and one to David—and the "Plan of the Ages."

Please send me a sample copy of THE WORLD'S HOPE. Judging by your tract, I think I shall subscribe for the paper and also send for DAY DAWN. Will you receive postage stamps in amounts under one dollar?

MT. VERNON, ARK. G. C. B.

[Yes, where it is not convenient for our friends to obtain postal orders, we are willing to take postage stamps—from one-cent to ten-cent stamps.—ED.]

Some of our readers will be glad to hear even briefly from Bro. Sunderlin as follows: ED.—

If I could have written as often as my heart has inclined me to, you would not have waited a whole month for an answer to your letter. But when your letter came I was not well enough to write, and since then have been "pressed above measure" with work, so that I could not see the vacant spot where I could write as I wished to.

In reference to the book you sent by my request, I trust it will be as bread cast on the waters, though as yet I have had no word from him.

I am called upon for more work than I can possibly do, and sometimes think I will stay in from all, and taking the needed air and exercise, spend what available time I have for writing, and thus speak to others, trying to voice the truth.

Regarding "the plan" for advertising and circulating the HOPE and your books, I heartily concur, and sincerely hope that it may prove a success. I do not need to tell you that the prosperity of your work lies very near my heart, and only my many obligations prevent me from sending you more material aid. Send me the package of "Circular Letters," and I will go to work with them at once. I also want the bound Vol. 7. I have them all so far, and would like to have them continuously.

I like the articles by yourself, and I may say, by all your correspondents. I like the

spirit in which they all write. I mean to try to send you something for your columns before long.

If you had heard me talking to a Methodist minister here in my gallery nearly a month ago, you would not have thought my interest in these blessed truths had waned. I had a long talk with him (after I had taken his photo.) I perceived that though he was a zealous Methodist, he was a good man, and I succeeded in getting his ear. He took away MOSES AND CHRIST, promising to read it, and I am anxious to hear from him. He was just about the age I was when these blessed things began to be revealed to me. I have hope for him, and do not know as it would be more strange that he should leave all for the truth, than that I did when similarly situated. I told him how I gave up my parchment, and "became of no reputation," for the privilege of taking "the *name* of Jesus with me," with all that it signifies.

O how I was blessed! O brother! Christians sing: "I'm a *child of* a king," but how many of even *our* folks, think you, realize the possibility of becoming kings, and see in their trials and afflictions, temptations and sorrows, a discipline for that very purpose? Are we so foolish and thoughtless as to suppose that we are to have a crown placed on our brow, and be invested with regal authority and power, with no experimental acquaintance with the nature and needs, the temptations and sorrows of those over whom we should preside? No, indeed! If He who reigns over *us* "was tempted in all points like as we are," we may be sure that we must be tempted and tried in all points as *our* subjects (who will also be "brethren") shall be. How much, or how little, meaning do our Christian friends attach to the words, "Kings and Priests unto God?" J. C. SUNDERLIN.

FLEMINGTON, N. J.

VALUE OF CO-OPERATION.

UNITY and co-operation must be essential elements of the heavenly city, which is to be the light and glory of the future. In the present state of things, it is the antagonism that makes trouble in both the church and the world. It is the division, the strife, the selfishness, the extreme individualism, if you will, that produces a great deal of the misery of this life. Co-operation is an important principle, not only in religion, but in material things. The principle of co-operation is against the idea of competition. It is said that competition is the life of trade, and this may be true; but what is the great principle in human nature whose development underlies all this competition in the religious, social and business worlds? Is it not selfishness,—supreme selfishness? Emulation, or competition, is one of the works of the flesh, which is condemned.—Gal. v. 20. It may be safely said that in the divine economy, or city of God, co-operation is the true and successful basis of all its affairs. In this life, wherever co-operation is practiced the greatest success is realized. All true families and societies are examples of this. We hear a great deal about monopolies in our time, and people sometimes feel that they are crushing to humanity. This is no doubt true to some extent, and we do not advocate them, but still whoever will stop and think carefully may see that monopolies have accomplished for humanity what individual enterprise could not have done. How could individual enterprise carry out the great schemes of railroad construction? How could the Atlantic and Pacific have been united and the whole land covered by this gigantic framework of iron rails, but for the centralization of capital? What could have been done in the development of the wonders of mechanical invention but for the united action of capitalists? How could one man, carry out such grand undertakings unless he had the control of hundreds and thousands of laborers in the accomplishment of his will and purpose? Whatever of evil there is in it, we cannot doubt that it has been and will be overruled for good. They tend to bring states and nations near together. The time will no doubt come when the principle involved in all these great monopolies will work for the benefit of mankind. They are learning lessons by it, and one of the important lessons being learned is the value of co-operation. This principle was given to the first Christian church, at Jerusalem, and its fraternal principle must be the essential element in the kingdom of God. Love works good to the neighbor.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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DEATH AND RESURRECTION.

"Who is he that condemneth? It is Christ that died, yea, rather, that is risen again."—Rom. viii. 34.

THESE two things, the death and resurrection of the Lord Jesus Christ, are the great fundamental principles of the gospel of Christ,—the gospel of our salvation. We have been inclined to regard them as two parts of the same thing. One is a downward act; the other is an upward act: a downward step and an upward step. It is necessary to go down before one can come up. Therefore, while it is an important fact that Christ died, the more important fact is that he lives again. A great deal is said in the Bible about the death of Christ. And it is of great value. We have no wish to belittle it in the least degree. A great deal is said in the theology of Christendom of the death of Christ, and we are sometimes inclined to think that they make more of it than the Bible does, in view of the fact that the Bible emphasizes the resurrection. The apostle admits the value of the death of Christ. He died for our sins, but he arose again the third day for our justification. The whole thing culminates in the resurrection and its purpose. So the apostle is perfectly safe in saying, "Yea, rather, that is risen again." It is not the dead Christ, but the living Christ, who is our Saviour. He has been through the process. He has suffered death, and he is risen.

This subject is a practical one. It is not merely a great theory, a great fact, standing out isolated and independent, that might be believed in or not believed in, but it has a practical bearing. While the death and resurrection of Christ were literal, they have also a spiritual significance. We believe that Christ literally died on the cross, and that he just as literally rose from the dead. That he came forth is a historical fact. I was very much pleased, not long since in reading a statement made by Dr. Lyman Abbott, present pastor of Plymouth church, successor to Henry Ward Beecher. He declared that the death and resurrection of the Lord Jesus Christ is a fact as clearly and distinctly established as any other fact of ancient history. He regarded it as demonstrated. I was glad to hear of a man of his ability, and holding such an influential position, giving utterance to a sentiment like this.

There is no doubt that Christ rose from the dead. We might urge in proof a simple fact with which all are familiar,—the observance of the first day of the week by Christians since that time. All are aware that before the death and resurrection of Christ the seventh day of the week was observed by God's people. That day was called the Sabbath. It was given in the ten commandments to the Jewish people. And the reason why they were to keep it was that in six days the Lord made heaven and earth. It was observed for a commemorative purpose, the commemoration of the old creation and also of the deliverance from Egypt. And up to the time of the death of Christ there was no question about it. All God's people observed

the seventh day, and there was no thought of observing any other day. But there came a time when the people who believed in Christ and in the resurrection, who claimed to have seen Christ after he rose from the dead, met to break bread and to worship on the first day of the week. We are told in 1. Cor. xv. that he appeared on one occasion to above five hundred brethren at once, afterwards to James, and last of all to Paul himself, who was as one born out of due time. He that had been dead, lived, and they saw him. There were many witnesses, and they began to observe the first day of the week in commemoration of that event, and they have been observing it ever since. It is true that some continued to observe the seventh day as before. And some for a time kept two days, the Jewish Sabbath and the first day of the week,—not as the Sabbath. Some have dropped the Sabbath, and observe only the resurrection day. They do not believe that the Sabbath was ever changed. They understand that this new day was observed for another purpose,—that it was on account of the risen Christ, the beginning of the new creation.

The fact that it has been observed continuously from the first is evidence that there was some event from which it commenced. All might see this, that as it can be traced down through the generations, week after week, it must have had a starting-point.

Some people do not believe this. They say: "It is all nonsense that anything remarkable happened eighteen hundred years ago. It was easy for people to be deceived, and to commence keeping the day without any reason." Let those who think this undertake such a thing. Let them say that something happened last Tuesday and for this they want to commemorate the day. You all know that the thing did not happen, and that there is no ground for believing that it happened. You would laugh at the man, and say he was a lunatic and had better be taken to the asylum. And the whole thing would be laughed out of existence.

Take Independence day. Americans observe the fourth day of July. Does it not mean something? Suppose someone should say that the Declaration of Independence never was made, that nothing happened upon the fourth day of July 1776, that there is nobody alive who can remember the day, and nobody knows anything about it. How would we refute such a scoffer? We would tell him we do know, because that day has been commemorated from that time to this. In the course of time that event will be two thousand years in the past, and men then living will be as far away from the Declaration of Independence as we are from the resurrection of Christ, yet the continual commemoration of the day would be a standing monument of the fact and the day of the declaration. The thing occurred, or the commemoration never could have begun. So also of the resurrection.

But, says one, those men (the early disciples) were deceivers. Which is most reasonable to believe, that those men were honest and told the truth, or to suppose they were willing to sacrifice themselves to deceive people? The apostles did sacrifice themselves. They gave up honor, social position, remunerative employments, and even put their lives on the altar and suffered martyrdom for the purpose of proclaiming that Jesus died on a Roman cross and lives again. They said: "He lives, we know it, and have seen him. The sepulcher was opened and he came forth." Is it reasonable to suppose they would have done any such thing as that if there were no truth in it. It takes more faith, or more credulity at least, to believe that those men were deceivers than to believe that they were true and honest. There were so many witnesses that there was no chance for a fraud in the case. The whole circumstance, connected as it is with the commemorative day, becomes a demonstration of the historical fact that Christ who died on Calvary rose from the dead.

Some one was making a great effort to start a new religion. He went to the French philosopher Talleyrand, who told him what he must do to start a new religion. He said, "You must be crucified and rise again the third day and show yourself alive to witnesses, and then you can preach a new religion and the people will believe it." The philosopher was a philosopher indeed. That is just what Christ did, and his religion succeeds.

Now, there is a great spiritual truth underlying the historical fact that Jesus died and rose from the dead. There is more of it than the mere physical death and coming out of the sepulcher. That of which we have been speaking, and which we regard as a historical fact, is the great parable of God's spiritual work in the redemption of men. Christ not only taught in parables, but he did things in parables. "To them that are without," he says, "all things are done in parables." He himself, in his life and death and resurrection is a great parable. In his physical death and resurrection were represented another kind of death and life.

Says one, "You do not mean to say that Christ died in any other sense than a physical death upon the Roman cross?" We do mean to say that, and it is because he died a deeper death than that that he is able to be your Saviour and mine. We do not wish to make any less of the physical death than does the Bible itself. But we feel the necessity of urging the truth of the deeper death and the more important resurrection. In Rom. v. 10, we are told that "In that he died, he died unto sin once, and in that he liveth, he liveth unto God," and then the apostle immediately adds, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Let it be observed that Christ's death involved the death to sin. He had taken our sinful nature. In it he suffered being tempted. And the overcoming of that sinful nature was his death to sin. In us, it involves the great practical principle of ceasing to do evil and learning to do well. These are the two things represented by death and resurrection. In Christ it was the cessation of the lower nature itself; the complete cessation of the active principle of that nature. It will involve as much in us when the work is complete. Christ had our lower, sinful, carnal nature, and was made in the likeness of sinful flesh, and he died to it, or caused it to die. It lost all power over him. He rose free from evil, delivered from bondage and death, and thus came forth into the glory of immortal life, a life of dignity and grandeur. "In that he liveth, he liveth unto God."

It is when we follow Christ in his death and resurrection; when we die to sin through faith in him, and rise to holiness by the same law; it is then that we are actual partakers of the benefits that come to mankind through his death and resurrection. This is deeper and more important than many suppose. Some blame us for making the way too easy. They think that because we believe everybody is to be saved, we must have an easy-going religion. It may be so with some, but they can have but a shallow view of what salvation means. They have not learned its essence. They do not know its practical value. We know of no Christian teachers who present a more practical, thorough-going idea of salvation than what we hold. When people talk otherwise, it is because they do not understand us. Saving faith in the Lord Jesus Christ is believing *into* him; not merely believing that something happened eighteen hundred years ago; but drinking into the spirit of his death, and allowing his character to develop in us and so coming up into a higher life. Thus it is that with him we die, that the body of sin may be destroyed (Rom. vi. 6.) and with him we rise again from the dead. "He that is dead is freed from sin." This does not mean physical death, but he that is dead to sin is justified. That is why it is said, "He died for our sins and rose again for our justification." It will be seen that this idea of death and resurrection includes the whole scheme of human salvation.

People talk about obedience to the faith of Christ. That term is used with reference to baptism. The faith is that Christ died to sin and that he rose to live unto God. In other words, he brought his humanity down into death and delivered it from the bondage of corruption. He did all that, and that is why the death and resurrection of Christ is symbolically shown when men obey the ordinance of baptism, going down into the watery grave and rising to walk in newness of life. They thus express their faith, and pledge themselves to carry out its meaning in their lives. In being thus obedient to the faith, we confess that we are in sympathy with Christ's work and that we desire to be sharers in his cross.

Let us not make too much of this ordinance.

We can only make too much of it, when we get it in the place of the truth it represents, and thus make it displace the glorious spiritual change of death to sin and resurrection to righteousness. If we make it displace that and go through with it as a mere ceremony, attaching no meaning to it, then it is worse than nothing. Some men in preaching on this subject give the impression that all there is of baptism is going down into the water and coming out again. We have known scores to go through with the form of baptism and not have any more idea of its meaning than before. They make too much of the form. But let us not take the other extreme and make too little of it. What simplicity, what beauty, what solemnity, what power there is in it, when we go through the form thinking what it means: that we are pledging ourselves to follow the Lord; that we will cease to do evil and learn to do well; that we will crucify the flesh with its affections and lusts, and rise into the newness of life and the liberty of the Son of God; then it becomes a grand parable. It is like the marriage ceremony when two hearts are already wedded in love. It is as the form to the spirit, the shell to the kernel. Let us remember that the kernel grows inside the shell. We may get at the spiritual meaning and the grand reality through the form. That is the testimony of many intelligent people. While they put it off and waited there was something lacking.

I cannot help thinking of our good old brother C. — known to some of our readers. He has now passed away. He had long believed in the universal love of God in Christ. He wanted to be a good man, and he tried to do right, and he finally gave his name to the church and yet he had not been baptized. I was told by himself and his aged wife, that until he went down into the water in baptism and came up, he had never directly committed himself in heart and life to be a Christian. Then he did, and then he began to live a different life. The very first thing he did was to give thanks at the table and to establish a family altar. He never had done this before. He said, "I am going to be a Christian now." It did him good. As I visited him in later days and heard his fervent amen, when thanks were offered to God, I knew it was not mere form; his heart was there. The new life had taken hold of his whole being. There was power in the act of obedience. He understood what it meant, and he said, "I am going to do all I can with the Lord's help to carry out the spiritual principle involved in this act of obedience."

I believe, my friends, there are many who are not blessed because for some reason they put off and neglect this duty. They think it does not make much difference. They guess it will all be right, if their hearts are right. Yes, it is the all-important thing to be right at heart—loyal and true. But how can we prove that our hearts are right, and in harmony with God and in sympathy with his law of salvation better than by obeying his requirements. Can we not best prove our faith by our works? So it seems to me. This has been neglected too much. While some have made too much of the form, there has been a tendency on the other side to make too little of this symbol which the Lord Jesus himself obeyed. He said, "Thus it becometh us to fulfill all righteousness." It is the symbol of all the work of Christ for and in men —all righteousness. It is a dying act and a rising act combined. It is in harmony with this fundamental principle of the doctrine of Christ—Christ who died, yea rather, who is risen again, and who is seated at the right hand of God. "Therefore," says the Apostle, "we are buried with him by baptism into death, that like as Christ is raised in the glory of the Father, even so we also should walk in newness of life." "If ye then be risen with Christ, seek those things which are above where Christ sitteth at the right hand of God." He says, "Mortify your members which are upon earth." Kill them; hold them in subjection. Live for glory and for God. All this is eminently practical.

How grand this gospel in its principles! How comprehensive in its application! How glad we are that it is not limited, but that it is to be applied to all, as stated by the apostle. Christ is risen from the dead and become the first fruits of them that slept. He is the Head of every man, and the birth of the head secures the birth of all. This also has its spiritual significance. Men are said

when unconverted, to be asleep. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." It is not a mere physical sleep, nor a physical rising. It has the higher meaning. How clear it becomes when we know what life and death in the spiritual sense mean. Paul says, "To be carnally minded is death; but to be spiritually minded is life and peace."—Rom. viii. 6. Some say that death means death, and they are thinking of the body, but the apostle says to be carnally minded is death. Let us apply his definition to his own words and light will appear. We read that "As in Adam all die,"—that is, become carnally minded, by the development of the animal nature, "even so in Christ shall all be made alive"—(that is, shall become spiritually minded, by the life and power of Christ.) This is a necessary conclusion from the application of the apostle's own definition of death and life. Some think this is out of harmony with the original record, but we think not. The physical at best is but the shadow of that which is deeper. So Christ said to those physically alive and strong, but whose spiritual nature was dormant, "Ye have no *life* in you."—John vi. 53. It is well to learn what "life" is from the Lord's standpoint. Then we will understand the power and value of the resurrection.

It was said to Adam that in the day he sinned he should die, but he did not die physically for 930 years after. The statement, "Dust thou art, and unto dust shalt thou return," would have been true if he had not sinned. Though mentioned in connection with the curse, it was not the curse, but a statement of fact. What is of the earth returns to earth. God did not mean man to have a continued existence in the earth state. If he did, his plan has changed, for Christ gives a spiritual and immortal life. The earthly existence cannot be anything but mortal. Man that is made of dust, must return to dust. Of course, but for sin he would not return prematurely; he would not live to die before he has lived out half his days. But Adam died the real death, the same death, the very day he sinned: "In the day thou eatest thereof, thou shalt surely die." When he yielded to the flesh nature, it developed the sin principle, and to be carnally minded is death, and to be spiritually minded is life and peace. So as in Adam all become carnally minded, even so in Christ shall all be made spiritually minded.

The Bible thus gives us positive statements as to what death is and what life is, and as we are told that all die in Adam and all will be made alive in Christ, with this spiritual application in mind, how very clear and strong and absolutely sure universal salvation becomes. All are not merely to have spiritual existence, but all are to be partakers of the spiritual mind nature. That is being made alive in Christ. How blessed to see what life and death really are. As in Adam all develop into carnality, so in Christ all are to be developed into spirituality, and what is first true of the mind, will be true of the body. We shall have spiritual bodies when the work of resurrection is complete. As we have natural bodies in this earthly life, when the regeneration is complete the spiritual mind will develop into spiritual bodies.

There are many obstacles in the way and many enemies. There are obstacles that come by birth, by hereditary tendencies. Some are born naturally selfish, naturally ill-tempered, naturally thievish, which is simply the principle of selfishness abnormally developed. Some are born thus, and how soon it develops into these evil conditions of life. Then there are false teachings, traditions concerning the gospel plan by which God is misrepresented. People believe that salvation means going to heaven when we die, that Christ came into the world to reconcile God to man, to appease the Father's wrath, that the Father was ready to strike us down. These are obstacles that must be overcome, and Christ is to do it, and he will do it. It is said that he must reign—he *must* reign—till all enemies are subdued and all obstacles overcome and all things contrary to his will are removed. Then peace and righteousness and immortal life and all the elements of Godliness will be developed in man and God shall indeed be all in all.

There are three phases of this subject. The historical phase, the fact that Christ died and rose, the ordinance that symbolizes it and the practical experience of its spiritual

meaning. This is why Jesus said, "Go preach the gospel." What is the gospel? Is it that Christ opened a door whereby we might possibly be saved? That is the way most people think of it, but that is not it. Christ did open a door, but he did not die to give us a "chance" to be saved. He died to save men. When Christ died and rose, I was saved in him and so were you. This is gospel. People tell us sometimes that we had better stop talking of such things and preach the gospel. But there is not any other gospel. This is all the gospel there is.

We hear friends talking about the finished work of Christ. We believe the work was finished on Calvary and on the resurrection morning. What was finished? Your salvation and mine. What was done in Christ is to be done in everybody. One is the gospel at the root and the other is the gospel at the top. One is the seed, and the other the crop. O what a blessed thought it is that Christ's work was finished! that we cannot add to it nor take from it! that it is not merely a chance to be saved, but it is salvation! He died for our sins and rose again for our justification. Therefore, being justified, by faith we have peace. We receive it by faith. It is not faith that makes it true. When people understand this, they do not want to continue in sin. They want to be holy. May the Lord help us all to drink into the spirit of this matter and then obey.

"BEFORE ABRAHAM WAS I AM."

THERE is greater significance in these words perhaps than many suppose. Probably most Christians believe that Christ existed in the spirit-nature before his advent into the world in the form of Jesus of Nazareth; but do they comprehend the thought that he was here in *human* form "before Abraham was?" Perhaps some reader will be thinking now of Melchizedek, but we are not thinking of him in particular just now. It is evident that our Father began to redeem the world immediately after he made the promise to do so, although many suppose he waited some four thousand years before he commenced the work.

It is evident that God in his infinite wisdom found it necessary to manifest himself to the world gradually. The redemption of the world was to be effected by the entrance of the divine into the human. This must be done in conformity to universal law, which infinite wisdom had already established. No great good comes to the world in the form of an avalanche. Evil may come in that way, but good comes by slow and gradual approaches. True, it may *culminate* with a sudden burst of glory, but its approaches are like the silent, imperceptible falling of the dew.

God had manifested himself piece-meal, so to speak, all along the old dispensation by types and shadows and emblems and in fragments of individual character. By those means he was gradually bringing the world to an acquaintance with himself, but there was yet no evidence that he could redeem *all* parts of man in one individual. He had demonstrated his power to make a man meek, in the meekness of Moses; to make man patient, in the patience of Job; to make man faithful, in the faith of Abraham; and so in the various characters it had been shown that divinity could triumph over human weakness in some one or two parts in the same individual. But it had never been shown that divinity could assert itself completely in all the parts of one man; and our Father was preparing the world by degrees for this astonishing result.

But why should he not have given such a manifestation as this at the first? some one may ask. Because it was evidently according to his plan to save the world through the exercise of faith on the part of the saved, and the world could not have believed that such a manifestation was the power of God working out the salvation of the world, but very likely would have looked upon it as a prodigy, and that it was so far out of the regular course of nature as to leave no room for the establishment of a *principle* upon which the world could base a hope of redemption. But our Father in his infinite *love* as well as wisdom was preparing the world for the exercise of a faith in him which should open the door for his entrance into the human form where he could take *full* possession and reign supreme. How far this had been accomplished in the case of Mel-

chizedek is not clearly shown in the account of this remarkable person; but when "the fullness of time" had come, the man chosen of God to represent both God and man stood forth as a demonstration of the power of God to redeem man in all his parts, completely and fully as an individual. The fragmentary examples were now combined in one person. He had been preparing the world for this stretch of its faith—a consummation too great for the faith of even those worthies "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." They had faith in God to accomplish all these wonderful things, but not one yet had faith sufficient to believe the power of God could triumph over every part of the human nature, accomplishing the complete redemption of all the refractory parts of "every man."

But did Christ redeem himself, and is every man to do the same? Was he only an example? does someone ask? We answer as did Jesus: "Perceive ye not yet, neither understand? Have ye your heart yet hardened?" Do we not perceive that he could not represent God unless he had God's nature? in other words, "was God?" and that he could not represent man unless he was man? His divinity subjected, saved, redeemed his humanity; and his humanity submitted to his divinity. Thus he—in his humanity—became one with the Father—his divinity. Thus the redemption of the world culminates in this union of divinity with humanity.

Some people seem to get the idea that Jesus was the culmination of a long line of increasing goodness of ancestry. But this would not be in harmony with the design of God in giving the world a basis for their faith in his power to redeem the *worst* of men. Doubtless Jesus' mother and Joseph, were devout, God-fearing and God-honoring people, in whom was a well-spring of living water, drawn from the Scriptures of truth, and thus he was also helped from the divine side in his parentage; but his *previous* ancestry was such as would magnify and glorify God who could take an individual from such a line and make him so perfect that none should dare in all the coming age to assert that he was other than a sinless character.

Look over the ancestry of Jesus' humanity and see the moral leprosy that polluted the line. Each individual who had the plague-spot was saved from many evils, but there was the *deadly spot* after all. Look at Cainan, who, according to rabbinical tradition, was the one who first introduced idol-worship and Astrology. Then look at the stumbling of Noah, and even Abraham, whose crowning virtue was faith, was not without his foibles; and there was Isaac and Jacob with their slippery, deceptive ways, and Judah, the man of blood and lust, and then David and Solomon whose dark deeds so marred their shining virtues. Now the divine which was to be incarnated in Jesus, was shining out all along here in the *virtues* of these men, while at the same time the *humanity* of Jesus was passing down this very line "waiting for the adoption to wit the redemption" of his "body."

Who can look upon this picture of preparation for the suffering and triumph of the blessed one, so clearly exhibiting infinite wisdom and love, without having their hearts "dissolved in thankfulness" and their "eyes melted to tears?" Who is not ready to exclaim: "If he could redeem *such* a body,—a body passed through a line so corrupt, and yet remain himself "incorruptible," "undefiled" and "separate from sinners,"—surely he is the Redeemer and Saviour of all men? Surely he came "a light to lighten every man that cometh into the world." And to him "every knee shall bow" and "every tongue shall confess." Here we have a basis for our faith that the divine power which "saved him from death" (Heb. v. 7,) has in that very act legally saved the *world* from death, and this will actually be accomplished in the redemption of *every man*. Thus the light shining out in the darkness "before Abraham was," is the same redeeming power now operating as the "I am."

The "I am" has "come that they might have life, and that they might have it more abundantly." He had saved men to all that extent to which they would submit in their free agency to have his divine power operate in them, but no one had yielded so completely to that divine influx as to be perfect; and now in the fullness of time he takes "a body" himself, and yields it up to complete divine control, and then the perfect and practical redemption of humanity is shown to be an accomplished fact. Does anyone think he will not do for all, what he did for his own human nature? No, verily!

"How shall he not with him, also freely give us all things?" J. C. SUNDERLIN.

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"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

GENERAL MEETING.

A GENERAL MEETING of the friends of the Larger Hope will be held with the Church at Buchanan, Mich., commencing on Friday, June 6., at 2:30 p. m., and continuing over the following Sunday. All who can do so are cordially invited to attend. Friends from a distance will be gladly welcomed and entertained.

While there can be no reasonable doubt that faith in God's boundless mercy and love toward mankind is rapidly growing and gaining world-wide attention; that the tide of advanced thought and liberality and love is rising higher and higher with each dawning day; yet there is a lack of concerted action among the interested ones, a tendency toward extreme individualism, and too little of the fire and enthusiasm that should spring from assurance of victory in so great a cause.

Brethren and sisters, the times are ripe for action. Ours is no selfish cause. We have a gospel to preach that is "as wide as heaven and as good as God." We should be actuated by no petty partisan spirit, but by the warm, generous, self-sacrificing spirit that prompted our Leader—Christ. Let us rally to the cause of a truth the grandest that God could give to men, and be satisfied with nothing short of the full accomplishment of God's will concerning us. Pray for this meeting, that it may be, like former meetings, and trebly so, a source of strength, encouragement and blessing. Then come, and help to answer your own prayers.

LIZZIE A. ALLEN, Pastor.

BUCHANAN, MICH.

I would suggest that all who think they may be able to attend the General Meeting should send word to that effect to the above address.—EDITOR.

When a man has deep and inner clingings to God; when the roots of his life go down and take hold on God, mere surface agitation and pressures will not overcome him. He may be floated here within a given sweep, like a plant bosomed on the sea, and there may be times when it is very rough, and the strain is great, but he will survive it all and preserve his integrity.—*Dr. F. A. Noble.*

BAY STATE NOTES.

The World in the Plan of Redemption.

(*Continued.*)

AGAIN, in John vi. there is this: "For the bread of God is that which cometh down out of heaven and giveth life unto the world." And again: "And the bread which I will give is my flesh, for the life of the world." Here is a further setting forth of the interest felt in the highest heaven of knowledge, sympathy, and sleepless loving thought, interest for a troubled world ravaged by death. The principle and power of Adamic life must be reinforced by a higher life, or death will dominate all the generations. Each age and fraction of an age has its actors, but how soon they are gone! All things fail and fade away. All things mortal change, but the *law* of change, and that God only can change. The *zoe aionios* is the remedy for the fleeting psyshic life, and Christ came to proclaim it, and is yet to come to bring it. This is the bread of God. It has an enduring quality. It is the new principle and power of life, and God gives it, not for here and there one, only, but for the world. This is worthy of a God. The *world* was made by him, and the *ages* were made by him, and there are means and periods for the recovery of all from death. The transcendent suffering of the Son is entitled to all reward.

Why does not Christendom burst into rapture at the thought of the merited and destined magnitude of the victory of Christ? Why does it not glow with enthusiasm? What a comparatively untraversed field of expatiation! All the brightness of hope, all the exuberance of gratitude, all the fertility of imagination, have here their grandest field and incentive to exercise. Who shall set a limit to the results of redemption? Look at a river like the Amazon having innumerable tributaries, and then finally broadening out, until at its mouth it acquires astonishing vastness of expanse. So shall the gift of God return to him, in affluence of fruit, which the narrow, fearful, dogma-bound "leaders" in orthodox channels of thought cannot seem to comprehend.

"Life to the world," is the fit imprint on the banner which a Christian herald may well bear into every land, and into every

dwelling-place of men on earth. How the world needs that life to-day! Look at the never-resting march of mortals to the tomb! When shall it be arrested? There is needed a life with *power*,—a life that can rectify disorder. A principle and potency that shall end the ever-present and ever-working fault of aberration. What the world needs is a knowledge of the heavenly gift, an assurance that a new order is arranged—that a new day is coming, and that Love and Reason and Compassion, shall bear the rule. This should lay the foundation of patience. But on the contrary, if nothing is to be hoped for beyond the limits of conditions and prescriptions in which we were in our infancy indoctrinated; if the world is, in its great maximum of breathing life, but predestined to doom; if redemption is but fractional and exceptional at the best; if wrath is to swallow up love in the end, and out-do it a hundred fold in the sum of its achievement, then it could hardly be said that the song of "peace on earth and good will to men," had that music for the ages which the ages need.

Even song is stronger for the gift of prophecy, and a thousand-fold sweeter and stronger for the prophecy of good to the afflicted—life to the dying—and light and peace after darkness and storm. Life, the life of God, is a life to be praised when it saves from sin—when it saves from both the *will* and *wish* to sin, when it saves from the very spirit of error, for sin is error. (It means strictly, *that which has missed the mark.*) Then welcome to the bread of heaven. Welcome to new life from the land that sees and knows no darkness.

Again this: "I am the light of the world." This is a very memorable and noble affirmation. How sublimely comprehensive! Look at the sun in heaven. It can utter no sound, but its testimony is perfect and universal. Does not the light go everywhere? Its myriad works of magic—do they not proclaim the majesty and might of the Maker? Into every habitable hamlet on earth, the great orb of day sends its messenger-rays. It dispels darkness,—it achieves transformations, and with myriad-handed activity works its mission of blessing to every land and race and clime. And shall the great spiritual luminary, the Lord of glory, be any less the center of blessing to all creatures who have heard, or can hear, the news of his salvation? If all are not blessed at once, and alike, with the genial and new-creating influence of the light, are they not nevertheless in the counsel of love, to be visited in their portion and in their order? and so shall not Christ be in the grandest sense the perfect light of the world? Has he not ability? Has he not adaptation? Has he not the ordination and destination? Is not the light in him diffusive? Is it not benevolent? What darkness shall be so dense as to resist dispersion? What distance so great as to be impassable? What misfortune so perverse, as not to find a master and a medicine in the divine "Light of the World?"

Truly light is sweet and sanitive. It is broadly diffusive. It wars against the darkness. "Its going forth is to the end of heaven." And we believe it is not too much to expect that it will reach out and illuminate every darkened soul that ever had existence. The love that is unwearied because of its perfection, will never be defeated. Its yearning will never cease until its object is rescued. Its search will never be abandoned till every lost creature has been raised and new created.

Again: "God is in Christ, reconciling the world unto himself, not reckoning unto them their trespasses."—2. Cor. v. 19. Paul says, "God reconciled *us* to himself." No one denies that. With like certainty will he not reconcile the world? Does the apostle intimate the possibility of a failure? The power that arrested *him*, can ensure the subjection of others and of all. He who is quietly conscious of all resources, knows nothing of any so-called embarrassment of numbers. A thousand million fishes throng an arm of the sea. Is the creative power in the smallest conceivable degree taxed by the production? Multiply the host by a million, till the waters of a bay are alive with moving swarms, and is not the energy of life ready to duplicate the host? A multiplication uninterfered with by particular limitations, would soon convert the ocean into vast and solid cubic leagues of finny life. Who would impute or imagine exhaustibility of creative power? Every thing seen or known is opposed to such

a conception. Why then has such immense theologic, or ecclesiologic labor been expended in behalf of the final meagerness of human redemption? Because of so-supposed Scripture authority? Alas for the one-eyed or half-eyed mood or mode of the grave and great, from whom have come down to us the mis-conceptions, and mis-constructions that have veiled, or helped to veil, the world in darkness. To simple faith, it is not a whit too great a thing or strange, that he who made a world, should be able to save it. That he who felt it receding by alienation, should restore it by reconciliation. Here is the ready genius of love. Here is its quiet patience, and calm comtemplation. It knows the end, for it is resolved on it.

Shall we say of a comet of consummate speed, and vastness of perfection, that having completed its perihelic circuit, and retired far away into unexplored immensity, shall we say it is irrecoverably lost? Is that our measure of Omnipotence? Is the erring world lost to Omniscient sight, Almighty recuperative resource? How the midnight meagerness and faintness of the modern and dark ages forecasts of results coming to crown the Redeemer's mighty labor, will be shamed and shrunk and wondered at, hereafter! God in reconciling the world to himself, takes his means and times, and will be be less unerring in this work of his heart than in the order of the visible heavens? I say, this work of his *heart*. Do we think to measure the interest ever living and burning in that center-sphere of motive in this universe? But, I must reserve what remains to be said on this subject to another occasion.

C. C.

STANDING NOTICE.

We have prepared a Circular Letter, mentioned before, for the purpose of advertising our works, Moses and Christ, Day Dawn, and The World's Hope. Let all who desire to aid in this work, and are willing to act as agents, each send us a two-cent postage stamp, and we will send in return a package of twenty such letters and as many envelopes, to be sent by the agent to twenty persons selected by himself. This plan enables many to act without leaving home, and also provides to those who need or wish it, a small remuneration for each sale procured, as explained in the letter. Let all who believe and love the truths we advocate make some continuous effort to spread them, and the work will enlarge on all sides like a snowball rolled over and over.—Editor.

GOD LOVES THEE.

O, ye of little faith, why burns so low
The lamp of Hope upon thine altar,
Why do thy steps so often falter
And trials vex thee so?

Do the dark clouds enshroud thee, and thy heart
Shrink trembling from the path so lonely?
Ah! if thou hast but "Jesus only"
Thou mayest from all else part.

Hast thou forgot His wondrous words, so sweet,—
"Mine eye shall guide thee, e'en forever,—
I will forsake thee never—never—
But lead thy weary feet?"

Look up! the blue is o'er thee still, and clear
And strong th' eternal Love is shining,—
Love far beyond our heart's divining—
Look up! thy Lord is near.

Look up and trust! earth's sorrows may be blest!
Look up! e'en now the clouds are breaking,
The song-birds in thy heart are waking,
"God knoweth what is best!"

Let praises thrill thy soul, O, doubting one,
Let praises tune thy tongue to gladness,—
God loves thee! droop no more in sadness,
Let his sweet will be done.

—*Selected.*

THE LIVING CHRIST.

It is no reflection upon the sacrifice of Christ to make his resurrection a fundamental miracle of our holy religion. The raising up of Jesus was that act by which the death of our divine Redeemer was honored. He was "declared to be the Son of God, by the resurrection from the dead." That was the outcome and triumph of His sacrifice. The whole drift of the Bible shows a correspondence with the facts of the case, namely, that if Christ be not risen our faith is vain; we are yet in our own sins, his atonement on the cross to the contrary notwithstanding. The reason is obvious. A dead Christ—remaining under the power of that curse which He came to remove—would sink Him to the impotence of mortal men. There must be a removal not only of the guilt of sin but of its consequences. Nothing could be more disastrous to the hopes of man than to be jailed up to what lies on this side of the tomb. His true glorification is possible only beyond what we call death, and our Saviour has turned the grave into a mere furrow into which the seeds of immortality must needs be cast.—*The Messenger.*

NOTES ON SUNDAY-SCHOOL LESSONS.

Mission of the Seventy.—Luke x. 1-16.
(Lesson for May 25.)

THE gospel was growing. At first Jesus was alone; then he sent out twelve chosen ones, which were to be the twelve foundations of the New Jerusalem, and were to judge the twelve tribes of Israel, (Rev. xxi. 14; Matt. xix. 28); now the time for his work was shortening, much was yet to be done, and from the multitudes that followed him, he chose seventy and sent them forth. When he died and rose again there were five hundred brethren, faithful ones, who were witnesses to his resurrection, and on the day of Pentecost, thousands were ready to receive the eternal life promised.

The arithmetic of this lesson is suggestive. The prominent numbers are seventy and two. There were seventy sons of Jacob who entered Egypt (Ex. i. 5); seventy elders who worshiped before the mount (Ex. xxiv. 1); seventy chosen for leaders and judges in Israel (Num. xi. 16); seventy sabbaths to the land (2. Chron. xxxvi. 21); seventy weeks (sevens) unto Messiah the Prince (Dan. ix. 24); seventy times seven offences to be forgiven (Matt. xviii. 22); seventy missionaries of this lesson.

"He sent them two and two." The twos of the Bible are innumerable. Everything in nature has its counterpart in spirit,—bread, water, air, light, sound, plants, trees, animals, and man himself,—so that "every common bush is aflame with God." And "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made."—Rom. i. 20. The Bible itself is in two parts, resembling each other as the marble statue resembles the man,—alike and yet how different. In all these, "That is not first which is spiritual, but that which is natural." "The elder serves the younger," and that service, however important, is yet limited and temporal.

"The harvest truly is great, but the laborers are few." The long season for sowing and for growth had culminated in its harvest, and Jesus as the Lord of the harvest was sending forth the reapers. "Pray ye, etc." Why should they pray for what the Lord was waiting to perform? Because prayer brought them into harmony with the Lord's desire. Prayer is the channel through which the blessing flows. The appropriate prayer might well be: "Lord, send me, send me."

He gave them careful directions for their journey. They were to make few preparations, but were to start as they were. Much precious time is lost in needless preparation. The way to get a thing done is to do it. Those who start at the time and in the way of God's Providence will have their path made plain before their feet and their wants supplied.

They were to preach that the kingdom of God was come nigh unto them. God's kingdom is whatever accomplishes his will as the ruling power. Jesus was the embodiment of his will, and therefore of his kingdom. A little piece of that kingdom was given to the world in the Saviour's life and mission there at Palestine, and how the forces of evil disappeared before it! How blessings unthought of and untold sprang up like flowers in the footsteps of returning spring!

"But into whatsoever city ye enter, and they receive you not:"—The guilt perhaps lay less in the rejection than in the condition of heart and mind which that rejection revealed. If they had profited by past opportunities, they would have been ready to receive Christ. "Woe unto thee, Chorazin; woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes." Why were not those mighty works done in Tyre and Sidon? Would a God of love who saw his creatures going down into hopeless perdition and who knew that certain measures would save them, withhold those measures? Verily there is a due time for all, and until every last resource of infinite love and patience and power shall be exhausted, our God will not give up the task he has undertaken.

The Good Samaritan.—Luke x. 25-37.
(Lesson for June 1.)

"MASTER, what shall I do to inherit eternal life?" Can eternal life be gained through good works? Yes; in a certain sense. To them who, by patient continuance in well-

doing, seek for glory and honor and immortality, God will render eternal life.—Rom. ii. 7. Is the reward then of works? Yes; God will render to every man according to his deeds.—Rom. ii. 6. How then shall we reconcile these statements with the doctrine of justification by faith? They are not at variance, except perhaps because our eyesight is poor. They apply to different classes of people entirely. *Servants* receive wages. "Henceforth," said Jesus, "I call *you* not servants * * * but I have called you friends." Those who are yet in the preparatory stages of Christianity, but who have not yet received the life, are working for reward. And that reward is, in plain language, conversion, the life of this age, the knowledge of God. When a person thus becomes a Christian, a child of God, the life principle in him awake and active, then he comes under another law entirely, a law of life and liberty, a law of faith and not of works. He has thus gained the reward of his works, perhaps the greatest reward works can secure.

"What shall I *do?*" asked the lawyer; and then he answered his own question essentially in one syllable,—"Love." Love and live. Life is love, since God, the fountain of life, is love.

"Who is my neighbor?" the lawyer questions further. Now a neighbor, like a brother, is a mutual relationship. If a man is my neighbor, then I am his neighbor, and the obligations of the relation are also mutual. Jesus answers the question by a story. His hero is a Samaritan, one of a mixed race, mostly heathen whom the Jews despised, and who would be likely to have little true knowledge of God, but he is a humanitarian.

The priest and the Levite, away up in the mysteries of the law, in close attendance on the worship and service of the Lord, going up to Jerusalem perhaps in haste to attend to the service of the temple, see by the wayside a fellow-being, naked, wounded, and half dead. They take a look at him, and hurry on. No doubt they are sorry for him, but they have no time to care for him. It is not their business. There are other people that have not the work of the Lord on hand, who can look after such cases.

The Samaritan has a different standard of what is important. The wounded man is his neighbor, and just at that moment the most important thing in the world is to care for him. He dresses his wounds, puts him on his own beast, takes him to an inn, and pays his bill. Now, lawyer, answer your own question: to whom are you a neighbor? Nominally, you are a neighbor to all, just as all are your brethren. Have you ever acted like one? "Go thou, and do likewise."

Let us keep the thought of the lesson in mind. The question was how to obtain eternal life. This good Samaritan was in exactly the condition to inherit eternal life. He had a good, kind heart. He could appreciate our heavenly Father's loving interest in humanity. He was ready to sacrifice, as Christ did, his own comfort for the good of others. His heart was open to receive the knowledge of God, which is eternal life. Essentially, Jesus said to the lawyer: If you would know God, learn to love humanity. "He that loveth not, knoweth not God, for God is love."—1. John iv. 8.

Doubtless Christ is the Neighbor of our race, as he is the Brother. Man, journeying away from Jerusalem, fell among thieves, who robbed him, wounded him, and left the spiritual half of him dead, and utterly helpless. Christ revives him, nurses him back to life, takes him into the church, provides for his needs there, and promises to reward those who will further care for him, when he comes again.

L. A. A.

THE OTHER SIDE.

We go our ways in life too much alone;
We hold ourselves too far from all our kind;
Too often we are deaf to sigh and moan;
Too often to the weak and helpless blind;
Too often, where distress and want abide,
We turn and pass upon the other side.

The other side is trodden, smoothly worn,
By footsteps passing idly all the day;
Where lie the bruised ones, who faint and moan,
Is seldom more than an untrodden way;
Our selfish hearts are for our feet the guide,
That leads us by, upon the other side.

It should be ours the oil and wine to pour
Into the bleeding wounds of stricken ones,
Take the smitten, and the sick and sore,
And bear them where the stream of blessings runs;
Instead, we look about—the way is wide—
And so we pass upon the other side.

O, friends and brothers, gliding down the way,
Humanity is calling each and all
In tender accents, born of grief and tears;
I pray you listen to the tender call!
You cannot, in your cold and selfish pride,
Pass guiltless by upon the other side.

—*Selected.*

CHRIST'S TRIUMPH.

(For publication—subject to the Editor's criticism.)

TRIUMPH among the ancient Romans was a pompous ceremony performed in honor of a victorious general. The honor of a triumph was granted by the Senate only to a dictator, consul, or pretor, and after a decisive victory or the complete subjugation of a province.—*Smith's Dictionary.*

The earth is the province, and Satan and Christ are the contending parties for its dominion. Satan now rules—"The prince of this world." He captured the race in Adam. Christ is to deliver the prey. Satan captured Adam as *man*—"fresh from the hand of God." Christ will re-capture him as *man*.

Israel was in Egyptian bondage. Moses delivered them. Christ will deliver the race, not simply to "secure to man the repetition of the weakness and danger of the Adamic state," but in the strength of a bitter experience. It was *man* that was lost. Christ came to "seek and to save that which was lost." "Thy dead *men* shall live, together with my dead body shall they arise." "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my *flesh* shall I see God." Job had no hope of being a spiritual being. The Spirit—the begetter of spiritual beings—had not yet been sent. There is a first-fruits of spiritual beings and the harvest. The Spirit in this age gathers the first-fruits. The "Spirit and the Bride" gather the harvest in the "Age of the Ages."

None can be raised to spiritual life except those begotten of the Spirit in this life. This is not any part of "Christ's triumph," for his work was finished at the cross. Satan was judged and sentence passed and will be executed. Satan will be cast out and all his works. But *man* is no part of his works, and *man* will be redeemed. But by grace—special favor—to as many as believe on him in this life he gives power or privilege of becoming sons of God. "I am come a light into the world, and if any man believe on me he shall not abide in darkness. And if any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world." "And I, if I be lifted up, will draw all *men* unto me." The shepherd found the lost sheep and laid it on his shoulder and carried it home; but it was still a sheep, and though it should again stray away the fact would remain that it had once been found and restored. We all like sheep have gone astray.

By the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all *men* unto justification of *life*, as men. It is *man* that is in the clutches of death. It is *man* that will be delivered from death. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. Christ is triumphant, even though some should "wilfully sin after that they have received the knowledge of the truth" in that day when the knowledge of the Lord shall cover the earth as the waters cover the deep. "He that despised Moses' law *died* without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?"

Christ only claims to redeem that which was lost, not to make a camel out of a sheep, or to make angels, or spirit beings, out of men. Adam was turned out of the garden and a guard placed at the gate "lest he put forth his hand and take of the tree of life and eat and live forever." And behold I come quickly; and my reward is with me, to give every *man* according as his work shall be. "Blessed are they that do his commandments that they may have right to the tree of life," —future life privilege—the right to the tree of life restored. This is the *harvest*, when the "Spirit and the bride say, Come." Then "whosoever liveth and believeth in Him shall never die." This cannot apply this side of the resurrection. The triumph is complete in the "restitution of all things." This does not prevent the "making of all things new." Christ, the everlasting Father, the beginning of the new creation, or new order of beings, may beget a large family and, like parent, like offspring, but this is in addition to the triumph over Satan. "And I saw a new heaven and a new earth and the New Jerusalem coming down from God out of heaven prepared as a *Bride* (newly married) *adorned*

'or her husband, and the tabernacle of God is with *men*." Spiritual children are the result of the marriage union, and not the result of Christ's death. "As in Adam all *die*, even so in Christ shall all be made *alive*,"—that is all, not made spirit beings. The manner of begettal to spirit nature in the "Age of the Ages" will be the same as in this age, "with the word of truth, that we should be a kind of first-fruits of his creatures"—the new order of beings, beings of his nature, suitable for his bride—the Jerusalem which is above and free, which is the Mother of us all.

May we not wonderingly inquire with Isaiah: "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or, shall a *nation* be born at once? The Jerusalem-Mother idea is further carried out thus:—Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her; that ye may suck and be satisfied with the breasts of her consolations, etc.—Isa. lvi. 8–12.

EDELSTEIN, ILL. W. H. WALLICK.

Remarks by the Editor.

THE writer of the above voluntarily subjects it to criticism. From its heading,—"Christ's Triumph,"—from some things in it, and from the time of his sending it, I infer that it was intended as a criticism of my "Reply" to Bro. Brookman, in the HOPE of March 1, page 79. Let that "Reply" be read again in order to judge whether the brother's criticism calls for another reply. There is much in his article that I consider good. It has been withheld for a time chiefly because it seems so mixed—(That, of course, is from my standpoint.)—and lest I should by criticism appear to condemn the good, or by silence appear to commend the error.

It may be well to say here that the purpose of the publication of the HOPE is to proclaim the full gospel—the absolute, universal and eternal triumph of Christ. It has been the intention to hear and answer questions and briefly-stated objections. Sometimes, as in this case, quite lengthy articles have been admitted, apparently written in good spirit, but whose aim was to overthrow the principal conclusions of the HOPE. I am not sure that this is right. It has been done because of sympathy with a large liberty of expression. But no paper is large enough to make room for all that is offered on the many subjects involved. This fact has given rise to many publications, and the variety of thinkers has tended to the rapid development of truth. I presume that most of the readers of the HOPE are also reading a paper which is specially devoted to proclaiming the doctrine of substitution, the idea that only mortals are in the Bible called "men," and the doctrine of a limited or partial salvation. I refer to *Zion's Watch Tower*, which is published by Bro. Chas. T. Russell, of Allegheny, Pa. It gives its readers many good things—presenting the same general "Plan of the Ages" as is given in the HOPE. It is causing many of its readers to accept the larger hope of Christ's *universal* triumph, though opposing it.

That would seem to be the right place for the publication of such an article as the above. Then his readers as well as mine would have a chance to see it. The HOPE is not afraid to have its readers know where the *Tower* is published, and to have them read both sides. But I judge that the *Tower* would dread going down into the "bottomless pit," should its readers be notified where and by whom THE WORLD'S HOPE is published. According to its teachings, *our* case is hopeless, because we reject his interpretation of the Atonement.

I was tempted to suggest to Bro. Wallick that the *Tower* would be the more appropriate paper for the publication of his article, but being reminded that on account of some *shades* of difference between him and Bro. R. it would probably be consigned to the waste-basket, I concluded to give it place, in hope that some good might result to all in obeying the apostle's injunction: "Prove all things; hold fast that which is good."

As before intimated, there is much in the article that is good. Criticism should be favorable as well as adverse. It presents many Scriptures just as I would, and yet gives the impression that he thinks them against us. For instance: He quotes the words, "The Son of man is come to seek and to save that which was lost," and connects it

with the statement, "It was *man* that was lost." He quotes many passages with the words "man" and "men" in them, putting emphasis on these words. The point he makes is that men are to be saved as *men*. My dear brother, none of us think otherwise; we all believe those Scriptures, and use them freely. Indeed we abide by this principle more fully than you do, or can. We firmly believe that man will *always* be man, even when glorified with Christ. Our brother seems to think man ceases to be a man when he becomes spiritual—or a "spirit-being," using his own words. He must know that the word he uses is unscriptural. I presume his *idea* is equally so.

The great question is: "What *is* man?" It will save a good deal of work now, and will perhaps answer the purpose, if all will re-read the article in the HOPE of Jan. 1, page 3, under the heading, "We See Jesus," and another in the issue of April 15, page 116, entitled, "What is Man?" Paul's idea of "man" was evidently different from that in the above article, for he answers his question by saying: "We see Jesus." He is the ideal man—the perfect man. And is he not just such a "spirit-being" as our brother wants to become? To be "lifted up" to that standard of perfect manhood was His ambition, and then He adds the words that our brother quotes: "And I, if I be lifted up from [*ek*, out of] the earth [the earthly state] will draw all men unto me."

I hope our brother will be able to see that it is a great mistake to think of man only as an earthly, material being. It is only the first and outward phase of his being that should be thus thought of. Man is only half-made when in the flesh, or earthly state. Why should it be so difficult for some to see the Divine purpose as to *man* in the person of the exalted Christ.

This is fundamental. The other error, of a limited triumph for Christ, grows out of this error as to what man is. No man possibly can have a clear conception of the Divine Manhood of Christ, and of God's purpose for the race as therein expressed, and yet believe that Christ's triumph can be complete if many, a few, or even *one* of the race of man *can* be left out in the final count. Christ will never be perfectly content, or "satisfied," until he has seen "the travail of his soul." He died for *all*—bearing their sin in himself and destroying it—and rose free from the load, for *their* justification. All are therefore justified to life. To be justified is to be made right. Jesus said life—eternal life—is to know God.—John xvii. 3. And Paul says it is to be spiritually-minded. Rom. viii. 6. These two states are necessary to each other. Who can imagine a mind made *fully* spiritual, and therefore brought to a *full* knowledge of God, falling away? The passage in Heb. vi. has no reference to the future state, but only to the partial knowledge of the present.

Who would call it a "Triumph" if a state or nation were compelled for the moment to lay down their arms, but immediately took them up again in war or rebellion? It would be a victory in name only. Who would say that the Lord had really delivered Israel and brought them out of the house of bondage, if on the borders of Egypt they had immediately returned? Even so it would not be a triumph for Christ, if his will or desire to save man were so far carried out as to see them enter life, but have them even of their own accord return to the shades of death and be hopelessly bound there. And seeing that Christ's work of raising men includes the mental change of atonement or being reconciled to God, such a choosing of sin and consignment to death are absurd and impossible. Of what use would be "the *strength* of a bitter experience," in the former life, if it did not keep them from falling again? Such strength would be the worst of weakness. It is worthy of notice that all dying in infancy have had no such experience.

It was only in a personal and representative sense that Christ's work was finished at the cross. Daniel tells us that He will make an end of sin and bring in everlasting righteousness. This must include the regenera- of all.

"A camel out of a sheep!" Is this reverent? Is it consistent? If the impartation of spiritual life and the development of a spiritual body are to be so considered, the same is true whether of few or many. Surely we should desire to be made like Christ.

When it can be seen that to be made alive in Christ means to share his nature, even as to be in Adam is to have his nature, it will be plain that "Christ's Triumph" *must* include the impartation of his spirituality and endless life to all that die in Adam. If any cannot see it yet, let me say, Do not be discouraged; keep digging.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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"WHAT MEANETH THIS?"
(Acts ii. 12.)

THE subject of the above question is the peculiar manifestation of Spirit-power on the day of Pentecost. The disciples of Christ had been commissioned to preach the gospel to every creature, but they were to tarry at Jerusalem until they were endued with power from on high. So they waited in an upper room in continual prayer for ten days after the ascension of Christ, "And when the day of Pentecost was fully come, they were all with one accord in one place," when the peculiar sound as of a rushing wind was heard, and the cloven tongues as of fire appeared, and the Spirit's power was realized in their ability to speak in any needed foreign tongue.

This was soon noised abroad, and the multitude came together to see and hear. This was its design. But no wonder that the people were astonished when they heard these uneducated people speaking the gospel of a crucified and risen Christ in all the various languages of the provinces and countries wherein the multitudes were born. It was in view of this amazement and doubt that they said one to another: "What meaneth this?"

Before answering the question, let it be remarked that there were *women* in that company of waiting and baptized disciples.—See Acts i. 14, 15. Many men and many churches have excluded women from the duty and privilege of preaching the gospel. Men have assumed that it was their own peculiar right. But Peter stood up in that prayer-meeting in that upper room in the midst of both men and women, about 120 in all, and the mother of Jesus was there. And the record is that they all waited, all prayed, and "were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." In view of this plain, straight forward record, who dare say that the women were not equally with the men authorized and empowered to preach the gospel?

See Psalm lxviii. 11, for a prophecy of woman's prominence in gospel work. The common version does not show this. It reads: "The Lord gave the word: great was the company [margin, *army*] of those that published it." The translators in the days of King James evidently were afraid of the truth contained in the Hebrew of this passage: it is so contrary to the estimate in which women were held as to preaching in those days. But the revised version has given it thus: "The Lord giveth the word: the *women* that publish the tidings are a great host."

Women have been leaders more than many are willing to allow. She has sometimes led in the downward course, as when Eve tempted Adam, but she has also power to lead in the upward way. Woman was first at the sepulcher, and first told the story of the resurrection. This was preaching the gospel. Many have done all in their power to keep women from the exercise of any talent for public work they may possess, but in spite of all hindrances, they are shaking off the shackles and coming to the front in temper-

ance and gospel work. And it is safe to say that the rising generation of women have in their hands much of the power for reform among the rising generation of men which will mark this dawn of the millennial day. There will be a peculiar moral compulsion in this matter. The Lord, who giveth the word, is the force behind the scenes which is moving the chariot along, and all institutions opposing woman's equality with man to use her God-given talent will be run over if they do not get out of the way. Let none go wild over this matter, but be calm and earnest, each willing to do his own work, and let the Lord manage the rest.

Now let us consider the question: "What meaneth this? What are we to think and learn about that peculiar, Pentecostal manifestation of Spirit-power? A brief answer is that it was a fulfillment of three things: 1. A type of the law; 2. A prophecy of Joel; and, 3. A promise of Christ. We may be sure then that it was vitally related to God's great purpose and plan. Let us first look briefly at the type in the law. In Leviticus xxiii, we find the law of the wave-sheaf and the wave-loaves. The time of their offering before the Lord was each on the first day of the week, "the morrow after the Sabbath," and fifty days apart. These two offerings and the time were related to each other exactly as the resurrection of Christ and the descent of the Holy Spirit, which were just fifty days apart—or rather, the latter was on the fiftieth day. Pentecost means the fiftieth day. The wave-sheaf was the first-fruit of the harvest, and Christ raised was the first-fruit of God's great harvest, (as was considered in the last number of the HOPE,) "the first-fruit of them that slept,"—"the first-born from the dead." How appropriate that the first-fruit in both type and antitype should be presented before the Lord on the first day of the week! The wave-loaves were bread made of fine flour, baked with leaven—the first-fruits unto the Lord.—Verse 17. And it is not difficult to see that the wave-loaves were related to the wave-sheaf as the descent of the Spirit at Pentecost was related to the resurrection of Christ. The wheat was good, but it was not *proved* to be good, and *prepared* for *food* until it was made into bread. So the resurrection of Christ was a vital and all-important fact when he was raised. It was the foundation of the gospel which was to be preached as food for men, but it was not to be preached until the preachers were endued with power from on high, or until the truth of Christ's resurrection was *verified* by the descent of the Holy Spirit. The gift of the Spirit did verify the resurrection, and proved its quality even as the leavened loaves proved the quality and value of the wheat.

It is worthy of remark that while ordinarily the Jews were not allowed to use leaven in their bread, in this first-day offering they were commanded to use it, doubtless because it was to represent the raising power of the Holy Spirit and to prove typically the spiritual vitality of the risen Christ. We may be very sure then that leaven does not always represent evil, as some affirm.

It is also worthy of special notice that these two types and their antitypes of the new dispensation were all on the first day of the week. These facts are in keeping with the observance of the first day, as mentioned in the last HOPE—not to observe it as the Sabbath, for to Christians, those in the light of the Spirit, or the risen life of Christ, the typical Sabbath, or seventh day, is past; but to represent, not by law, but by free choice and the associations of the gospel, their love for Christ and joy in his rest. The spirit of the old dispensation was "Do, and live," which agrees to the idea of "Work, and then rest." But the spirit of the new dispensation is, "Live, (by the gift of God) and then do." The convinced sinner receives eternal life by faith; and the apostle says, "We which have believed do enter into rest;" and again, "He that is entered into his rest, he also hath ceased from his own works, as God did from his."—Heb. iv. 3, 10. This complete change from working as a means of securing life and rest, to working because we have first secured life and rest in Christ, is surely well and appropriately represented by resting on the first day and working all the rest of the week. This idea is not based on the law, except in type, and will be best appreciated by those who have entered into the *spirit* of all these things.

Thus in answer to the question, "What meaneth this?" we may well say we have a fulfillment of the gospel in type.

In view of some things already intimated, we will take the third proposition second, and consider the gift of the Spirit as a

Fulfillment of Christ's Promise.

THE promise was given by the Lord Jesus, in that memorable discourse given soon before his death. He had told his disciples that he was about to die, and they were troubled about it and sad at heart. They were inclined even to lose faith in him as the Messiah, for they had expected him to live, conquer their Roman foes and reign as an earthly monarch over the kingdom of Israel restored. It was in this connection that he said, tenderly: "Let not your heart be troubled: ye believe in God, believe also in me," (John xiv. 1) do not thus lose faith in me, because the "Way" is different from what you supposed. In the eighteenth verse, he says: "I will not leave you comfortless (literally "orphans"): I will come to you." In the preceding verses, he said: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth." In chapter xv. 26, the same promise is mentioned again, and the work of the Spirit foretold—to testify of Christ.

In chapter xvi. 6–8, he gives a most important statement: "Because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove (or convict) the world of sin, and of righteousness, and of judgment."

From the above passage we learn that the presence of the Spirit *in* mortals is of more importance than the presence of Jesus Christ in the flesh *with* mortals. Let this fact be noted by all who are in any way inclined to follow the cry: "Lo here, or lo there." The above passage also shows the nature of the Spirit's work upon the world of men. In verse 13, he shows what the Spirit will do for believers, guide them into all truth, and show them things to come.

We are also told that after his resurrection he said to his disciples: "And, behold, I send the promise of my Father upon you: but tarry ye in the city, until ye be endued with power from on high."—Luke xxiv. 49. "And ye shall receive power, when the Holy Ghost is come upon you, and ye shall be my witnesses."—Acts i. 8.

In view of these various promises made by the Saviour, and the nature and effect of the Spirit-manifestations at and after Pentecost, who can doubt that these manifestations were a fulfillment of his promises? And, further, if any are in doubt as to the truth of Christ's resurrection, the manifest effects of the Spirit's operation are such that they may well be urged as proof of his resurrection. In considering the resurrection, in the last HOPE, reference was made to the historical proof, but now we urge something that is within the range of observation and experience,—because the work of the Spirit begun at Pentecost has continued ever since, and is still manifest in our day.

Christ made a promise of Spirit-power that would do a certain work of convicting men of sin and righteousness, of leading men into truth and giving them the comfort of hope. The fulfillment of that promise was made dependent on the fact of his resurrection and going to the Father. All will admit that if Christ was not what he claimed to be, and if his teaching was untrue, and his resurrection not a reality, then his promise could never have been fulfilled. On the other hand, if the promise has been and is being fulfilled, then these results become positive evidence that Christ lives, and that all that he said is true.

Every Christian, every one who has been consciously convicted of sin and righteousness, and who has been and is living in the experience of the comfort and truth by the Spirit, *knows*, as well as anything can be known, that Christ lives and that Christianity is true. He has evidence for himself that nothing can gainsay. To him, that evidence is far superior to all historical proofs. Those have their use, and we would not belittle them, but this spiritual effect is nearer and higher and stronger.

To every one who has been impressed with the conviction of sin, it may safely be said, That conviction is not of the flesh, nor of any low, earthly force; it is of Christ. It

should be proof to you that Christ lives, and that he is as able and ready to forgive you, to cover your sins with his mercy, as he was to convict you. Look to him by simple faith, and enter into his rest.

And if any are still in doubt, because these things have not come within the range of their experience, let us appeal to their reason and observation. It may be safely said that wherever the gospel is preached, even the most unbelieving have a clearer idea of wrong and right, that is, of "sin and righteousness," than the minds well advanced under the teaching of the old or Jewish age. Their ideas were largely ceremonial. It was a terrible sin not to "tithe mint, anise and cummin," but "the weightier matters of the law," they could and did neglect. They could kill a man for an honest conviction, and verily think they were doing God's service. Jesus said it in a word: They would strain out a gnat, and swallow a camel.

To what, then, are we to attribute this clearer view of sin and righteousness, this general progress of civilization and morality? It is just what Christ promised as the result of the Spirit's work. Why not, then, admit that he lives and has been and is the great spiritual force for the world's advancement and civilization. Oh, that the facts, which to a greater or less extent all can see, may be the means of leading to the acknowledgment of the living Christ, his right to govern our lives, and into the blessed assurance of hope, that because he lives, we shall live also!

We now come last to our second proposition, and consider the Pentecostal baptism as the

Fulfillment of Joel's Prophecy.

THIS was the phase of the truth that Peter presented to the Jews. They were inclined to mock at the peculiar manifestation, and to charge them with being drunk, "full of new wine." Peter stood up and said: "Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel:" and then he quotes from Joel ii. of the outpouring of the Spirit.

It was too unreasonable and uncandid on the part of these critical on-lookers to say that so many would have indulged so freely in "new wine" as to be drunken on the near approach of so important a festival as Pentecost, and so early as "the third hour"—that is, nine in the forenoon, as we reckon. It was far more to the honor of thinking witnesses to admit that the manifestation was a fulfillment of prophecy.

Of course the present writing is mainly for the benefit of those who believe that it was a fulfillment of the prophecy and of Christ's promise, and who believe that Christ lives. Some of these, it may be, have regarded Peter's statement as implying the *complete* fulfillment on the day of Pentecost. But it seems that a little thought should convince them that it only *began* to be fulfilled that day. Surely the blood, fire, vapour of smoke, and the darkening of the sun and moon are things connected with the dawn of the great and notable day of the Lord, and therefore the prophecy covers at least the whole gospel age. Some see this much, who cannot see further. But, in the light of the Plan of the Ages, with which most of the readers of the HOPE are familiar, it is easy to see that the work of the Spirit as brought to view in Joel's prophecy is not limited to one age. Most of us have been trained to regard the age between the two advents of Christ as emphatically "*the* dispensation of the Spirit," and therefore as being emphatically "*the* gospel age." Some have been led to think that there will be no hope for men after this age. These are divided again—some believing in endless torment for all not reached by the Spirit before the end of this age, and others that they will be consigned to endless death. But still others, who have some kind of hope for the nations after the Lord's return, hold that the *Spirit's* work ends with this age—that he was only to obtain and bring the church or the bride to Christ, and that when *she* leaves the world the Spirit will also be withdrawn.

Some of us from habit and partly in accommodation to the custom of others still speak of this as "the gospel age," and "the dispensation of the Spirit," but the propriety of the custom may well be called in question. As compared with the Jewish age, the dis-

pensation of law and blood, it is well enough so to name this age; but as compared with the future age, the work of the Spirit and of the gospel here has been but as the few drops before the general shower. There has been a good gospel work done and we are not disposed to belittle it; but it is but little compared with what needs to be done and must be done in the future. So far as the gospel and Spirit work is concerned, this has been the age of selection of the first ripe heads, and the future age is when the exceeding riches of grace is to be manifested, when "whosoever will may come," and "It shall come to pass that whosoever shall call on the name of the Lord shall be saved."

In one sense much of this dispensation has well been called "the dark ages." The power and cruelty and darkness of Babylon with its awful scenes of the martyrdom of millions for conscience sake have covered more than two-thirds of it, and the church to-day is but coming out from that spirit. We rejoice in the movement of the sects even toward a better thought of God as a Father, a broader view of Christ's mission, a greater liberty of conscience and a larger hope for mankind. These are signs of the dawn of the new Christian age for which we are looking.

The two dispensations of the Spirit are to be found in the prophecy under consideration, though, as is quite common in prophecy, the second is mentioned first. This has caused some to stumble. "It shall come to pass *afterward*, that I will pour out my Spirit upon *all flesh*." It seems a lamentable weakness to say this glorious prophecy was fulfilled when the gospel turned to the Gentiles. It was not then and never has been poured upon "all flesh." We are plainly told that the gospel turned to the Gentiles for the express purpose of taking out from among them a people for his name.—Acts xv. 14. The pouring of the Spirit on the few—all told—who are gathered in this age is fitly shown in the latter part of this prophecy: "And also upon my servants and hand-maidens *in those days* will I pour out my Spirit." The fact is that only a few, compared to all, have received the Spirit in this age, but *afterward* it will be poured upon "all flesh." That will be "the latter rain" indeed. Then the arm of the Lord shall be made bare "in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."—Isa. lii. 10. That will be emphatically "*the* gospel age," and "*the* dispensation of the Spirit." This is the ingathering of the first-fruits, that will be the full and complete harvest. That will be the "everlasting" or judgment gospel, that is to be preached to every people and kindred and tongue and nation, after the first-fruits unto God and the Lamb are with Him upon Mount Sion.—See Rev. xiv. 1–6. When the Spirit is poured upon "all flesh," then "the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it."—Isa. xl. 5. "All flesh shall see the salvation of God."—Luke iii. 6.

In view of all these Scriptures, and many others of a similar kind, are we not justified in saying that the Spirit-power which began to be manifested on the day of Pentecost was and is a glimpse of what will be on the grandest scale—the promise, the earnest of the salvation of the world? Why should such a view be considered dangerous or erroneous, when we are assured by the Apostle John that "the Father sent the Son to be the Saviour of the world," and that he is "the Lamb of God who taketh away the sin of the world?" And let it ever be emphasized that this fullness of the plan of salvation does not and cannot lessen the importance of being among the first-fruits. The first saved are also to be saviours—co-workers with Christ.

STANDING NOTICE.

WE have prepared a Circular Letter, mentioned before, for the purpose of advertising our works, MOSES AND CHRIST, DAY DAWN, and THE WORLD'S HOPE. Let all who desire to aid in this work, and are willing to act as agents, each send us a two-cent postage stamp, and we will send in return a package of twenty such letters and as many envelopes, to be sent by the agent to twenty persons selected by himself. This plan enables many to act without leaving home, and also provides to those who need or wish it, a small remuneration for each sale procured, as explained in the letter. Let all who believe and love the truths we advocate make some continuous effort to spread them, and the work will enlarge on all sides like a snowball rolled over and over.—EDITOR.

TIME OF TROUBLE.

ONE important feature of this foretold trouble is financial, or the conflict between labor and capital. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten." [It can only refer to that which is unused or excessive.] "Your gold and your silver are cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped up treasure for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth." [It is unjust gain that is condemned.] "And the cries of them which have reaped have entered into the ears of the Lord of sabaoth," [armies].—James v. 1–4.

This is a most remarkable prophecy, and a more perfect pen-picture of the present financial condition of the world could scarcely be given. And that war in some form is inevitable is indicated by the prophecy and admitted by many. There is on all hands, throughout the civilized world, a peculiar and excessive agitation on this question of capital and labor, which warrants the idea that the Spirit in the prophets foresaw and foretold these days. And it is a fact worthy of attention that a peculiar financial crisis, which became almost universal, began in the Autumn of 1873, where the six thousand years ended.

True; men have been expecting a healthy reaction, and after several very dark years, a reaction has come, but whether it is permanent or not remains to be seen. The writer would not be sensational, nor make anything worse than it is, and will be glad to see any improvement that may come, but he regards it as only one of the waves of trouble. With the Bible in hand, and the great fact of human selfishness and the unsettled conflict between labor and capital in mind, he is confident that the worst has not come. He is assured that society will never be settled nor safe while a few are reveling in wealth, ease and luxury, and the millions are scarcely able to eke out a mere existence. It is easier to name the disease than to cure it, but the cure must come, and whatever stands in opposition to the Lord's way of securing the general good must fall. But he will not speak dogmatically of the exact order or manner of future events. It becomes all to watch and be sober, to avoid extravagance and any share in whatever is unjust or oppressive. "Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."—Zeph. ii. 3.—From DAY DAWN.

It is now ten years since the above in reference to the time of trouble was first written, and in looking it over there is no cause for regret, nor to think any part of it is a mistake. Indeed, the condition of society in its business affairs clearly confirms the truth of the position taken. The war (of classes and of ideas) is upon us. The tide of battle rises higher and higher. Every department of society feels it. Labor organizations of all kinds are as regiments in the field. The laborers are in the aggressive. Capitalists are in the defensive. The interests of capital and labor should be one, but now they are at sword's-point. The cry of the laborer is for a reward according to his works. There may be a few who ask for more than that; in this they may be imitating the spirit of the wealthy classes, who have always had more than they earned; but the general movement is toward equity and justice. It is not so much a question of who is in fault, as how to remedy these unequal conditions of society;—how to fill the valleys and to bring the mountains low. It is to be hoped that the warfare may be carried on and the problem solved without carnage. Some are greatly in fear, in looking after the things coming on the earth: "for the powers of the heavens [the ruling powers] shall be shaken." But many are learning that great conflicts may come, and great victories result, even though "the weapons of warfare are not carnal, but mighty through God to the pulling down of strongholds."

But however the change may be brought about, the Lord has declared against the rich, and in favor of the poor—the laboring masses. He will judge with equity [equality] for the poor of the earth, and shall break in pieces the oppressors. This change must include and come by the education of the masses.

Men born heirs to wealth and wealth-mak-

ing property are not to blame for the circumstances of their birth. The conditions of society are at fault, rather than men; but these conditions must give way in the interest of justice and humanity. In the past, the many have labored and even suffered, and the profits have been mainly to the few. They have "heaped up treasure." Now it may be that the few will suffer (in their minds), for the prophet has declared that, "Neither their silver nor their gold shall be able to deliver them." And why should they? Honest toil alone should reap reward. One of the principles of the kingdom of Christ, as expressed by Paul, is that if a man will not work neither shall he eat.

It is not the province nor purpose of the writer to show how the change will come about. But he has full confidence that the *time* has come, and that in the movements of the present day "Our God is marching on" toward the solution of these vast problems;—that the forces and tendencies now operating, however much they may even seem against it, will result in overthrowing the present order and establishing the new.

It has been a great encouragement to those who have been watching along on this line to see how many earnest people are now learning to think in the same direction—evincing a conviction at least that something must be done toward improving the condition of earth's toiling millions—the real producers of all capital. The interest in the theme may be partially indicated by the fact that of a book treating on this subject, "Looking Backward," by Edward Bellamy, over one-quarter of a million copies have in a very short time been circulated among the reading public. It certainly shows that the subject is receiving much thought, and the book mentioned is making them think more. The agitation is not only American, but world-wide.

Some one has suggested that "Looking Backward" is treating of the earthly side of the change of which DAY DAWN treats of the spiritual side. If so, they must in some way be related in spirit. About twelve years ago, the writer had the privilege of delivering a lecture, on this day of trouble and its cause and results, in the Baptist church at Chicapee Falls, Mass., whose pastor was Mr. Bellamy, the father of Edward, the author of "Looking Backward." In that book as well as in DAY DAWN the year 1873 is spoken of as the beginning of the present peculiar financial trouble.

While thousands are being moved by the facts and forces of our time, only a few perhaps are yet aware that the movements in which they are interested have come in the period marked out in the prophecies of the Bible. This assurance is however the strongest reason for certain success. Those in the light can rise above the turmoil and fear incident to any particular agitation, and yet be assured that God is in them all, and will fulfill his word for the blessing of men as a result of all the trouble.

QUESTION OF THE HOUR.

THE question of the hour, what is it? We have been taught, that all men have sufficient light to make them responsible, or rather amenable to law. If so, what law? When was that law proclaimed, and by whom?

The law of sin and death was proclaimed by God to Adam in Eden, in these words: "Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." Truly the law of death, not of promise! Adam disobeyed the law. His inheritance was immediately cursed for his sake. He was condemned to labor and trial. He was driven out to toil for his subsistence, and the way of the tree of life guarded, lest he should put forth his hand and take of it and eat and live forever.

Shut out from the tree of life, or rather alienated from the life of God, he was immediately denuded of every vestige of living divinity or spirit, and consequently died. His mind was dominated by his flesh, his animal, his selfish nature, which is death. The carnal mind is death. He lost all his affinities for God. Witness the fact, that he hid himself as soon as he heard the voice of God in the garden. Since which time, the fear of every man and the dread of every

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"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

(*Continued from page 167.*)

man has haunted him. He has possessed no rest in God, and therefore no life.

Paul says, "As by one man sin entered into the world, and death by sin, even so, death passed upon all men,"—hence all have sinned. All the posterity of Adam have therefore sinned and died, and are consequently dead. This conclusion cannot be denied or called in question. The law was self operative, or automatic. Death passed (not shall pass) but passed upon all men. Men cannot therefore be amenable to the law of sin and death for it has executed itself and covered the race. It cannot do more, its sentence is completely, perfectly executed.

Here first the testimony of God. "God saw that the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually." And Paul pleads with the Jews, saying, "There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God." They are all carnally minded,—dead, the victims of the law.

When God would choose out of the dead mass and separate a people for his name, he chose those servants who were best adapted to execute his purposes. Hence, "The gifts and callings of God are without repentance." But when he had chosen Abraham because "he believed God," he promised to limit his gifts and callings to Abraham's posterity, first after the flesh, then after the faith. To instruct Abraham's children after the flesh, he gave them the law covenant; because, "By the law is the knowledge of sin;" even as Paul says, "I was alive without the law once, but when the commandment came, sin revived and I died."

These are the only two laws God has ever given, and as he never placed the Gentiles under the laws of Moses; it follows they were never amenable to it. And as the law of sin and death has exhausted its sentence upon the race and covered it perfectly, leaving none of them its *slain victim*, there exists no law to which men can be amenable. Therefore they cannot be responsible to, or amenable to a law that may condemn them. On the contrary they are a lost, a dead race. A race on which the law of sin and death has exhausted its sentence and consequently left them without spiritual life, that is real life.

Flesh and blood life is the common inheritance of every animal God has made, and gives or possesses no power to develop God life, or God likeness. The possession of this life is no evidence of spiritual or God life. Since Adam was shut out from the tree of life, there has been no channel open to him by which he could possess life, but Jesus the Christ. Until he gets that life, or that gift is imparted to him, he possesses no power to even comprehend, much less enjoy and manifest the fruits of life. Life, the life of God, is foreign to him,—outside of him, and he has no affinities for it, until these are implanted in him, or he is begotten of God.

Before the animal man can become responsible or amenable to law, he must be begotten of God;—must have "the God seed" implanted in him, and this new, this divine life must develop and begin at least to control his motives and actions, then when this occurs, it constitutes him a candidate for the rewards of life, the honors of the Kingdom of God. And here commences his amenability, his probation, not for life, but its honors. A corpse is incapable of living actions. And so man alienated from the life of God is incapable of God's life or its living actions till his alienation ceases, and he surrenders unreservedly to God.

This surrender is necessarily dependent upon God's purpose towards him. When God opens his heart, or fallows it perfectly, and draws him to Himself; when He gives him His Spirit, or begets him by the word of truth, then he "feels after God," and He supplies all his need. But these "gifts and callings of God are without repentance." They are given or withheld as God's good time reaches the individuals, and until this "due season" for each arrives, no man can hasten the process of the new birth.

G. B. STACY.

THE Gentiles * * having not the (written) law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.–Rom. ii. 14, 15.

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How to Pray.—Luke xi. 1-13.
(Lesson for June 8.)

"LORD, teach us to pray." Prayer, in the old dispensation, was encumbered with ceremonies. Men were to pray at such a time, at such a place, ("Our fathers worshiped in this mountain, and ye say that in Jerusalem is the place where men ought to worship."—John iv. 20.); in such an attitude, and in such a manner. Their prayers were accompanied with burnt-offerings and incense, and hedged in by ceremonies. The idea was dawning in the minds of the disciples that a new order of things was at hand. The Saviour worshiped in spirit and in truth, and they had seen his prayers answered too often to question their efficacy. They would learn the secret of his power. "Teach us to pray."

Then follow those familiar words that have so often ascended up to God in the centuries that have passed: words that have been lisped by prattling infancy, that have trembled on the tongue of age, that have been breathed by lips growing cold in death, that have been sung and chanted and recited, and yet that have in no-wise lost their sweetness or their power. They cover each want of the race for all time, and yet are so direct and pointed as to present the personal need of all for to-day.

There are seven petitions in the prayer, and each has many a sermon packed away in it. We give a passing thought to each. "Our Father;" no longer Judge, Potentate, Law-giver, but Father. He is Love, and therefore the Fountain of life. He knows nothing whatever about God, who knows him not as a Father.

"Hallowed be thy name." How fully a man reveals his spiritual condition by the way he utters God's name! How very much is said in the Bible regarding the name of God and of Christ! We are baptized into his name. "In his name" is a watchword and a passport in all Christian service. By his name we are saved.

"Thy kingdom come." Millions of prayers are condensed into this petition. All the cries and tears against oppression and wrong are inarticulate prayers for God's kingdom to come. The moans of hearts broken in bereavement and pain and loss are interpreted and will be answered in this prayer, "Thy kingdom come." God's kingdom is an embodiment of the forces that yield allegiance to him. In an important sense Christ was that kingdom condensed. The church, Christ's nature expanded, is in a fuller sense, God's kingdom. But it does not fully come until all earth's wrongs are righted, and his law is written on every heart, and his knowledge covers the earth as the waters do the sea.

"Thy will be done in earth, as it is in heaven." Christ came to do the Father's will. His life was a glimpse of heaven sent down to us as a sample. He healed a few of earth's sick ones, comforted a few sad hearts and raised a few from the dead. He showed us a little of the power that should forever vanquish all the forces of evil that crush men.

"Give us day by day our daily bread." What mockery it is for men to pray to God to give them bread, and yet spend all the energies of their nature in earning that gift. Those who do this are yet under the curse: "By the sweat of thy face shalt thou eat bread." But ought not Christians to work? Yes, certainly,—for God and humanity, doing with their might what their hands find to do; and this applies to rich and poor alike. We are to perform all his will concerning us, but we do not need to work for a living. If we fulfill his will our living is promised us. "Seek ye first the kingdom of God, and all these things shall be added unto you." Not a single duty might be changed, yet the motive for all duties would be grandly changed if this principle entered into our lives.

"Forgive us as we forgive others." So far as we are enabled to forgive, so far and no farther has God forgiven us. It is his power in us that makes it possible for us to forgive the one who has wronged us; and that same power working in us has cancelled our own sins.

"Lead us not into temptation." There are two ways a man can take; his own way or God's way. His own way will lead him into the thick of temptations under which he will probably fall, and learn by experience that God's way is best. If he could have believed this without the experience, it would have

been well. God's way is to avoid temptation.

"Deliver us from evil." Here is another comprehensive prayer. Evil chains men. Satan's kingdom rules them. Christ is the Deliverer. His mission is to make us free. We aid him in the accomplishment of that mission when we sincerely desire it and pray for it. When this seven-fold prayer is fully answered, what will be left to pray for?

Jesus here has taught us *what* to pray; now he proceeds to tell us *how* to pray. A man was out of bread. His friend had come late at night and he had nothing to set before him. In this emergency he remembers his neighbor. He does not like to arouse him. He more than half expects a surly response. Borrowing is business he never enjoyed anyway, and if it were for himself he would not go a step. But he must have bread for his friend or be disgraced. So he hammers away at the neighbor's door and is refused again and again, till he wears out the man's patience and has the whole store fairly thrown at him, to get rid of him. "I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity—untiring perseverance—he will rise and give him as many as he needeth." Thus Jesus taught men how to pray.

Covetousness Rebuked.—Luke xii. 13-21. (Lesson for June 13.)

AMONG the saddest phases of human nature is the love for money. It causes much of the heart-burning, the hatred, the strife, and the sin of the world. It is at the root of almost all oppression and crime. It is selfishness developed and intensified. It is opposed to the very essence of Christianity. Why should self-interest always be first? It is the first law in animal life, and in the merely animal man; but when the spiritual man begins to develop, the first law of his nature is self- sacrifice, the law of love.

In the midst of a discourse on spiritual things when Jesus was seeking to draw their attention away from earth to the grand principles of heaven, like a harsh grating discord came the request, "Speak to my brother that he divide the inheritance with me." Probably the man thought it a most fitting request. No doubt his cause was just. He had dwelt upon it until it seemed to him the one thing in the world that needed righting, and he put in his word at the first opportunity. It was among the very few requests that Jesus denied, and this he even treated with contempt. "Who made me a judge or a divider over you?"

"A man's life consisteth not in the abundance of the things which he possesseth." In what then, does a man's life consist? In meat and drink? In a daily round of mechanical toil? In greetings in the marketplaces and in the synagogues? In a few smiles and many tears? In much striving and little gain? What is life? What is wealth? What is man? How easy it is to ask questions. "The life I now live," said the apostle, "I live by the faith of the Son of God." He and he alone has wealth who is rich toward God, who has laid up treasures in himself, who when the choice lies between *having* and *being*, always chooses the *being*. Men may enrich themselves at the expense of their purses; or they may enrich their purses at the expense of themselves, and so become poor indeed.

That poor wealthy man of the parable who had spent his whole life and all his energy in repleting his purse, could take none of it with him, and he had spent all his life in getting a living, and never had taken time to live. If he had put all this in the cultivation and enlargement and development of his own soul how different the result would have been. That he could have taken with him. Of such an one it would not have been said: "So is he that layeth up treasure for himself and is not rich toward God."

L. A. A.

REMEMBER the General Meeting of the friends of the Larger Hope, to be held with the Church at Buchanan, Mich., commencing on Friday, June 6., at 2:30 p. m., and continuing over the following Sunday. All who can do so are cordially invited to attend.

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EXTRACTS FROM LETTERS.

I AM very much pleased with THE WORLD'S HOPE, and find many of its articles of real use to me. I was struck with a remark in the February number about those who, if they will not listen to the two or three, nor to the church, are to be as outcasts. Although I had read the portion of Scripture many times, I had never got a lesson from it. It seemed strange that we should be told to treat brethren as outcasts, seeing how those who are called such are sometimes treated. The remarks in the HOPE throw quite a new light on the subject. I think of them when I hear any one called an outcast, and see those who certainly seem to be doing their utmost to obtain the title. Do you think that particular Scripture refers to those who profess to be Christians, or to all?—R. H. M.

GT. ARTHUR ST. MISSION.
LONDON, ENG.

[The words, "Tell it to the church," seem to teach that the offender was a member of the church. If he would not hear the church, *then* he was to be treated as one outside—a "heathen," that is, one of the nations, or the world. But the point is, such are to be treated not as hopeless cases, but kindly, for the purpose of winning them back.—EDITOR.]

I RECEIVED the book, MOSES AND CHRIST, and am very much pleased with it. According to my judgment it expounds more gospel in the same space than I ever listened to or read before. I enclose postal note for two more copies, one to be sent to ——— ———, and the other to myself. I. S. M.

OSCODA, MICH.

I THOUGHT I should write you a few lines, if only for the encouragement it may afford you in your good work. As I am not a writer, I will not attempt to illustrate the benefits of the larger hope. But suffice it to say THE WORLD'S HOPE is being read here by others to whom I lend it, and the result is similar to that of eating dried apples;—it swells unconciously as they begin to see that the Scriptures do not uphold the old theory that God only intended to save the few. And yet some cannot see the difference between the common salvation without reward, and the special salvation with its rewards. Now we are required to worship God according to knowledge and not according to tradition. May God help each earnest soul to know God and Jesus Christ whom he has sent, that they may all receive the prize.

Inclosed find $2.00, for which please send the HOPE to ——— ———, and also to renew my own subscription. H. G.

LEROY, MICH.

ENCLOSED find 70 cents to finish paying my subscription for the present year. I thought I could have sent it sooner, but sickness prevented. I now live all alone, and my health is poor yet, and I cannot do without the rich feasts that I enjoy in the HOPE. I have a great deal of other reading matter, but it is all dropped when the HOPE comes, for the kind spirit in which the Editor writes, and the glorious truths which are unfolded in regard to God's loving plans, seem to raise one higher and higher, and draw us closer to the Father, and help us to love him more, as we learn more of his love for mankind.

I am never lonely in my solitude, but I fear I might be if I could not read and meditate on the goodness and love of God. To know him and Jesus whom he has sent is eternal life. May you be long spared, dear brother, still to feed the little flock on the rich spiritual food which they obtain through the HOPE, and that others may be brought into the fold. This is the prayer of a sister in the Larger Hope for all mankind.

EAGLE MILLS, O. MRS. S. S.

I RECEIVED two sample copies of WORLD'S HOPE. Thanks. I am glad to get literature on the grand truths of God's universal love and wisdom. Enclosed find one dollar for which send me the WORLD'S HOPE one year. I would send for other reading matter, but money is hard to get in this country.

If I had something to distribute among the sects it might enlist the "Good and honest hearts."

I send a few names for sample copies of the HOPE. * * * The above names are only a few representatives.

Dear Bro: I have for the last thirteen years been sacrificed for the stand I have taken against perverted truth among the sects, but

I do not regret it. I am glad that I can suffer for the truth's sake. I lived a Missionary Baptist nearly twenty years and baptized hundreds. But I was earnest and at last learned too much truth to remain in their ranks. I was excluded thirteen years past, and since that time I have been at work for truth. I am called a Universalist or Infidel, yet they call me brother, and some of the sects invite me to the stand. I do not blame the people, for God's purposes are fixed. "He (who) works all things after the counsel of his own will" will in due time "destroy the face of the covering cast over all people, and the vail that is spread over all nations." Then they shall learn the truth. The Lord is "taking out a people (the church) for his name," "the bride the Lamb's wife;" and this company is the church of God, the multitudinous seed (Gal. iii. 16–29.), the sons of God. —Rom. viii. 19–21. When the sons of God are manifested to the waiting creation, then and through them will God carry out his unconditional promises made to Abraham, and to his seed. Jesus anointed is our elder brother, the first born from the dead. He is Head over all things to the church which is his body. At his first advent he was manifested to Israel, but not to the world. Neither are his brethren manifested to the world. The world can see and know the many churches with their numbers; but know a son of God it does not, and cannot until death (caused by the first or figurative Adam) is destroyed.—Rom. v. 14. Adam's disobedience brought death to himself and his posterity. Here was the first judgment, and it was universal. All were lost. Next appears another Son or representative man,—Jesus the Son of Mary, the real Adam. And by his obedient life all are brought back to life again. Here was a second judgment, and it was universal too. All fell in the first man, and all shall rise in the second man. So we have had two grand or universal judgments; and is there yet another to follow? I think not. "God's judgments are in all the earth." But national or personal judgments are not universal.

"We have borne the image of the earthly; shall also bear the image of the heavenly." inherit the present image and life through our first representative, Adam. When we pay the debt to the broken law of God, it takes all, and we are left blank, and God's law is satisfied and the account stands square. Now to take that same form, image and life back would be robbing the law of God. And what would it profit us, for it would still be under the curse. But in the resurrection we get or take another image and life, which we get from the second Adam. He got it from God and we get it from him.—John v. 26, 27. He says, "I am the resurrection and the life." 1. Cor. xv. gives a universal resurrection to new nature and new life to all the dead;—not to me and my church;—no, but to all the dead. G. C. B.

Mt. Vernon, Ark.

I am still living,—in my seventy-sixth year, —and I love and read the Hope. O, I am so grateful to you for the favor you give me in sending it free. Mrs. P. J. M.

Kokomo, Ind.

When I begin to write, I feel a delicate reserve to mingle my weakness with so many of the strong and able writers; but I deem them all able to bear the infirmities of the weak. I am a poor writer, and poor in this world's goods, and therefore not much to be expected of me, but I feel this morning just as if there were a rich inheritance awaiting me and, oh, how it makes my poor heart leap for joy to think of that inheritance being for all the sons and daughters of Adam's race, and that this light is not merely for my own salvation, as I once thought, but for the benefit of the whole race. It calms my anxious fears and gives sweet rest to my soul, sure enough. Oh, this precious gospel of Christ! Let the weak and the strong proclaim the glad tidings of great joy which shall be in due time to all people. I truly believe it. Let it run from the rivers to the ends of the earth, till all shall know it from the least to the greatest. Yours in the larger hope.

Waxahachie, Texas. Mrs. M. J.

About fifty-three years ago I was accustomed to attend "Class meeting" for our nooning. Among the members of the class were two English ladies of the old Wesleyan

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REVIVALISM AND EVANGELISTS.

Our idea of a revival, or of a protracted meeting, is of a series of discourses highly sensational and rankly flavored with "hell-fire." But it is not necessarily so. A protracted effort is a perfectly proper and reasonable thing and in accordance with the laws of mind. Engrossed as most of us are with material things, and so large a proportion remaining unconverted until adult age, a series of meetings are demanded to keep the attention fixed and the point of decision pressed upon the mind until appropriate action has been secured. And making due allowance for unsound work and many backsliding, it does not seem possible that any Christian can doubt that multitudes have begun a life-long service of Christ under these influences who would otherwise have drifted along in a current of worldliness and indecision to the end of mortal life. Every one thus stimulated to right action for God and duty looks back with thankfulness to the means employed for his salvation. I have heard sermons at such times to which it was bare endurance to listen. Yet in spite of glaring errors, God's blessing rested to some extent upon the work, imperfect as it was, and in the best and truest sense, souls were "saved."

Now a protracted meeting may be carried on with the same object and without the objectionable features. One of the most successful revivalists I ever knew neither used the word hell nor appealed to fear. He made the unconverted feel that their truest happiness lay in the direction of submission and loyalty to God, and that they were truly feeding upon husks in staying away from the Lord and his service. He said: "I dare one of you to come up here and tell me you are happy," and he so made his hearers feel this fact that I could see nowhere a dry eye.

Now it is only given to a few to have this power over human minds and hearts, and to those that have it there is a clear call to become an evangelist—not necessarily an *evangelical* evangelist. The one I have spoken of, might have been one of us as to belief, from anything in his discourses. This power is a gift of God and should be consecrated to his service, and all the more because it is a rare natural gift, possessed by so few that everyone of the number is needed for the ingathering of souls. Do not let anyone understand me to say that there is no power in a revival but the magnetic power of the man who speaks; but God chooses and uses instruments adapted to his purpose, some to teach, some to exhort, and so on, and the office of an evangelist, as we use the term, is as legitimate, and as God-given as any office can be. A lady evangelist, writing me of her great love for her work, said there had been fourteen hundred conversions under her preaching during one winter. Now if five hundred of these remain steadfast Christians, what a great reward for her labor! and what right would she have had to bury this mighty talent under a bushel?

O, I believe in evangelists, in protracted efforts to enlist soldiers under the cross, in revivals if you please, so long as any of us need reviving, and what I want to hear of, if I cannot see it, is the same earnest effort to draw men and women to Christ that has been expended in driving them.

Mrs. E. A. Squier.

South Haven, Mich.

NONE BUT GOD.

Is thy cruse of comfort wasting? Rise and
share it with another,
And through all the years of famine it shall
serve thee and thy brother;
Love divine will fill thy storehouse, or thy
handful still renew:
Scanty fare for one will often make a royal
feast for two.

For the heart grows rich in giving; all its
wealth is living grain:
Seeds which mildew in the garner, scattered,
fill with gold the plain.
Is thy burden hard and heavy? Do thy steps
drag wearily?
Help to bear thy brother's burden; God will
bear both it and thee.

Numb and weary on the mountains, would'st
thou sleep amidst the snow?
Chafe that frozen form beside thee, and together both shall glow.
Art thou stricken in life's battle? Many
wounded round thee moan;
Lavish on their wounds thy balsams, and
that balm shall heal thine own.

Is thy heart a well left empty? None but
God its void can fill.
Nothing but a ceaseless fountain can its
ceaseless longing still.
Is thy heart a living power? Self-entwined
its strength sinks low;
It can only live in loving, and by serving love
will grow.—*Selected.*

WHO ARE GOD'S PEOPLE?

It is usually admitted that God's people will be saved, and there are many precious promises left on record for his people. It is said: "The Lord will bless his people; "The Lord hath comforted his people;" "The Lord hath visited and redeemed his people;" "Thou shalt call his name Jesus, for he shall save his people from their sins;" "There remaineth therefore a rest for the people of God;" "Happy is the people whose God is the Lord;" "Thy God shall plead the cause of his people;" and many more similar promises and assurances are given. God is the portion and inheritance of his people.

Various claims have been made by different nations and sects that they, and they alone, were the people of God. Israel claimed this, and with great show of reason. God delivered them from bondage; to them were committed the oracles of God; warriors and mighty statesmen were sent them of God to deliver and to rule them in righteousness and justice; prophets warned, instructed, and blessed them; and finally when the Son of God came to reap the fruits of all this sowing, he forbade his disciples to preach to other people, saying that he was sent but to the lost sheep of the house of Israel. Surely Israel were God's people.

Their claim was well taken except in one point. They were God's people true enough, but they were not the *only* people who belonged to God. They had believed that God did not love anybody except the seed of Abraham; that he was perfectly indifferent as to the fate of other nations, and herein they were mistaken. "Other sheep I have," said Jesus, "which are not of this fold, and them also must I bring." And so, to the great astonishment and chagrin of the Jews, they were left to learn at their leisure lessons concerning the largeness of God's love, the breadth of his plans, and the fullness of his mercy, which they had supposed belonged exclusively to them. It took the Jewish Christians a long, long time to learn that the Gentiles had any rights or privileges, or any share in God's favor. But they did learn it. We need not dwell at length upon the petty and absurd claims that have been made by the different Christian sects that they and they alone were God's people. The Catholic church has been the leader in this direction. She has claimed the keys of the kingdom, and has been disposed to shut out all who were not in the church. Others have followed its lead on a smaller scale, each having its own particular test of fellowship, as if by its party shibboleth it could limit God's mercy and control his love. These are manifestly false claims, unscriptural and absurd. But we would invite particular attention to the claims of the true church, that church which has Christ for its Head and every true Christian, wherever found, every one possessing the Spirit of Christ, for its members. Let us consider the claims of God's elect of which Israel were manifestly but the type.

This true church of God has naturally looked no further than to its own salvation. The bride of Christ has taken all the promises of the Scriptures to herself, and turned over the threatenings to the world. She has appropriated all of God's love and mercy, and has believed that the great end and object of the plan of redemption was the salvation of the church, and that all who died outside of its limits were outside of the provisions of God's grace. These times of ignorance God has doubtless winked at. The end and object of this age has been the salvation of the church, and this has been as far as it has been necessary for men to see. But now that we are standing on the threshold of another age, it may be well for the church, those who have been led to accept of Christ as their Saviour, to ask and to search diligently, to learn if they have been right in assuming that God cared only for them.

We have the history of God's people in the past to teach us wisdom. The Jews were fairly blinded by the flood of light which widened their narrow horizon to take in those of every nation that feared God and worked righteousness. Has not the church universal a similar lesson to learn on a yet grander scale? Are there not other sheep, not of this fold, which must be brought? God is without partiality and is no respecter of persons. How do we dare to say that his love and his mercy is all poured out upon the elect? We are *all* his offspring. Has one child, one set of children, more claim upon his pity and attention than another? The earth is the Lord's and the fullness thereof; the world and they that dwell therein. The time is coming when the tabernacle of God shall be with—the church? with the elect? Nay verily! when the tabernacle of God shall shall be with MEN—universal man—and God shall dwell with them, and he shall be their God and *they shall be his people.*

"For they love of God is broader
Than the measure of man's mind;
And the heart of the eternal
Is most wonderfully kind."

L. A. A.

EXTRACTS FROM LETTERS.

I AM very much pleased with THE WORLD'S HOPE, and find many of its articles of real use to me. I was struck with a remark in the February number about those who, if they will not listen to the two or three, nor to the church, are to be as outcasts. Although I had read the portion of Scripture many times, I had never got a lesson from it. It seemed strange that we should be told to treat brethren as outcasts, seeing how those who are called such are sometimes treated. The remarks in the HOPE throw quite a new light on the subject. I think of them when I hear any one called an outcast, and see those who certainly seem to be doing their utmost to obtain the title. Do you think that particular Scripture refers to those who profess to be Christians, or to all?—R. H. M.

GT. ARTHUR ST. MISSION.
LONDON, ENG.

[The words, "Tell it to the church," seem to teach that the offender was a member of the church. If he would not hear the church, *then* he was to be treated as one outside—a "heathen," that is, one of the nations, or the world. But the point is, such are to be treated not as hopeless cases, but kindly, for the purpose of winning them back.—EDITOR.]

I RECEIVED the book, MOSES AND CHRIST, and am very much pleased with it. According to my judgment it expounds more gospel in the same space than I ever listened to or read before. I enclose postal note for two more copies, one to be sent to ——— ———, and the other to myself. I. S. M.

OSCODA, MICH.

I THOUGHT I should write you a few lines, if only for the encouragement it may afford you in your good work. As I am not a writer, I will not attempt to illustrate the benefits of the larger hope. But suffice it to say THE WORLD'S HOPE is being read here by others to whom I lend it, and the result is similar to that of eating dried apples;—it swells unconciously as they begin to see that the Scriptures do not uphold the old theory that God only intended to save the few. And yet some cannot see the difference between the common salvation without reward, and the special salvation with its rewards. Now we are required to worship God according to knowledge and not according to tradition. May God help each earnest soul to know God and Jesus Christ whom he has sent, that they may all receive the prize.

Inclosed find $2.00, for which please send the HOPE to ——— ———, and also to renew my own subscription. H. G.

LEROY, MICH.

ENCLOSED find 70 cents to finish paying my subscription for the present year. I thought I could have sent it sooner, but sickness prevented. I now live all alone, and my health is poor yet, and I cannot do without the rich feasts that I enjoy in the HOPE. I have a great deal of other reading matter, but it is all dropped when the HOPE comes, for the kind spirit in which the Editor writes, and the glorious truths which are unfolded in regard to God's loving plans, seem to raise one higher and higher, and draw us closer to the Father, and help us to love him more, as we learn more of his love for mankind.

I am never lonely in my solitude, but I fear I might be if I could not read and meditate on the goodness and love of God. To know him and Jesus whom he has sent is eternal life. May you be long spared, dear brother, still to feed the little flock on the rich spiritual food which they obtain through the HOPE, and that others may be brought into the fold. This is the prayer of a sister in the Larger Hope for all mankind.

EAGLE MILLS, O. MRS. S. S.

I RECEIVED two sample copies of WORLD'S HOPE. Thanks. I am glad to get literature on the grand truths of God's universal love and wisdom. Enclosed find one dollar for which send me the WORLD'S HOPE one year. I would send for other reading matter, but money is hard to get in this country.

If I had something to distribute among the sects it might enlist the "Good and honest hearts."

I send a few names for sample copies of the HOPE. * * * The above names are only a few representatives.

Dear Bro: I have for the last thirteen years been sacrificed for the stand I have taken against perverted truth among the sects, but

I do not regret it. I am glad that I can suffer for the truth's sake. I lived a Missionary Baptist nearly twenty years and baptized hundreds. But I was earnest and at last learned too much truth to remain in their ranks. I was excluded thirteen years past, and since that time I have been at work for truth. I am called a Universalist or Infidel, yet they call me brother, and some of the sects invite me to the stand. I do not blame the people, for God's purposes are fixed. "He (who) works all things after the counsel of his own will" will in due time "destroy the face of the covering cast over all people, and the vail that is spread over all nations." Then they shall learn the truth. The Lord is "taking out a people (the church) for his name," "the bride the Lamb's wife;" and this company is the church of God, the multitudinous seed (Gal. iii. 16–29.), the sons of God. —Rom. viii. 19–21. When the sons of God are manifested to the waiting creation, then and through them will God carry out his unconditional promises made to Abraham, and to his seed. Jesus anointed is our elder brother, the first born from the dead. He is Head over all things to the church which is his body. At his first advent he was manifested to Israel, but not to the world. Neither are his brethren manifested to the world. The world can see and know the many churches with their numbers; but know a son of God it does not, and cannot until death (caused by the first or figurative Adam) is destroyed.—Rom. v. 14. Adam's disobedience brought death to himself and his posterity. Here was the first judgment, and it was universal. All were lost. Next appears another Son or representative man,—Jesus the Son of Mary, the real Adam. And by his obedient life all are brought back to life again. Here was a second judgment, and it was universal too. All fell in the first man, and all shall rise in the second man. So we have had two grand or universal judgments; and is there yet another to follow? I think not. "God's judgments are in all the earth." Not national or personal judgments are not universal.

"We have borne the image of the earthly; we shall also bear the image of the heavenly." We inherit the present image and life through our first representative, Adam. When we pay the debt to the broken law of God, it takes all, and we are left blank, and God's law is satisfied and the account stands square. Now to take that same form, image and life back would be robbing the law of God. And what would it profit us, for it would still be under the curse. But in the resurrection we get or take another image and life, which we get from the second Adam. He got it from God and we get it from him.—John v. 26, 27. He says, "I am the resurrection and the life." 1. Cor. xv. gives a universal resurrection to new nature and new life to all the dead;—not to me and my church;—no, but to all the dead. G. C. B.

Mt. Vernon, Ark.

I am still living,—in my seventy-sixth year,—and I love and read the Hope. O, I am so grateful to you for the favor you give me in sending it free. Mrs. P. J. M.

Kokomo, Ind.

When I begin to write, I feel a delicate reserve to mingle my weakness with so many of the strong and able writers; but I deem them all able to bear the infirmities of the weak. I am a poor writer, and poor in this world's goods, and therefore not much to be expected of me, but I feel this morning just as if there were a rich inheritance awaiting me and, oh, how it makes my poor heart leap for joy to think of that inheritance being for all the sons and daughters of Adam's race, and that this light is not merely for my own salvation, as I once thought, but for the benefit of the whole race. It calms my anxious fears and gives sweet rest to my soul, sure enough. Oh, this precious gospel of Christ! Let the weak and the strong proclaim the glad tidings of great joy which shall be in due time to all people. I truly believe it. Let it run from the rivers to the ends of the earth, till all shall know it from the least to the greatest. Yours in the larger hope.

Waxahachie, Texas. Mrs. M. J.

About fifty-three years ago I was accustomed to attend "Class meeting" for our nooning. Among the members of the class were two English ladies of the old Wesleyan

style. These old women appeared to be so rejoiced to think that God had saved them from hell, that it was customary for them to have the power—or rather the lack of all power, for they would prostrate themselves upon the floor, and remain often in that state until long long after the meeting was dismissed. I need not say how much these exercises discouraged me. We would hold all night prayer-meetings to obtain that kind of religion, but were not successful. Yet I did receive much comfort from hearing the friends give in their testimony, stating their trials and temptations. There was a method in it that drew us together as a band of brothers and sisters, making us cling to, love and respect our class-leader.

But what a change has come over me and the meetings. I, about eighteen years since, selected a new class-leader, and eight years ago I made choice of an assistant instructor who had gotten out a new Dictionary called DAY DAWN; also supplements, known as THE WORLD'S HOPE. These works I hold next the Bible for the good they have already done; and I have unbounded confidence for the future. Last evening the postman handed in the HOPE for April 15, 1890. As this is the anniversary of my birth in 1822, I turned to page 127 and held a union "class-meeting" and "love-feast" combined. How encouraging and instructive to hear the friends of "like precious faith" express their minds freely,—none to fear, well knowing that God is with us and in due time he will be *all* in all!!

Kind friends, I now propose that we hold one of these class-meetings on the first of each month (Brother Paton concurring) if we do not write more than a dozen lines. Let us strive to get acquainted. Speak and let the worst and best be known. If Bro. Paton, our assistant leader, has said something that we think to the point, let us say so, and not be backward to uphold his hands. He will stand a little of this, I fully believe. But let the articles be short and to the point. It would do no harm I think if you enclose a a dollar for a new subscriber, that would see the benefit of uniting with our class.

H. L. SUYDAM.

GENEVA, N. Y. April 26, 1890.

I ENCLOSE you a £5 note. Send me if you can a dozen more of the HOPE of April 15, and a few tracts. I should also like a dozen copies of DAY DAWN, in paper cover, when the new edition is ready. And let the balance apply as a gift to your reprinting expenses on DAY DAWN.

Read Psalm xlv. Such is the course of these glorious news. Happy are those who join in the triumph. How pleasant it is to read of the brothers and sisters dying in *the* faith. May we all witness the good confession vigorously in our last moments, as well as in our lives. E. B.

PETWORTH, ENG.

IT IS NOW, AS THEN.

Discouraged and tried with the fruitless toil,
Of a night on Galilee,
The fishermen turned when the Saviour said,
"Cast your nets, down here, in the sea."

Showing even then, the depth and love,
Of that great, unchanging heart,
Which feels for our meanest burdens borne,
And tenderly bears a part.

But that was years agone, you say,
When he walked on earth with men,
Could he bring his matchless, boundless love,
Down to human needs again?

List! A settled gloom had fallen down,
On lovely Palestine,
Faint-hearted fishers, work and walk
And tell what they have seen.

With weary, disappointed hearts
They plod their dreary way,
When lo! the Saviour comes again,
To gently, kindly say,

"Discouraged ones, heart-sore and sad,
Your Lord is with you yet,
Take up the burden of your life,
And cast again your net,

E'en though I pass from sight, away
To my Father's house on high,
For eternal life, or earthly need,
I shall hear the faintest cry."

ERMINA C. STRAY.

IT is better to endeavor to accomplish a good object, and fail, than not to try at all. The effort put forth strengthens, even if it be ineffectual, and the very act of trying to do good blesses, though the plan prove a failure. —*Selected.*

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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FAITH AND OBEDIENCE.

"By faith Abraham, * * obeyed."—Heb. xi. 8.

THE entire verse reads: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."

It is an important question: How do people become partakers of the righteousness of Christ? The Scriptures tell us in several ways and in different places that Christ died for our sins and rose again for our justification,—that is, that we might be made righteous. The subject of justification in and through Christ is very clearly presented in Romans iv. and v. In the last verse of the fourth chapter, we are told that he rose for our justification. Then in the first verse of the next chapter, it is said: "Therefore, being justified, by faith we have peace with God, through our Lord Jesus Christ." It is commonly understood that this passage of Scripture should read as it is in the authorized version. "Therefore being justified by faith, we have peace with God." But according to the sense of the preceding verse, it is clear enough that thus divided it reads incorrectly. Peter tell us that Christ was put to death in the flesh, and quickened by the Spirit; and Paul, in his letter to Timothy, tells us that he was justified in the Spirit, or by the Spirit, seen of the messengers, and afterwards received up into glory. The idea of justification is that of righteousness. If Christ is justified, it implies that he is now righteous in the sense in which he had become sin. He was made sin for us.—2. Cor. v. 21. He took on him our nature, and then when he had finished the work, he left this lower condition and ascended up on high, and so was made perfect.—See Heb. ii. 10 and v. 9.

All Christians admit that Christ is perfect in righteousness. Not only did he never sin, but he is perfected in his nature, a glorified man, our great High Priest, filled with the fullness and glory of God. He has righteousness; and the question is how can we have it? How can his righteousness be imparted to us? There is a sense in which men are justified by faith, though they are actually justified in the person of Christ. His righteousness is not applied to us until it *is* applied, and it is not ours in fact nor in experience until it is imparted to us. No matter how much we have stored away by the Father in Christ, it is not ours to use, until it becomes our own personal possession.

We are all fully provided for in Christ; there is no lack. If there is any one thing that I would like to impress upon each one, it is this, that however fallen, sinful, wayward, low, or depraved, we may be, God has provided amply for our full and free pardon and justification; so that there is ample provision for making us all righteous. Some do not see this. They think that Christ only died for a few, and it is necessary for them to be convinced that they are included in that few; but most people are willing to admit

that Christ tasted death for every man. If we want to be saved. to be justified, to have peace with God, to count ourselves righteous in his name, we have a right to do so.

But let us consider how the righteousness of Christ is to be given us. Money in the bank never does anybody any good. It is money rightly used that does people good. Christ is like the great bank of righteousness, but it does no good until it becomes ours to use. How can we have it? Says one: "We can have it by faith;" and it is true in a sense that we are saved by faith, justified by faith. Faith is the means by which we appropriate to ourselves what God has amply provided for us in Christ.

Many people think that justification by faith *alone* is a very wholesome doctrine; but it is evident that if that is true, the apostle James did not so understand it. We are told that Abraham believed God, and it was counted to him for righteousness. But James plainly tells us that a man is not justified by faith only.—Jas. ii. 24. How can anybody dispute that plain, positive statement of that apostle any more than the other? Some think that Paul and James contradict each other. Martin Luther thought so. He thought that the epistle of James should be counted out of the Bible because he contradicted the great apostle of the Gentiles. Luther was extremely anxious to prop up the extreme idea that men are justified by faith alone; and this is not surprising when we consider the errors he had to combat. But Paul and James are perfectly agreed when understood.

James says: "Was not Abraham our father justified by works when he offered up his son Isaac on the altar?" It was by faith Abraham *obeyed*, going out into the land that he knew not because God had told him to go. He believed and acted. Seest thou how faith wrought with his works? And by works is faith made perfect. Works completed the faith. His faith would have been of no consequence if he had not done something. It was because his faith led him to do the work God required that his faith justified him. And so the apostle says: "Ye see how by works a man is justified, and not by faith only."

Is it not strange in view of this that some people will tell us that men are justified by faith alone? As the body without the spirit is dead, so faith without works is dead also. Now a dead faith does not amount to anything. Faith may be either living or dead. People sometimes dispute that, and say there is only one kind of faith; but the apostle says there is a dead faith, and there is also a living faith, just as a body may be either living or dead. The faith that has no works is dead, while the faith that works by love is alive. It is only a living faith that justifies. It is indeed by faith that Christ's righteousness is imparted to us, and received by us; but it is by a living, working faith or a faith that expresses itself by doing what God requires.

Now just a word here in regard to repentance. It is reported sometimes that I do not believe in repentance. It has actually been stated that a man heard me say that no matter how a person lived, if he had been drinking and carousing and doing all sorts of bad things, it did not make any difference; he would be all right when he got through with this life;—and all that sort of nonsense. Now who ever has listened from time to time to my preaching knows that I believe in repentance. Let it be emphasized, that no man ever was or ever will be saved without repentance. No man ever was or ever will be saved in his sins. If he is saved at all, he must be saved *from* his sins. That is what salvation is. Just as truly as I believe in universal salvation, I believe in universal repentance. Repentance when rightly understood is salvation. A man could just as well be warm when he is cold, as to be saved without repentance. A man could just as well be dead when he is alive, as to be saved without repentance. What is repentance? I believe in repentance more strongly than do many others who do not understand it. Some have translated the word repentance "Do penance;" others have translated it "Reformation;" "Believe, reform, and be baptized;"—"Reformation toward God," instead of "Repentance towards God." I do not think either one of these words include enough. A man may do penance, and yet not repent; a man may reform, and yet not repent. Reformation is only one part of re-

entance;—the outward part. True repentnce includes not only outward reformation f conduct, but inward change of heart and hought and purpose. When this is undertood, can anybody believe that there can be alvation without repentance? True repentnce includes faith as a power and obedience s a result.

"Well," says one, "you do not believe in eing saved by works, do you?" I believe in eing saved *to* work. I do not believe salvaation is a reward for working, or that we re to receive eternal life through our works. Ve must receive the gift of eternal life from iod before we can begin to work as Chrisians. A man never believes in (or into) the ord Jesus Christ while he is spiritually dead. lence faith, repentance and obedience are iree evidences that God has begun a ood work in man and has quickened his ature. And after he has given us that deree of life, then we are to use it, and work ith it, and grow strong in the Lord and the ower of his might. So the work of regeneration moves forward unto perfect righteousess.

The reason Abraham's faith justified him because it led him to do the will of God. By faith he obeyed." Carefully examine at eleventh chapter of Hebrews and you ill find that all those ancient faithful men d women *acted*. By faith they *did something*. They did not fold their arms. A an might have all the faith in the world at he would have a crop next summer over the field yonder; but if he did not plow d sow and go through the necessary steps r securing a crop, would his faith do him y good? But if a man has faith that God ll give him a crop, his faith leads him to to work, and he gets the crop. He beves God enough to set him to work. If do not believe God enough to set us to rk, we will not be blessed in the spiritual e. But if our faith causes us to work, n our faith is a living faith; otherwise, it dead faith. A man might as well have faith at all, as to have only a dead, inac-, disobedient faith.

Naaman, the Leper.

et us look at another Bible illustration of working of faith. Take the case of the leper who was cured of his leprosy under the direction of the prophet Elisha. (See 2. Kings v.) Leprosy is incurable by human agency, and therefore is one of the best types of sin given in the Bible. The disease of sin is incurable, by man. The outward act may be controlled. A man may stop smoking or drinking, and yet not be a Christian. The sin principle is in his nature, and cannot be cured by man; and all the powers of earth and hell cannot prevent a man from being cured by the Saviour. However moral a man is, he needs to be saved just as truly as if he were not moral. It is good as far as it goes; but no matter if a man is good in this sense, he needs Christ to heal his nature, and take away the disease of sin that is so apt to crop out. A man never will be completely saved until he gets rid of that sinful nature called the flesh. And to destroy the flesh, the carnal nature, is the work of Christ.

Leprosy is a type of that disease. It is incurable by man. The flesh is corrupt and it is a slow process of decay and corruption and death. This man, an officer in the army of Syria, was a leper. A little captive girl of Israel was a servant in the house of this officer; and she reported that there was a prophet in Israel that could cure the leprosy, if he would only go to him. So the officer got his servants together and arranged presents, many things rich and grand, for the prophet of Israel. They marched along in grand style, and the report was given to Elisha, that the man had come and what he wanted.

Elisha did not even go out to see him. God's ways do not always please people. They would like to have God do things in a way to please them. Elisha simply sent him word that he was to go and dip seven times in the river Jordan and he should be healed. He was angry about it. It touched his pride. "Why," he said, "are not the rivers of Damascus better than all the waters of Israel? May I not wash in them and be clean." He was not inclined to dip himself in that dirty stream; no, not he. He would not do any such thing. He would go home, and away he went in a rage, carrying his leprosy with him. He could not leave that behind. So he was willing rather to go on suffering

in that state than to yield his will to heaven's command. He was bound to have his own way. And he could have it; but if he had it, he must have the leprosy too. If he got rid of the leprosy, he must get rid of it in God's way.

Then his servants came and reasoned with him: "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean."

Finally his better judgment came to the front and he went and did it, and came up healed. He finally moved out on his faith in what the prophet had said. By faith he obeyed, and was healed. It was not the water that healed him; it was the power of God; but the question is, When did that power become his? It was when he believed and obeyed God. He did something by his faith and received a blessing.

The Touch of Faith.

THERE is a touching illustration of the working of faith in the account of the woman who had been diseased for many years. (See Matt. ix. 20–22.) She heard of the power of Christ to heal, and she said in her heart, "If I may but touch his garment, I shall be whole." (The garment represents his righteousness.) There was faith, but she was not healed yet. She had faith, but she had not received the blessing needed. Faith alone was not enough. But her faith was a living faith, and it was pressing her to the front. We may well imagine the eagerness of her thought: "If I can but touch his garment, I shall be made whole;" and she pressed forward in the crowd till she did touch him, and instantly the fountain of her blood was staunched, and she was made whole.

Christ turned and said: "Who touched me?" And the disciples wondered why he asked such a question. The crowd was jostling back and forward, and he asked: "Who touched me?" People may touch Christ after a fashion, but there is a difference between touching and *touching*. There is a difference between the purpose and the lack of purpose. The others touched Christ accidently, but she touched him for the purpose of being healed.

There is a great deal of prayer that does not amount to much. If there is any purpose in prayer, there will be power connected with it. O that we might persuade people to touch Christ just as that woman did. She let her faith act. Christ turned around and said to her: "Thy faith hath saved thee." That is what Paul taught. He said that faith saves. But when did faith save her? When it led her to touch Christ. So it is in all these examples; faith saves and blesses men when it leads them to obey God; when it brings them where the divine blessing can flow upon them.

A Word on Baptism.

THE act of baptism has a double import in it. We have seen that righteousness is imparted to men by faith and obedience, and the point is that the ordinance of baptism,—burial in water, and rising to walk in newness of life,—symbolically couples those two things together. It is an act of obedience, and it is expressive of faith. It is symbolic of our faith in the Lord Jesus Christ, in his death and resurrection. You see then that this act is two-fold. It couples the two ideas of believing and obeying Christ. Being baptized is spoken of as obeying the gospel. There is the symbol and there is the deeper reality which is represented by the symbol. Let not the form take the place of the spiritual significance; but if we have the deeper, we should not wish to leave the ordinance out. Let us obey God in both parts of his own arrangement. He that believes in the Lord Jesus Christ and is willing to follow him and obey him, has a right to claim his righteousness and say: "It is mine; all that Christ is is mine." It is one of the—no, not "*one* of the," but *the* grandest thing in the universe, and it is within your reach, my dear friend, however low down you may have been, and you can just as well claim it now, as to wait till to-morrow.

We are indeed made righteous by the justification of Christ. This is the gospel at the root, the good news to be believed. This righteousness is personally imputed to us when we believe in it and claim it as ours. And as by works faith is made perfect, so we are to apply the principle of faith in a life of loving obedience to Christ, and so his power will continue to work in us until we are perfected in him, and shall share his glory. The Psalmist expressed two important elements of our hope when he said: "I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness."—Psalm xvii. 15.

FROM DARKNESS TO LIGHT.

"The people that walked in darkness have seen a great light. They that dwell in the land of the shadow of death, upon them hath the light shined."

It seems evident that this prophecy of Isaiah points down and is being fulfilled at the present time. Especially do we notice it among the churches. In fact all candid, thinking people are more or less on the look-out for some great change about to come. But unless they study the word, they do not see the character of them, consequently cannot work in harmony.

It is the lack of a knowledge of God's loving character in the churches that keeps them bound in the chains of darkness. Nevertheless it will not hold all; for some have been begotten again unto a lively hope. They will not hush; they will not rest. For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it. And what must he do? There is no way to do but to come out into a broader, wider space of thought,—into the light of God's truth.

We are glad that people are restless over the present condition of things. It shows there is life in them. The life and light of Christ, has awakened them as it were from a long night of sleep. They are not so willing to be led by the teachings of men as they have been.

While some are still willing to keep the light in obscurity, there are some who though compelled to yield for the time, are by no means satisfied with the present articles of faith. Neither will they ever again settle down to believe and accept what they teach. For a man convinced against his will is of the same opinion still. With that quickening Spirit in them which is from God, they must leave the darkness behind, and advance with the truth. For God has stirred up their minds for the purpose of bringing the others in their time, who are still in this lethargical condition, and seem willing to remain so. Notwithstanding, on the other hand, the voice from behind the wall cries out: O, send out thy truth, and thy light; let them bring me to thy holy hill; for we have been thinking of thy loving kindness. O God, in the midst of thy temple, give us help from trouble,—for vain is the help of man.

And what is it that causes all this disturbance? Is it not the presence of the Lord and King? When he came in the flesh to the Jewish church, did not his teachings and influence cause great disturbance and disputings amongst the people? They were greatly annoyed at his presence in their midst. Yet it did not change his course. They did not hinder the work that he came to do. Neither will it be stopped now, even though many that call him Lord would be glad to do so if they could. Yet his people will advance in the light of his countenance. His church will be gathered to him. His kingdom must be established. His power shall be supreme, and his name exalted above every name. He will reign, till he has put all enemies under his feet. The last enemy that shall be destroyed is death.

O glorious victory! who will not rejoice in its accomplishment? Praise God! Everyone will, for all will be blessed in it. All will be sharers in this glorious work which is begun. And the thoughts of men are surely rising in that direction, for it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, (over these false systems); and it shall be exalted above the hills; and all nations shall flow unto it.

This will be the glorious outcome of the present restless condition of things. The wheat will all be gathered into his barn first: for the wheat and the tares have been growing together. But the time of restoration has come.

While some are willing to take a little more sleep, a little more slumber, a little more folding of the hands to sleep, others are seeking for light. They begin to see the day dawning. They are led to realize the condition in which they are, consequently must go where there is liberty to search for truth. And the Spirit will lead them into all truth. For it is said: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Let him that hath ears hear.

But woe to the bloody city, (the false system). Behold I am against thee saith the Lord of hosts. And I will discover thy skirts

upon thy face, and I will show to the nations thy nakedness, and to the kingdoms thy shame. Indeed is it not plain to be seen? The world look on with astonishment and awe. They see the lack of spiritual knowledge and growth in the churches. For many of those who are in the world have better thoughts about God than they teach. And why is it? Because they have more freedom of thought. They see the loving Fatherhood of the God of the universe, which leads them to realize the brotherhood of man. And consequently they can work in that direction, though as yet it is in a crude state. But God is working through human agencies. By and by he will draw their thoughts nearer to him. Then it will be unison of thought, and unison of work, so that God will be all in all.

Those who see with the spiritual eye can rejoice even now, and more and more as we see things progress on this line. And as to the condition of the nominal church, we rejoice in that too; for it is said: "Come out of her my people; be ye not partakers of her sins, that ye receive not of her plagues." Yes, we are glad it has come to this. I mean this discontent amongst Christians. For we know of a truth that everyone will come out eventually. They will heed the invitation, and will come out into the light of his presence and kingdom. Then he will say to them: "Now, therefore, hearken unto me, O ye children. Blessed are they that keep my ways; hear instructions and be wise, and refuse it not."

Then they will hear; for the earth shall be filled with the knowledge of the glory of God. This knowledge is rapidly on the increase. Thinking minds are reaching after more knowledge of divine power, divine love and rule. They have a longing to know more about it. The principle of divine love is working in the hearts of some (outside of the church I mean). It is the principle of lifting up the down-trodden and bringing down the lofty,—making things equal. It is a God-like principle, which works for the good of men, and will evidently draw the thoughts of men to God. Then the words of the blessed Lord and Saviour Jesus Christ will be verified where he said: "I, if I be lifted up, will draw all men unto me."

O, the depth of the riches and wisdom and knowledge of God, how unsearchable his judgments, and untracable his ways. For who knoweth the mind of God, or who hath been his counselor. The nature and attributes of God are sure pledges of the final end of sin and suffering from the universe, and the complete reign at last of righteousness, peace and joy, through the Lord Jesus Christ.

Dear ones: Can we not afford to leave all (that is, worldly ambitions) to follow in the footsteps of the Lord Jesus, living and acting and talking of the wonderful kindness and work of God to the children of men? How can we keep still when we have a chance to magnify his love, his mercy and thoughtfulness for all? Let us bring the name of Christ to the front. In a word, let everyone be preaching the gospel of Christ. Paul said: "Woe is me, if I preach not the gospel."

"Therefore, seeing we have this ministry, as we have received mercy, we faint not." Is it not a very little while and Lebanon shall be turned into a fruitful field? And the fruitful field shall be esteemed as a forest. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. O, glorious heavenly time! Happy day, when Christ shall take all sins away! Let us all work of one accord for that end.

DETROIT, MICH. MRS. M. A. FINK.

TASTE AND SEE.

"O taste and see that the Lord is good."—Psalm xxxiv. 8.

How blessed the thought that God is willing to be tested or tried in such a way as that the faculties which he has given us shall recommend him to us as one to be desired above all; that his goodness may be tested in this searching way.

This is only one of many ways in which the Lord invites acquaintance with him.

That the analogy between natural and spiritual things is very strong we know from what Jesus has said, and the apostles also make use of natural things to illustrate spiritual things. Whether all things in nature have their counterpart in the spirit world we cannot say; it might be an extreme view,

though some claim this to be the case; but we know some things have, for Paul says: "There is a natural body, and there is a spiritual body;" and Jesus when speaking of the bread which came down from heaven, said: "I am the living bread, which came down from heaven," and added, "the words that I speak unto you, they are spirit, and they are life." So we see that many natural things have their counterpart or correspondents in spiritual things; and so of *taste*, for the invisible God could not be tested by the physical sense of taste of course.

It being then a spiritual sense or quality which is spoken of, the inquiry naturally rises, how can we *taste* thus of the Lord?

Perhaps we can get the thought before our minds more clearly by considering how it is that we are enabled to taste physically, and why we taste. Of course there are only a few things about the "how" and the "why" of *anything* which we can "search out."

We know that the sense of taste is located in the mucus membrane of the tongue, and that this membrane, to perform its office-work well, is subject to certain conditions, and the objects to be tested are also subject to certain conditions. For example: the tongue must be moist, and it must be free from disease. The object to be tested by taste must also be moist, or if not, it must be soluble, that is, in a condition to dissolve, when brought in contact with the moisture of the tongue. Then to taste well, to discriminate nicely, the organs of taste must be entirely free from everything but the substance being tasted.

The principal reason why we taste is to decide what things are proper to be taken into the system for the nourishment of the body, for the building up and sustaining of "the house we live in;" and to guard against the entrance of anything which would not contribute to this end, the tongue is placed at the door where nourishment is presented, and if it does not pass inspection here, it is rejected as unfit for the purpose of the body, or should be, though we all know that sensual practices produce morbid or unhealthful conditions in which the taste will admit elements that are productive of great evil in the body.

With the sense of sight we can examine things at a little distance, but with the sense of taste they must be brought in contact, and to do us any good must become a part of us, must enter in and be assimilated, so we shall be somewhat like it, and it will be not only like us, but a part of us. And here we see the significance of the word so often used, (thoughtlessly, perhaps) "I *like*," or "I dislike" this or that. The things which our natural and *healthful* taste approves are the things adapted to sustain the body. How blessed the thought that we may not only *taste*, but *feed* on the Lord himself, and as he enters in and is assimilated the atonement is made and we become one with him and the Father.

But some one says, "O I *have* tasted, and the whole thing is to me like a root out of dry ground, it is tasteless. Ah, my friend, there is something the matter with your *taste*, what have you been eating? Let us see your tongue. O! no wonder, your tongue is as dry as a chip, the juice of the grapes of Eshcol would not taste good on that tongue. Surely you have abused that tongue, for it is dry and feverish and swollen. Let us look close. Ah, there, I see, your throat looks like "an open sepulchre," and there is the "poison of asps" under your "lips" now.—(Rom. iii. 13). No wonder you could not "taste and see that the Lord is good." You must hurry away to the great Physician and get something to help you, for your breath smells of corruption.

There are many things that will take away the appetite and destroy the taste, but your symptoms indicate a disease that is the most common of all. It is caused by the diet; and the manner of masticating it is called back-biting; digestion is never good, nor the taste fine, when that diet is made use of and it is masticated in *that way*, and one will not be able to masticate differently until he changes his diet, which should be done at once. In all such cases it is advisable, as said, to apply to the great Physician, who no doubt would prescribe the bitter herb of repentance mixed freely with his grace, which will act as a vigorous tonic; after which a diet of fruit will be good, a list of which can

(*Continued on page 185.*)

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(*Continued from page 183.*)

be found in his medical directory.—Gal. v. 22, 23.

Most of the diseases which ruin the taste can be traced to bad diet, and bad exercise, and though some men spoil it from lack of *any* exercise, yet most men do a good deal of *running* after things that are highly recommended as beneficial, but which prove to be of no real value, and often positively hurtful, and ruinous to the taste.

Many try to satisfy their taste with silver and gold, and perhaps more are deceived by this than any other one thing. It is wonderful that a thing so dry and hard should be pleasant to the taste of any, but it fails to satisfy when comfort and nourishment is most needed.

Then there is a flower that is recommended and sought after, and supposed to be very sweet and nourishing. It is called fame; but it is famous for disappointment and has been appropriately likened by its disappointed votaries, to a bubble, bursting and leaving nothing but disappointment and sorrow. One cannot "*taste* and see that the Lord is good," while trying to get nourishment out of this beautiful posy; it has an intoxicating effect and spoils the taste for the goodness of the Lord. But we cannot spare the space to speak at length of all the absurd things sought after to satisfy the taste, and by many supposed to be nourishing. Absurd as it may seem, some seek satisfaction in smoke.

But perhaps some one who has not thought much upon the subject may be ready to ask how *physical* taste can interfere with spiritual taste. It interferes in this way. When the physical and mental taste is vitiated, the soul is hindered in its growth and development. If we defile the temple, we render it unfit for spirit uses, and then the Spirit of God is an unwelcome guest, and as fast as the organs through which the Spirit of God acts are injured or destroyed, in just that proportion is the Spirit of God withdrawn, in accordance with his undeviating law. If the *physical* taste is not subject to the control of God's Spirit, then the spiritual taste is more or less injured, and such a taste would not recognize the goodness of God. If we fulfil the desires of the flesh, it must be because the mind has the same desire, and to change that mind we must submit it to the treatment of the great Physician who can then impart "the mind of Christ," and then we must be careful to not ruin our taste with a fleshly diet nor live in the flesh if the Spirit of God dwell in us.—Rom. viii. 9. Our real life, the life of Christ, being in the ascendant, the body is subject to it, and is counted out and dead.

Then free from the inertia, dead weight of gross matter, we shall have a sensitive taste and appreciation of divine things, we shall *like* them, and *be* like them; aye we shall be *partakers* of the divine *nature;* "the secret of the Lord" will be with us, and he will "show" us his covenant.—Psalm xxv. 14.

J. C. SUNDERLIN.

FLEMINGTON, N. J.

PATIENCE WITH THE LIVING.

Sweet friend, when thou and I are gone
  Beyond earth's weary labor,
When small shall be our need of grace
  From comrade or from neighbor;
Passed all the strife, the toil, the care,
  And done with all the sighing,
What tender truth shall we have gained,
  Alas! by simply dying?

When lips too chary of their praise
  Will tell our merits over,
And eyes too swift our faults to see
  Shall no defect discover,
Then hands that would not lift a stone,
  Where stones were thick to cumber
Our steep hill path, will scatter flowers
  Above our pillowed slumber.

Sweet friend, perchance both thou and I,
  Ere love is past forgiving,
Should take the earnest lesson home:
  Be patient with the living.
To-day's repressed rebuke may save
  Our blinding tears to-morrow,
Then patience, e'en when keenest edge
  May whet a nameless sorrow!

'Tis easy to be gentle when
  Death's silence shames our clamor;
And easy to discern the best
  Through memory's mystic glamour;
But wise it were for thee and me,
  Ere love is past forgiving,
To take the tender lesson home:
  Be patient with the living. —*Selected.*

See DAY DAWN notice on Editorial page.

NOTES ON SUNDAY-SCHOOL LESSONS.

Trust in God.—Luke xii. 22-34.

(Lesson for June 22.)

"And he said unto his disciples, Therefore I say unto you, take no thought (anxious care) for your life, what ye shall eat; neither for your body, what ye shall put on." To be care-free is the only condition in which life can be truly enjoyed. Worry, anxiety, and mental pain make existence a burden for millions, and we are here invited, nay commanded, to cast all that aside. Being anxious for either temporal or spiritual blessing never secured either nor helped to secure them. Then what is the use of worry? Some may ask how it can be helped. Our lesson answers, by trust in God. Anxious care is always the fruit of unfaith. We see but a step ahead; that is all that it is necessary for us to see. Let us take that step. "Do the next things." Difficulties and obstacles loom up in the near future: we will meet them when we must, but we need not cross bridges before we reach them. Be not anxious for your life. If it is God's will we should live, there will be a way provided; if not, then fear not death.

"For the life is more than meat, and the body than raiment." The thought seems to be that since the life is more than meat, He who has given the greater can supply the less; He who has fashioned the body will not neglect to clothe it. But will God do for us what we can do for ourselves? He will if he agrees to; he will if it be his will that our work should be in other directions.

"Consider the ravens, for they neither sow nor reap; which have neither store-house nor barn; and God feedeth them." How constantly Jesus drew from nature to illustrate God and truth! Who has not at some time in his life almost envied the happy care-free little birds? They build their nests in their season, rear their young and seek their food to sustain life, but all without anxiety, without needless preparation for the future. Sowing and reaping, barns and store-houses are not here condemned. The birds do without them, it is true, but we are not birds. It is the care-free, trusting life they live which we may imitate. "God feedeth them." He giveth them their meat in due season.

"And which of you by being anxious can add a cubit unto his stature?" Anxiety would rather tend to arrest growth and development and so defeat the end desired. We pass it by without notice that the child should grow to the stature of a man and then cease growing, but what a wonderful thing it is. If the food he ate caused him to grow, why should he not keep on growing as long as he eats food? It is the nature of the life that is in him to attain to such a size and then stop.

"Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you that Solomon in all his glory was not arrayed like one of these." How many pass by the beauties of nature who go into ecstasies of admiration over the works of men. Is it the beauty they admire? Then why do they pass by unmoved the things of which at best art is but a poor copy? Perhaps their admiration is a species of self-worship. What one of our race has done is so much added glory to ourselves. The queen of Sheba fainted at the glory of Solomon, but she might have crushed unheeded the lilies of the field. Not so did Christ. He said: "Consider the lilies."

"And seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things." It is natural for earthly men to seek after earthly things. The whole energy of the world is directed toward getting a living, and yet a majority of mankind are in daily dread of starvation. Is this necessary? Is there not a great waste of power somewhere,—a great deal of misdirected energy? For what shall we seek, if not for food and clothing? The answer is: "Seek first the kingdom of God, and all these things shall be added." "He who buys goods has the paper and twine thrown in." Seek to do our duty according to the will of God, and that not because of results, but because it is our duty. Work because it is right to work, because there is work to be done. Throw aside all care and rest in confidence on God's promises, knowing that it is his good pleasure to give you the kingdom. "Sell that ye have and give

alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."

Missionary Lesson.—Isa. lv. 8-13.
(Lesson for June 29.)

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." This truth is especially manifest in the fulfillment of prophecy. God says he will do so and so; men explain, interpret and apply; by and by the fulfillment comes. In fullness and power and accuracy it is unimpeachable; but how different from what anybody expected! God does not consult human interpretations nor human theology in the fulfillment of his word: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Here is just the point of difference. Human interpretations are earthly, mixed with the dross of earth, and seen through earthly imagery. We think through earthly mediums of thought; God is not dependent on those mediums. The great aim in God's plan of salvation has been to find and use some common medium of expression, a meeting-place where God and man could become acquainted.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." What is God's Word? What is the word of a man? A man says: "I give you my word that it is so." He pledges himself concerning the thing he asserts. Through words we seek and find expression of ourselves. God's Word is his second self, his character, wherever and however revealed. Christ is God's Word; the Bible contains God's word; all his works in all places of his dominion are expressions of his word, and yet the Word itself is back of all these manifestations; the hidden, mysterious, exhaustless force and energy of the Almighty; that through which God is and will be expressed.

"For ye shall go out with joy and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." When the heart is full of joy, how all nature accords with it! How hard it is to find words in which to express our gladness. Mountains and hills singing and trees clapping their hands are figures to illustrate spontaneous and inexpressible joy. When man is attuned to his Maker, then discord ceases and earth and heaven unite in a grand chorus of song. Earth is no longer barren and no longer bristles with thorns and frowns with famine, but "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

L. A. A.

REPORT OF GENERAL MEETING.

THE three day's meeting at Buchanan is now in the past. Having just returned, I hasten to write a few words before this issue goes to press. Like everything else of an earthly character, this meeting had its share of blessing and cause of regret. The regret was that many who wished to be present were prevented. Some of those deeply interested are least able to bear the expense of traveling. But no doubt all who came from a distance were well repaid, and would heartily say: "It was good to be there."

The meetings were well attended by the people of Buchanan. The contrast between the congregations of this time and those of a few years ago show that the influence of a better view of the Lord and the larger hope for mankind is being felt in that community. A very large number partook with us of the emblematic "bread" and "cup," and one followed the Lord in the symbol of baptism.

The subjects presented took a wide range—including the gospel in type, prophecy and fulfillment—things doctrinal, practical and experimental—the general aim being to present Christ in all his fullness as the manifestation of the love and purpose of the Father, and as the rightful Lord and successful Redeemer of all mankind. The unity of the church and the signs of the times as to the presence and kingdom of Christ also received earnest attention by both speakers and hearers. There is no doubt that such gatherings are a blessing to all who participate, and well repay the church for any sacrifice made to secure them. May the Lord direct as to others yet to follow.—EDITOR.

BORN OF WATER AND OF SPIRIT.

ARE there two births indicated in the words of the Saviour, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom," or only one? If there are two, and as we read of but two births, in human experience, then the birth by water must be the first, or natural birth. But the words are, "Except a *man*." One who has already experienced the natural birth is the subject of the discourse, and things that are yet necessary to his complete existence are described. Consequently the birth by water and Spirit are different elements in one birth.

What part in the second birth does water have? Is it baptism,—water baptism,—that is here indicated? If so, then a man cannot be saved without water baptism; but Christ, and Christ alone, is essential to salvation. Why do we speak of *water* baptism, as though there were several baptisms? We are told that there is *one* baptism.—Eph. iv. 5. But if there is water baptism, and baptism of the Spirit, and a baptism of death of which Jesus speaks (Luke xii. 50,) there would be three baptisms at least. The explanation is that these are all elements in the one baptism, and that baptism is, not a saving ordinance, but, salvation itself,—all there is of it.

Baptism in its substance is death and life. All life subsists and flourishes upon a lower form of life. Not a blade of grass springs forth from the earth, but through the decay of that seed-form that gives it life. Our bodies are nourished and sustained by the death of plants and animals. "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." Jesus, dying, gave life to the race,—first, as a necessary step to that end, obtaining through death, life in himself. This was baptism. He that believeth and is baptized, in this sense, is saved. What we call baptism, the lying down in a watery grave and rising again to life, is a pledge and type of this salvation. It is a part and an important part of the one baptism. It is in harmony with God's method of teaching by parable and picture, and it is a loud witness and proclamation of the gospel of Christ and his salvation.

The second birth is essentially the same as baptism. It is another comprehensive and appropriate figure covering the same ground, and consequently includes death and resurrection. The grub dies that the butterfly may live. We rise to higher things by making stepping-stones of our dead selves. As the first or natural birth was fed and nourished by the life of another, so the energy of the second birth lays hold of all that is worth saving in humanity, absorbs it into itself, lifts it up and transforms it into spirit, and at the resurrection which is the culmination of the process of regeneration, the groaning, travailing creation sends forth from the womb of the morning, in convulsive death-throes of labor, the new creation delivered into the glorious liberty of the sons of God. The mortal, corruptible, dishonored clay has perished, and from its ashes have sprung new forms of glory and power. "That which is born of the Spirit is spirit."

But what of being born of water and of Spirit? These are the two elements of the one process, the two steps necessary to baptism and to birth, life and death. Israel was baptized unto Moses "in the cloud and in the sea." The water was a symbol of death; the cloud was Life. They went down into death, they were received up into life. They were born of the water and of the Spirit in symbol. A man who receives the ordinance of baptism is born of the water and of the Spirit, *in symbol*. He cannot enter the kingdom of heaven unless he experiences the reality, the substance of the symbol.—L. A. A.

STANDING NOTICE.

WE have prepared a Circular Letter, mentioned before, for the purpose of advertising our works, MOSES AND CHRIST, DAY DAWN, and THE WORLD'S HOPE. Let all who desire to aid in this work, and are willing to act as agents, each send us a two-cent postage stamp, and we will send in return a package of twenty such letters and as many envelopes, to be sent by the agent to twenty persons selected by himself. This plan enables many to act without leaving home, and also provides to those who need or wish it, a small remuneration for each sale procured, as explained in the letter. Let those who believe and love the truths we advocate make some continuous effort to spread them, and the work will enlarge on all sides like a snowball rolled over and over.—EDITOR.

LETTER TO A FRIEND.

When you so kindly sent for me in my (war) widowhood to attend a meeting held at your door, almost, perhaps you remember that the school under your and your husband's joint charge were preparing for the closing exercises of the term; and your mind seemed about equally divided between these preparations and the "protracted effort" for the conversion of souls. To you, as one of the most Christ-like persons I have ever known, I could not but look up as to one vastly my superior in spiritual attainments. But when I saw how your untiring energy was exercised in training those children and youth in the matters of dialogues and songs, I wondered, oh, how I wondered! how you could be so interested in such trival affairs when eternal destinies were at stake, and might be decided by the success of that meeting. How could you, believing as we both did at that time, throw your whole mind even into the more important matter of education itself? For what did it all amount to anyway? What did *anything* amount to but conversion. Of these pupils, probably, not one tenth would ever be "hopefully converted." For "Straight is the gate and narrow is the way that leadeth unto life and few there be that find it;" and of course that meant to us that they never should find it, as God either could not or would not do anything after the change called death. All that was done for the other-nine tenths, or nineteen-twentieths was absolutely wasted,—of no use whatever. So it really appeared to me at that time. Falling short of that one point, nothing was done: that reached, all was done. How foolish, vain and trival seemed those recitations and the use of the time and labor bestowed upon them; and how you could enter into them with such zest seemed most mysterious. For the course of these things would divert the minds of the young people from the things that concerned their eternal destiny. That seemed self-evident. You could be interested in both; they could not. I marveled how I could dare proceed with what was sure to have such a fearful result, thus periling their souls and rendering them liable to everlasting burnings. For before another meeting some of these thoughtless young creatures might be ushered into an awful world where no love or mercy could ever reach them.

These were the thoughts that oppressed and depressed me. It seemed such a fearful responsibility to take, such a fearful risk to run. For I honestly believed the doctrine and supposed others did. Because I really believed it, it was more paralyzing to me than to others. I could not be interested greatly in a mere improvement of the mind, or in material interests so short-lived and so useless.

Now, how differently I view things. If a person or a child cannot be brought to the point we call conversion, some little seed of good may be dropped into the mind and heart that shall some day bear precious fruit. If I cannot do a great good, I can at least do a little one. I can pull up some weed growing in my own little garden and show to others how poor ground may be improved. If I cannot throw a large and brilliant light I can a little one, which may guide steps that might otherwise have gone farther astray. If I cannot convert souls I may perhaps teach a younger Christian how to forgive an injury, or to be more truthful or honest, or trustful, and thus increase his light. If I cannot do this I know what I can do—I can steadily make my own faults less and less by resistance and looking upward for help to conquer. I can cherish good and living and helpful thoughts, which I am beginning to see is one manner of doing good always open to us. We can speak a kindly helpful word where it is needed; I can press the hand of one bereaved. I can do some little thing that will brighten another life. And in every one of these seeming trifles, I am helping the progress of our Redeemer's reign on earth, and doing the work he has given me to do, provided I am not in the meantime neglecting something of greater importance.

But in one thing I am sure I was right then. The use of a protracted effort is to so arrest and fix the attention upon spiritual realities as to lead to decisive action; and all that tends to divert the mind of the young and thoughtless, also tends to prevent their setting out in the Lord's service. Thus far I was right.

Mrs. E. A. Squier.

(*To be continued.*)

EXTRACTS FROM LETTERS.

THE books, DAY DAWN and MOSES AND CHRIST, the tracts and the HOPE are all at hand. I was somehow impressed to read MOSES AND CHRIST first, so I commenced to read and study it, and in these two weeks have read but little else, and I am only about half way through it yet. Oh, brother, it has surely been a feast to me. I thought of what God revealed to us through Jesus Christ, "to show unto his servants things which must shortly come to pass." And no doubt we are truly in the time when knowledge is being increased, as the hidden and deep things of God are being brought to the surface, so that the wise and faithful ones may understand—those who are watching by the study of the sure word of prophecy. The Lord says: "Blessed is he whom I find so doing." He will make him ruler over all His goods.

Praise God! How blessed it is to have our eyes anointed with the sweet ointment of God's word and to have our senses exercised to be able to discern good from evil, truth from error. This we can do only when we are led of the Spirit through the word. Then we can try the spirits (doctrines) whether they be of God: because many false ones have gone out into the world.

My whole theme now is to know God, which Jesus says is eternal life. And when we have learned enough about his ways to conform to them and to love him, we will be fit subjects for eternal life (his gift) and then we cannot die any more. Death will have no more dominion over us—being sons of God. Blessed assurance!

Enclosed find Postal Order for which send me four copies of MOSES AND CHRIST, and one each in cloth binding to ——— ———. Also send me for the balance a roll of tracts Nos. 1, 2 and 3.

God bless you, my brother. I see many consoling letters in the HOPE. They encourage me, and make me exclaim, Verily, the mystery that has been hid for ages past is now being made manifest. Your brother in the service of him who came not to destroy men's lives, but to save them.

AURELIA, IA. C. R. K.

PLEASE send me a package of the Circular Letters, and I will send them where I think they will do the most good. I have sent a great many copies of the HOPE to Canada and other places, hoping they will bring forth fruit by unfolding God's glorious plan of salvation for all people. The HOPE is alive with good truths that feed us and strengthen us, through the cares of this life. That the Lord may bless you spiritually and temporally is the prayer of

Yours in Christ,

BUFFALO, N. Y. E. M. D.

I FEEL under many obligations to you for your kind reply to my letter of April 17. It will afford me pleasure I am sure if you will, as you suggest, send me something bearing on the "spirits in prison," when convenient for you to do so. Your suggestion that you "believe the *sleeping* ones are able to *wake* as truly out of the body as in it," shot a ray of light into my mind; and since then the difficulties in the way do not appear so great. It seemed to my mind, to remove that materialistic idea which so many believers in the "sleep of the dead" are so apt to hold; viz: that death is the sleep of the body in the grave, and that the spirit, which "returns to God," is nothing more than the departed breath, or life principle—not an individual entity. It has for a long time seemed to me that there must be some middle ground, so to speak, between the two extremes held by Christians,—the one extreme being that the spirit is in a fully conscious and active state of blessedness in heaven, or of dreadful misery in hell, immediately after death (The idea of souls being in "hell fire," whatever that is, seems absurdly inconsistent with the teaching of Scripture that the "spirit returns to God who gave it"—that is, where it came from); and the other extreme, that materialistic view which assumes that the *body* is the principal part of man, that the spirit is nothing but the breath, power or principle that animates the body, and that the spirit is as incapable of thought or action when separated from the body, as the body is dead and unconscious without the spirit; in other words: that the body and spirit are *absolutely essential to each other* to produce an intelligent and active being. If I understand your idea, it is that the spirit is as truly capable of be-

ing awaked from sleep and becoming conscious while out of the body as while in it; that it is the spirit (or "inner man") that sleeps, and is to be awaked at the resurrection, and that the body of flesh and blood has perished, never more to be raised, except in the same sense that a seed is raised in the new body of the plant that grows from it.—1. Cor. xv. 37, 38. If this is your idea, it would gratify me much to see it expressed some time in the HOPE.

In this connection, I would like to say that, while I have been almost persuaded to accept fully the views expressed in the "Plan of the Ages," there is one thing that has seemed to me rather too materialistic, and not altogether in accord with what I regard as the teachings of Scripture, viz: the restoration to perfect *human* life, as the *final result* of Christ's ransom, of a *part* of mankind. Your view that all the saved must have the *same nature*, though perhaps not in the same degree, seems to me to be more in accordance with Paul's teachings. Brother R's. idea that, "There is a *natural* body" refers to resurrected individuals of the restored "world," and "there is a *spiritual* body," to those of the "elect" has never seemed to me to be taken in proper connection with what is said in the same verse: "It is *sown* a natural body, it is *raised* a spiritual body;" and also "*first* * * that which is *natural;* and *afterward* that which is *spiritual.*" The idea that, when the restoration is complete, there will be *two kinds* of bodies, does not seem quite consistent. First the natural, afterward the spiritual, seems to be the proper order.

I have been much delighted with the pictures of God's great plan for the world's salvation, as presented in MOSES AND CHRIST. Your views of the Atonement were at first a great surprise to me; but the more I look at the matter, and search the Scriptures to see "if these things are so," the more I am inclined to think that you have the right idea. I think I so far appreciate the *spirit* of your views, that I fail to see *in what sense* you can be accused of "denying the Lord that bought us." I can hardly see my way clear to totally reject the idea of Substitution, nor does it seem to be that you totally reject it—at least, in spirit. Of course Christ's death was not a substitute for our death—obviating the necessity of our dying; but it seems as if, in a sense, he was our Substitute in that he "died the just for the unjust," and in "bearing the sins of many." "The chastisement of our peace was upon him, and with his stripes we are healed." In this sense, he certainly *took our place*—doing for us what we could not do for ourselves, by "opening up the new and living way." It appears to me that there is danger of our going from one extreme to the other in these matters. The disagreements between brethren in regard to such things, I think, are often due more to a misunderstanding of terms used in the expression of ideas, than in the ideas themselves.

There is a passage that has long stood in the way of my accepting the doctrine of the final salvation of ALL;—I mean Heb. vi. 4–8. The "impossibility" of "renewing them them again to repentance" seemed a very emphatic statement, and the expression "whose end is to be burned" seemed to point to the *final destruction* of all such unrepentant ones. But a close and prayerful study of the passage seems to have lifted the veil and let the light in. I can now see that the Apostle was writing to the Hebrews, and was speaking about that people, who were "once enlighteped," who had "tasted of the good Word of God, and the powers of the age to come" (in figure and type, and as God's chosen people), and who "ought to be teachers" (Chap. v. 12), but who through neglect and spiritual blindness had become such as "have need of milk" rather than "strong meat." The utter failure of all attempts to lead the Jewish nation to repentance and acceptance of Christ, and their "crucifying the Son of God afresh, and putting him to open shame," by their blasphemies and derision of his claims, during the past eighteen hundred years, shows how well they were prepared to have the Apostle's prediction fulfilled upon them—"whose end is to be burned," in the fire of God's judgments through the age. But thank God, whose "mercy endureth forever," "All Israel shall be saved."—Rom. xi. 26.

I hope I have not wearied you with my long letter. A heart full of thankfulness,

and overflowing with a desire that all should hear the "good news," is what prompts me (who for many years have been in blindness to the grand truths which you preach) to write as I do. Yours in search for the whole truth, G. C.

PONTIAC, MICH.

Remarks by the Editor.

1. THE impression of our position as to the spirit of man which the brother has obtained is mainly correct and just what has been taught in the HOPE and DAY DAWN. Because the primary meaning of spirit is air or breath, we should not think of being confined to that. All know it would be absurd to say "God is *air*," or "*breath*." "God is *Spirit*." Paul says: "No man knoweth the things of a man, save the spirit of man." Then man's spirit is an intelligent being. Again he says: "The Spirit itself beareth witness with our spirit." Then man's spirit receives testimony. Again he prays that man's spirit may be sanctified. These powers and possibilities cannot pertain to a *breath*. Whatever the earlier conception of a man's spirit was, it is evident that the Apostle understood it to be a living and intelligent entity—the "inner man." With this in view, what force in his words: "For which cause we faint not; but though our *outward* man perish, yet the *inward* man is renewed day by day."—2. Cor. iv. 16.

It is clear that the material form of man is not the subject of regeneration, but the spirit of man. "That which is born of the flesh is flesh, but that which is born of the Spirit is spirit." Transpose it and we have: "The flesh is what is born of the flesh, and the spirit is what is born of the Spirit." Then the spirit is what sustains the vital relation to Christ. It lives in him, and when the outward form has returned to dust, it "sleeps in Jesus," until the waking time, at the dawn of the day of Christ. Then "the spirits of just men" are made perfect in the glory of the spiritual body.

It is easy for some to repudiate the Scriptural teaching as to the sleep in death, because they know not the revealed order of the ages. With our view, the various Scriptures seem to harmonize. If the "inner" man "sleeps," then it is the "inner" man that "wakes." To say that a corpse, or body burned to ashes, has a vital relation to and therefore "sleeps in Jesus" seems absurd. Sleep is one of the states possible only to what in some sense has life. What does not exist can neither be awake nor asleep. And whatever sleeps is surely in the care and subject to the will of the Lord.

2. The brother's idea of the "natural body" pertaining to the present or Adamic state, and the "spiritual body" pertaining to the future or resurrection state is clear and well taken from the Apostle's words: "It is *sown* a natural body; it is *raised* a spiritual body." We never read in the Bible of *two kinds* of bodies in the resurrection.

3. If believing those Scriptures concerning Christ bearing our sins, and dying "the just for the unjust," etc, makes a Substitutionist, then I have never been anything else. But I see no substitution in Christ's work. It seems evident that a clear understanding of Christ's relation to mankind as their Head—as the Seed of the whole crop—will show how Christ did all that the Scriptures say of him without his doing anything *instead* of men. He, like the seed, imparts his life and righteousness to all that are in need. The *idea* of Substitution is as unscriptural as is the *word* itself. But so far as our denying the Lord that bought us is concerned, it is pleasant to be assured that no intelligent person who gives our writings a candid reading believes the charge.

4. As to the passage in Heb. vi. 4–8, the idea suggested by the brother is new to me. It has always seemed that the persons mentioned as babes, and who should have become teachers, and who were exhorted to go on to perfection, etc, were Christians—those who had accepted the first principles, including faith, repentance, baptism, etc. And even if the passage does refer to Christians, I see nothing in it to teach the idea of endless or hopeless destruction. The prodigal son lost his inheritance, and yet was afterward restored to his home. So Esau lost his birthright, and found no place of repentance, though he sought it carefully with tears, and yet he was blessed and reconciled. The Apostle makes use of this case as an illustration in the lesson to the Hebrews.—Chap. xii. 15–17. So I can see that those called to run for the crown, for the inheritance of the first-born, may, on account of unfaithfulness, lose them both, and find no repentance and recovery of what through such unfaithfulness was lost, and yet be reconciled and blessed, "saved so as by fire."—1. Cor. iii. 15.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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RANSOM OR SUBSTITUTE.

An Open Letter to a Friend, by J. W. Brite, Pierce City, Mo.

Dear Brother in Christ: Your kind and interesting letter, of April 29, came while I was absent from home, and as I have been away a good share of the time since, this will explain to you why I have not answered sooner. For I appreciate your letters, and the Christian spirit therein manifested, and admire the way you champion and defend what you understand to be God's truth. You are undoubtedly very earnest, honest and conscientious in your views; and I think you are on the *line* of the truth, and much nearer to the *whole* truth than you were when a Baptist. And because we differ with each other on some points is no reason why we should not still esteem each other as brothers in Christ; for no doubt both of us are still mentally, morally and physically imperfect, to a certain extent, and while so, it is impossible for us to be in perfect harmony on all questions. But striving earnestly,—as I believe we both are,—to reach the "Stature of the perfect man as it is in Christ Jesus," no doubt the blessed time will soon come when we *can* "see eye to eye." For from "the signs of the times," the Lord will soon "again bring Zion." Then "the watchmen shall see eye to eye."

You close your letter by saying: "Write again soon and tell me how you get on without a ransom sacrifice." Now, my dear brother, you certainly misunderstand my position and belief, for I assure you I am not trying to get on without a ransom sacrifice, for I believe strongly in a ransom sacrifice, even that Jesus Christ "gave himself a ransom for all, to be testified [to all] in due time." And all the reason you have,—as I can see,—for intimating that I deny the ransom, is because I can not accept your definition of that word to mean substitute. And that the two words do not always mean one and the same thing, I think I have a perfect right to contend. And if there *is* a difference in their meaning, why can I not reasonably believe that Christ "gave himself a ransom for all," while he did not give himself as a substitute for any?

I plead guilty to the charge of denying the doctrine of substitution; but as to denying Christ as the ransom sacrifice for all men, I believe that I now hold to this doctrine more firmly and understandingly than I ever did before. However my believing a thing to be so does not make it so, by any means; therefore I may be wrong. But even if I am in error, the best I can do is to contend for what I earnestly and firmly believe to be right, according to my understanding of God's word, until "the eyes of my understanding" are opened, so I can see my error. For as I wrote you before, I believe, "a man can receive nothing, except it be given him from heaven." And as I am hungering and thirsting for "Truth," above all things else, I believe in due time it will

be revealed to me, as I need it and can bear it. Therefore I am unshaken by Bro. Russell's long article in the May "Tower," condemning what he believes to be heretical teachings of those with whom he once worked as co-laborers in the Master's vineyard. I have taken special pains to examine carefully, and with as little prejudice as possible, the teachings of brethren Barbour, Paton and Adams, and I believe all of them are on the *line* of the truth according to "the plan of the ages." And I regard them as brethren with Bro. Russell in the harvest work; and believe that all of them,—as well as Bro. R. —are doing their special part and phase of the work just as God wants them to. For this world is full of "many men of many minds," and wherever one of them, with his special views, fails to bring a truth-hungry and creed-bound "sheep" into the light of present Truth, and God's wonderful "Plan of the Ages," another will not fail, but will reach him on a different line of thought. And, perhaps, some of them can lead higher and into more advanced truth than the others. And also, there is no doubt, in my mind, but what the teachings of the four, Russell, Barbour, Paton and Adams, are in perfect harmony *in the main;* for all of them are studying "the Word" in the light of the same "Plan of the Ages," which is more than can be said of the D. D's. and members of the hundreds of sects, many of whom, with all their error, and blasphemous teachings, as touching the character of God, Bro. Russell considers Christians, and recognizes as brethren in Christ; and why he should wish to unchristianize those whom he knows are much nearer to the truth, and men whom he knows to possess spotless characters, and who live blameless lives, is more than I can understand. For they are certainly just as honest and earnest in their views as he is, and believe just as strongly in the inspiration of the Bible, and in the divinity and pre-existence of Christ,—all of them building their hopes, arguments and special views on some possible, and in a sense, logical interpretation of some passage or passages of Scripture. And two of them, especially, in all their writings, manifest the meek and humble Spirit of Christ; and "except ye have the Spirit of Christ—(and manifest it in your controversies)—ye are none of his." And "by their fruits ye shall know them."

Now, my dear brother, do not conclude that I endorse all the teachings of these brethren; for I do not, but differ with each of them on some points. Yet I think they have as good a right to their views, and their interpretations of Scripture, as I have to mine. And their teachings in the main are certainly in harmony with the word of God; and my rule is to "prove all things and hold fast to that which is good," as near as I can. For he that decideth a matter and pronounces judgment, before he has examined carefully into the different sides of it, is not wise, and shows openly his prejudice. And I am very sorry that I ever condemned the teachings of these brethren, as I did, just because Bro. R. condemned them. For when I came to examine them closely, I found that each of them was deeper in certain phases of the truth than the other, and all of them, (I believe), zealous for the truth, and the upbuilding of the church and kingdom of Christ.

And besides, I believe that the differences between them—each other and Bro. R.—in the interpretation of certain Scriptures, is just as God intended it should be, for there is more than one reasonable way of understanding many important Scriptures, for besides the letter or surface meaning, there is a spirit of the word, in most passages;—not all literal, for "without a parable spake he not unto them." And the most devoted Christians who have ever lived since the days of the Apostles, have differed with each other more or less. Then why should *we* make a difference of opinion a test of Christian fellowship? Why should any of us become dogmatic, and set our views up as infallible, and affirm that all others are in error, when we know that so often in the past we too have been in error, and therefore may be again; for "that which is perfect has not yet come," at least to my knowledge. In fact, according to my understanding of the teachings of God's word, none of us need expect to become perfect, or entirely free from error, until we are "changed" and made in the image and likeness of him who knows

all things. And as long as we remain in these tenements of clay, the best of us can only "know in part and prophesy in part," as it were, but "See through a glass darkly." Therefore it seems to me, that unless our well-beloved and zealous Bro. Russell can read men's hearts, as Christ could, he has no right to apply denunciations pronounced against hypocrites and Pharisees, to any of the brethren, because they happen to differ with him on some points of doctrine. For there is one to judge higher than he is, and in his judgment he might condemn some as having committed the unpardonable sin, (as he calls it) who have just as pure and honest hearts as his; for I believe that Bro. R. has a good and honest heart, that he is one of the eye members of the "Little Flock," and also that he is reaching, and starting in the light of the present truth, a much larger number of heads of wheat scattered among the tares, with his limited doctrine of "restitution," and substitution, than either of the other brethren mentioned; for the contrasts between it and the usual "orthodox" teachings are not so great, and none get light only a little at a time as they are able to bear it; and I feel that Bro. R. as an instrument in God's hands, is causing the pathway of the just to grow brighter and brighter, in the case of a great many of God's creed-bound children. But it does grieve me when I read the one-sided manner in which he always states Paton's and Adams' side of the case,—whenever he states it at all,—and also his insinuations that men who deny Substitution are denying the "ransom" and "the Lord that bought them," bringing in damnable heresies, etc., when I know that those brethren, (or at least *one* who agrees with them on this doctrine) are just as honest in their understanding of God's word on this point, as Bro. R. *can* be. If they understand wrong, how can they help it? does not God give us understanding as it pleaseth him? And must I, who am trying to love and serve God, to the best of my ability, and who having left all to follow his Son Jesus Christ, and doing the best I can in my weak way, trusting in God for help, to overcome the world, the flesh and the devil, must I be accused of committing the sin against "the Holy Spirit" (the unpardonable sin as you call it) just because I believe some error (if it be error) and cannot help it? or rather because I can not look through a certain leader's eyes, and see and understand just as he does?

Yes it grieves me, but I verily believe that he is doing their cause more good than harm, by the course he is pursuing whenever he refers to them; for he creates an unjust prejudice in the minds of some of his readers (or did in mine and five or six others I know of) which re-acted in favor of those condemned, when their arguments were examined into closely. So in the place of tearing down error (if it be error) he is building it up, and I do not believe he would intentionally do that for the world. So I wish he would heed the Master's words to the disciples, Mark ix. 39: "Forbid him (them) not," but rejoice that Christ is preached, be it even "of envy and strife." Or if he wants to prove their arguments to be erroneous, do it with Scriptural proofs, in "meekness and fear," avoiding dogmatism, and that spirit which leaves the impression: "*I* am wise above my fellows; *I know* I am right, and others who differ with me are wrong;" when the fact is, the wisest, as yet, *know* but very little, and even that little is a gift from heaven, and therefore no cause for self-boasting.

May the Lord speedily bring us to the point where it will be "none of self" but all of God, and more for his creatures, and help us to love our neighbor as ourself, even if that neighbor *has* fallen so low as to deny substitution. And whenever we *do* learn to love our neighbors as ourselves, we will have as great a "hope" for them, as we do for self. And Love, the seventh and crowning virtue, is what does it. It hides a multitude of faults and sins. It "vaunteth not itself, is not puffed up." It "thinketh no evil," and "never faileth." Therefore more "charity" is what we all need; for none of us "merit" salvation or mercy. God "calleth whom he will, and has mercy on whom he will," and "his mercy endureth forever," or as long as any need it;—and none but sinners need mercy.

Christ (from my standpoint) died "*for* all," but not *instead* of all, for all must die; all

must go His way, that is, die and rise again, before they will have *life*." For Christ is "the way, the truth and the life;" and there is no other way; and none are exempt no matter how much stress we put on substitution. As I understand it, the word substitute means to take the place of another and exempt, or let the other go free. Now are any exempt from physical death, which you claim is the penalty for sin? I think not, for physically man is dust, and everything made out dust, in course of time, must return to dust, regardless of sin, or the death of Christ, and this includes all "*seen* things," no matter where we look, for "the seen things are temporal, [only] the unseen [invisible to human eyes] are the eternal." The meaning of "ransom," according to my understanding, is a corresponding price, or the price necessary to redeem, generally used in regard to captives in time of war, while substitute is generally used in regard to one who takes the place of another, letting the other go free, and also in time of war. But there certainly is a distinction in the meaning of the two words, and instead of regarding Christ as our substitute in this our warfare against sin and death, I look on him as "the Captain of our salvation," and wherever the captain goes, the soldier must follow, be it through suffering and even death itself. For with his own precious blood (life) he "ransoms" (redeems) us, by imparting that life to us, for "Except ye eat of the flesh of the Son of man and drink his blood (partake of and appropriate his life to yourself) ye have *no* life in you,"—and therefore no practical benefit of "the ransom."

I put great stress on the death of Christ, for "since the children are sharers of flesh and blood, he also in like manner partook of the same, that through death [the death of the lower nature] he might bring to naught him that had the power of death, that is, the devil, and might DELIVER ALL them who through fear of death were all their life-time subject to bondage,"—which deliverance seems broad enough to cover the case of the deepest-dyed sinners, even those who deny substitution.

I presume, probably, you will object to my brackets "the death of the lower nature" but my understanding of the teaching of the word is, that Christ had two natures. He was both human and divine,—God his begetter, and Father, and Mary (a woman with human nature) his mother. And so he partook of the nature of both, and had the capacity, or nature, to sin, just as you and I have now, since we are begotten of God; but he yielded not to that nature and the temptations it entailed upon him, but overcame it, and put it to death. "He died to sin." "He was made sin for (in behalf of certainly not instead of) us." "He was tempted in all points as we are, yet WITHOUT sin." "He was made *perfect* through suffering." So if perfect in every sense of the word from his mother's womb, why and how could he be made so by suffering?

Be it far from me to teach that he was only a man, like you and I; for as the heavens are higher than the earth, so do I believe he was higher than we; for he was begotten of God and by God alone, in the womb of a pure virgin, (which is more than can be said of any of us) and yet the flesh part of him came from that woman who was a daughter of fallen Adam, there by imparting to him the nature "like unto his brethren." But his divinity overcame his humanity, and he "knew no sin," but was always and ever as pure,—even purer if possible,—than the angels in heaven. And far be it from me to lay but little stress on his death on the cross, for it was one of the most wonderful events in all the history of this wicked world; so much so that the sun refused to give its light on it in day time. But with Paul I can say, "It is Christ that died, YEA RATHER THAT IS RISEN AGAIN, who is even (now) at the right hand of God, who also maketh intercession for us." Herein, I think, is the most virtue, *in his life*. And while you say you have not a single "hope" but what is founded on Christ as your substitute in death, I can say I have none but what are founded on "*the life*" of the risen Christ. I lay the most stress on his resurrection, for he conquered death and came forth the victor, "and *because* he *liveth* we shall LIVE ALSO." Now, if he had only been our substitute, and died *instead* of us, we would be supposed to be delivered (freed) from out of

death, whether he ever came back to life or not. For in the case of soldiers in war, what becomes of the substitute cuts no figure as regards the safety and freedom of him who obtained the substitute. And Paul further tells us, "If Christ be *not risen* (laying the stress on the resurrection even more than on the death) your faith is in vain," * * * and even "they also which are fallen asleep in Christ are perished;" implying clearly to my mind, that "*he*" is not our substitute, but that his life is what we need. And until "the life" and nature of Christ is imparted to us, we have no (zoe) life in us, but must remain dead (estranged from God, "carnally minded" which "*is* death") no matter how many times we are awakened from the tomb, as Lazarus was. That kind of a resurrection, is a very small part of Bible "anastasis" as I now understand it. But my understanding on this great doctrine may be very defective, as I know it is on many other "mysteries of the kingdom." So I only give it to you merely as my understanding of the teachings of the Word on this question.

And further, I believe that the "*risen*" Christ IS THE LIFE OF THE WORLD;—that is, he is a "Seed," "THE Seed" which contains the whole crop. And until a Seed imparts its life and nature to the crop there is no crop. But just as sure, "As in Adam all die [by partaking of his life and nature] even so in Christ [the divine Seed] shall *all* be made alive." For this is "the Seed" in which "all the families of the earth shall be blest." And if "the Seed" is divine, so will the crop be, when grown; for like produces like, and if "the Christ" is in "the image and likeness of God," so must all be (in due time) for God is to be "all in all.' And if *all in* all is God, then all will be *full* of God, and therefore divine. "Gods *all* of you, but [first] ye must die like men."

And furthermore, "the seen things are temporal, the unseen are the eternal," which does away with eternal existence as perfect human or flesh and blood beings; for indeed "flesh and blood cannot inherit the kingdom of God."

But you would say this only has reference to being rulers, priests and kings in the kingdom, and would not prohibit a large class forever existing as subjects in it, with no inheritance in the way of kingship or office.

Very well, but let me ask you further: How is it that Abraham, Isaac and Jacob will be seen "to sit down in the kingdom" if they are only perfect human nature or flesh beings, and not divine in both the image and likeness of God? And further, I would like to have you answer the agument, which, I think, I produced in my last letter to you in something like language as follows: If "flesh and blood cannot inherit the kingdom of God," and if "Except a man be born * * * of the Spirit he *cannot* (even) ENTER into the kingdom of God;" and if "that which is born of the Spirit IS *spirit;*" and "a spirit hath not flesh and bones," and if the kingdom, or stone hewn out of the mountain without hands,—is to eventually "fill the whole earth," where will there be room for your perfect human nature, or flesh and blood beings?

A satisfactory Scriptural answer to the above, in favor of your views will, *I think*,—reclaim and bring me back to Bro. Russell's teachings on this doctrine. So for my sake be sure to answer. And again, in regard to "ransom" and substitute, I think you agree with me in believing that Moses was a type of Christ, (for "a prophet shall the Lord your God raise up unto you, of your brethren, *like unto me*," and his deliverance of the children of Israel from bondage to liberty, a type of our deliverance from the bondage of sin and death, or spiritual Egypt. And if typical, where can we find even the least resemblance, in all this typical history, to substitution? Moses sacrificed the life, royalty, honor, riches that he *could* have had as the son of a king, in a royal family, and became a servant LIKE and *with* his brethren, "Esteeming the reproach of Christ (in type) greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward."—Heb. xi. 24-26. He left all, that he might go *with*, lead, ransom and redeem his brethren, but he never once offered himself as their substitute,—that is, to take their place in Egpytian bondage, remain there, and let them go free. But he said, Come on; follow me; I will go with you, and be with you, and suffer with you, through all the troubles our attempt to escape will bring upon us; but I will lead you

(as sharer with you and as your captain) safely out in due time, for God will help us. But at his first coming (at the end of forty years) they rejected him, and would not have this man to lead or rule over them. So he was compelled to leave them and go into a far country, and while absent from them he took unto himself a Gentile wife, and after an *equal* period of time (at the end of forty years more, typical of our 1845 years waiting) he came again, and they received him, and he led them out, ransomed and redeemed them from Egyptian bondage. But I can see nothing in all these things "which happened unto this people as *ensamples* for *us* upon whom the ends of the ages have come," that would lead me to believe that our Moses (Christ) gave himself as our substitute any more than did their Moses. Can you?

You seem to think, and so state in your last letter, that God (or rather his Son Jesus Christ; for God turns all judgment over to the Son at the end of this age) will "literally destroy" (blot out of existence) some, who "*after full knowledge*, will not hear that prophet." (These last quotations are of your language.) Now my dear brother, did you not know that to possess "*full* knowledge" *is to have* "eternal life?" At least that is the way Jesus of Nazareth defines "eternal life," for he said: "This is life eternal, that they might KNOW thee, the only true God, and Jesus Christ whom thou hast sent." And besides, is it possible, that he who taught us to destroy or kill our enemies with love and kindness, (forgiving them seventy times seven) thereby not destroying the "life" of our enemies, but by destroying the "enmity" transforming them into friends; is it possible that he has changed, and is going to kill *his* wilfull enemies? literally murder them, by depriving them of life and existence? Has he who said "I am not come to destroy men's lives but to save them;" "I am come that they might have life, and that they might have it more abundantly;" has he "the Life-giver,"—changed to life-taker? Is he, who was once as meek and harmless as a dove or a lamb, any the less harmless now? Is he not the same yesterday, to-day and forever?

True he must reign until he puts all his enemies under his feet; and "all the wicked will he destroy." But I fear that too many of us draw our conclusions of God's way of destroying from man's way. But God's way is not man's way. His ways are as much higher than our ways, as the blue vault we call heaven is higher than this grass-clad earth. And even so will his way of destroying the wicked and all his enemies be. Christ came "to destroy the *works* of the devil," but not God's works, and man is God's crowning work. And because the masses are so ignorant of God is why they know so little of his ways, and judge him from a human standpoint. May you and I and many others rapidly become better acquainted with God and his ways is my prayer; for to "know God and his Son Jesus Christ," IS "eternal Life."

In my last, I believe I quoted Rom. viii. 20, 21. R. V. as follows,—putting my interpretations in brackets: "For the creation [creature, persons, humanity] was subject to vanity [sin and corruption] not of its own will, but by reason [or the will] of him [God] who subjected it, IN HOPE that the creation itself also shall be delivered from the bondage of corruption into [incorruption] the liberty of the glory of the children of God."

Now you say you object to that part of my exegesis wherein I put incorruption in brackets, because Paul did not put it there, but only said, "into the liberty of the glory of the children of God." And I admit that it is unnecessary to put it there, for it makes a repetition; as (to my mind) to be in the condition "of the GLORY and liberty of the children of God" means to be in "incorruption." Or to put it in a different way, I will ask you what is the opposite of "corruption?" Is it not "incorruption?" Yes, well, if the whole creation is delivered from and out of the one condition, will they not be in the other? Or is there some half-way ground on which a person could stand, after being lifted out of the bondage of one condition into the liberty and glory of the other, without being in either? I think not, so I do not see why you should object to the way I put it, unless you do it on the grounds of tautology. And I believe you are too much interested in the search after "Truth," to waste your time objecting to my rhetoric, for it would keep you busy.

Now, I trust you will not be offended with me because I have attempted to defend those brethren, whom Bro. R. condemns; for I do not believe I have any selfish motive in so doing, never having seen either of them, nor Bro. Russell; and only yesterday, morning and evening, I listened to two long sermons delivered by a Baptist minister, the whole of which two sermons being in condemnation of Russell and his teachings, and as I have opportunity I defend *him*, and especially when he is misrepresented, as he often is by the sects. For they misunderstand him,—about as he seems to misunderstand Paton and Adams. And therefore, I have in my weak way defended him many times to where I have the others mentioned once; as his writings are much more largely circulated among the other sects, than are the others; and I regard him as far in advance of so-called "orthodoxy," but do not agree with him in all his interpretations. Neither do I with either of the others, but I do not make a difference of opinion a bar to Christian fellowship.

For instance, in Bro. Paton's paper of June 1, in commenting on the difference in the old and new version on the eleventh verse of the sixty-eighth Psalm, wherein the new version reads, "The Lord giveth the word, the *women* that publish the tidings are a great host," he accepts the R. V. as the correct rendering (and so do I) but applies it to *literal* women as preachers of "the Word." Now I differ with *him* on this application. Not because I am opposed to women preaching or acting as missionaries in the scattering of Bibles, for I am not, believing that in Christ is neither male nor female, and therefore women have as good a right to preach and teach as men. But in the fulfillment of this Psalm-prophecy, we know that the publishing of the tidings of the word the Lord gave has not been confined to women by any means, neither have they ever been in the majority in this work, but largely in the minority, owing to the usual interpretation of Paul as touching woman's work in the church. And therefore, I understand this prophecy to have reference to symbolic women, not literal; or in other words, the great host of women who publish the tidings are churches, not only the true, but the false, "the mother" and her hundreds of "daughters;" for almost all of them are, and have been for years, doing their best to scatter the Word of God, and many of these women, with all their error, have done great good, not only in this country, but in foreign lands. As Bible missionaries, most of them are very zealous, and spend much time and large sums of money to print it in the various languages, and the truth, or the word, will do its work of witnessing, no matter how unworthy the agency, even if they preach Christ of envy and strife, or to build up sect through selfish sectarian pride. And most of *us*,—who now claim to have advance light and liberty,—first heard the glad tidings through the agency of some of these women, and I feel that they should have the credit, at least, for what good they *have* done.

But now that we have overcome the bondage of the tradition of men which still binds them, and are standing "as it were upon a sea of glass" (a position of clearness and enlightenment, which is "before" or this side of "the throne") and also feel that they have about accomplished their mission, and are now spewed out of the Lord's mouth, as altogether unworthy, owing to their great apostacy and selfish worldliness, therefore we are under no obligations to give them credit, only for what good they *have* done. Neither do I feel that we need further support or encourage them, for we *now* have facilities for preaching the faith first delivered to the saints, and of publishing more correct versions of "the tidings of the word," than we had a few years ago. And also the time has about come when the Bride, the Lamb's "wife hath made herself ready," after which that *good* woman, "The New Jerusalem," "the mother of us all," will do all the publishing of "the tidings," for great Babylon is now rapidly falling to rise no more. Now you see here is quite a difference of opinion between Bro. Paton and me; he may be right and I wrong, or we both may be wrong, but what of it? Shall we esteem each other as Christians any less on account of such differences? I think we should not. But I must close, as this letter is already too long. But I love to write to you, even if you do say you "doubt my soundness of doctrine," for almost everybody does that, and I am used to it. Write again soon.

Yours in the search after "Truth."—

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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RANSOM OR SUBSTITUTE.

An Open Letter to a Friend, by J. W. Brite, Pierce City, Mo.

Dear Brother in Christ: Your kind and interesting letter, of April 29, came while I was absent from home, and as I have been away a good share of the time since, this will explain to you why I have not answered sooner. For I appreciate your letters, and the Christian spirit therein manifested, and admire the way you champion and defend what you understand to be God's truth. You are undoubtedly very earnest, honest and conscientious in your views; and I think you are on the *line* of the truth, and much nearer to the *whole* truth than you were when a Baptist. And because we differ with each other on some points is no reason why we should not still esteem each other as brothers in Christ; for no doubt both of us are still mentally, morally and physically imperfect, to a certain extent, and while so, it is impossible for us to be in perfect harmony on all questions. But striving earnestly,—as I believe we both are,—to reach the "Stature of the perfect man as it is in Christ Jesus," no doubt the blessed time will soon come when we *can* "see eye to eye." For from "the signs of the times," the Lord will soon "again bring Zion." Then "the watchmen shall see eye to eye."

You close your letter by saying: "Write again soon and tell me how you get on without a ransom sacrifice." Now, my dear brother, you certainly misunderstand my position and belief, for I assure you I am not trying to get on without a ransom sacrifice, for I believe strongly in a ransom sacrifice, even that Jesus Christ "gave himself a ransom for all, to be testified [to all] in due time." And all the reason you have,—as I can see,—for intimating that I deny the ransom, is because I can not accept your definition of that word to mean substitute. And that the two words do not always mean one and the same thing, I think I have a perfect right to contend. And if there *is* a difference in their meaning, why can I not reasonably believe that Christ "gave himself a ransom for all," while he did not give himself as a substitute for any?

I plead guilty to the charge of denying the doctrine of substitution; but as to denying Christ as the ransom sacrifice for all men, I believe that I now hold to this doctrine more firmly and understandingly than I ever did before. However my believing a thing to be so does not make it so, by any means; therefore I may be wrong. But even if I am in error, the best I can do is to contend for what I earnestly and firmly believe to be right, according to my understanding of God's word, until "the eyes of my understanding" are opened, so I can see my error. For as I wrote you before, I believe, "a man can receive nothing, except it be given him from heaven." And as I am hungering and thirsting for "Truth," above all things else, I believe in due time it will

be revealed to me, as I need it and can bear it. Therefore I am unshaken by Bro. Russell's long article in the May "Tower," condemning what he believes to be heretical teachings of those with whom he once worked as co-laborers in the Master's vineyard. I have taken special pains to examine carefully, and with as little prejudice as possible, the teachings of brethren Barbour, Paton and Adams, and I believe all of them are on the *line* of the truth according to "the plan of the ages." And I regard them as brethren with Bro. Russell in the harvest work; and believe that all of them,—as well as Bro. R. —are doing their special part and phase of the work just as God wants them to. For this world is full of "many men of many minds," and wherever one of them, with his special views, fails to bring a truth-hungry and creed-bound "sheep" into the light of present Truth, and God's wonderful "Plan of the Ages," another will not fail, but will reach him on a different line of thought. And, perhaps, some of them can lead higher and into more advanced truth than the others. And also, there is no doubt, in my mind, but what the teachings of the four, Russell, Barbour, Paton and Adams, are in perfect harmony *in the main;* for all of them are studying "the Word" in the light of the same "Plan of the Ages," which is more than can be said of the D. D's. and members of the hundreds of sects, many of whom, with all their error, and blasphemous teachings, as touching the character of God, Bro. Russell considers Christians, and recognizes as brethren in Christ; and why he should wish to unchristianize those whom he knows are much nearer to the truth, and men whom he knows to possess spotless characters, and who live blameless lives, is more than I can understand. For they are certainly just as honest and earnest in their views as he is, and believe just as strongly in the inspiration of the Bible, and in the divinity and pre-existence of Christ,—all of them building their hopes, arguments and special views on some possible, and in a sense, logical interpretation of some passage or passages of Scripture. And two of them, especially, in all their writings, manifest the meek and humble Spirit of Christ; and "except ye have the Spirit of Christ—(and manifest it in your controversies)—ye are none of his." And "by their fruits ye shall know them."

Now, my dear brother, do not conclude that I endorse all the teachings of these brethren; for I do not, but differ with each of them on some points. Yet I think they have as good a right to their views, and their interpretations of Scripture, as I have to mine. And their teachings in the main are certainly in harmony with the word of God; and my rule is to "prove all things and hold fast to that which is good," as near as I can. For he that decideth a matter and pronounces judgment, before he has examined carefully into the different sides of it, is not wise, and shows openly his prejudice. And I am very sorry that I ever condemned the teachings of these brethren, as I did, just because Bro. R. condemned them. For when I came to examine them closely, I found that each of them was deeper in certain phases of the truth than the other, and all of them, (I believe), zealous for the truth, and the upbuilding of the church and kingdom of Christ.

And besides, I believe that the differences between them—each other and Bro. R.—in the interpretation of certain Scriptures, is just as God intended it should be, for there is more than one reasonable way of understanding many important Scriptures, for besides the letter or surface meaning, there is a spirit of the word, in most passages;--not all literal, for "without a parable spake he not unto them." And the most devoted Christians who have ever lived since the days of the Apostles, have differed with each other more or less. Then why should *we* make a difference of opinion a test of Christian fellowship? Why should any of us become dogmatic, and set our views up as infallible, and affirm that all others are in error, when we know that so often in the past we too have been in error, and therefore may be again; for "that which is perfect has not yet come," at least to my knowledge. In fact, according to my understanding of the teachings of God's word, none of us need expect to become perfect, or entirely free from error, until we are "changed" and made in the image and likeness of him who knows

all things. And as long as we remain in these tenements of clay, the best of us can only "know in part and prophesy in part," as it were, but "See through a glass darkly." Therefore it seems to me, that unless our well-beloved and zealous Bro. Russell can read men's hearts, as Christ could, he has no right to apply denunciations pronounced against hypocrites and Pharisees, to any of the brethren, because they happen to differ with him on some points of doctrine. For there is one to judge higher than he is, and in his judgment he might condemn some as having committed the unpardonable sin, (as he calls it) who have just as pure and honest hearts as his; for I believe that Bro. R. has a good and honest heart, that he is one of the eye members of the "Little Flock," and also that he is reaching, and starting in the light of the present truth, a much larger number of heads of wheat scattered among the tares, with his limited doctrine of "restitution," and substitution, than either of the other brethren mentioned; for the contrasts between it and the usual "orthodox" teachings are not so great, and none get light only a little at a time as they are able to bear it; and I feel that Bro. R. as an instrument in God's hands, is causing the pathway of the just to grow brighter and brighter, in the case of a great many of God's creed-bound children. But it does grieve me when I read the one-sided manner in which he always states Paton's and Adams' side of the case,—whenever he states it at all,—and also his insinuations that men who deny Substitution are denying the "ransom" and "the Lord that bought them," bringing in damnable heresies, etc., when I know that those brethren, (or at least *one* who agrees with them on this doctrine) are just as honest in their understanding of God's word on this point, as Bro. R. *can* be. If they understand wrong, how can they help it? does not God give us understanding as it pleaseth him? And must I, who am trying to love and serve God, to the best of my ability, and who having left all to follow his Son Jesus Christ, and doing the best I can in my weak way, trusting in God for help, to overcome the world, the flesh and the devil, must I be accused of committing the sin against "the Holy Spirit" (the unpardonable sin as you call it) just because I believe some error (if it be error) and cannot help it? or rather because I can not look through a certain leader's eyes, and see and understand just as he does?

Yes it grieves me, but I verily believe that he is doing their cause more good than harm, by the course he is pursuing whenever he refers to them; for he creates an unjust prejudice in the minds of some of his readers (or did in mine and five or six others I know of) which re-acted in favor of those condemned, when their arguments were examined into closely. So in the place of tearing down error (if it be error) he is building it up, and I do not believe he would intentionally do that for the world. So I wish he would heed the Master's words to the disciples, Mark ix. 39: "Forbid him (them) not," but rejoice that Christ is preached, be it even "of envy and strife." Or if he wants to prove their arguments to be erroneous, do it with Scriptural proofs, in "meekness and fear," avoiding dogmatism, and that spirit which leaves the impression: "*I* am wise above my fellows; *I know* I am right, and others who differ with me are wrong;" when the fact is, the wisest, as yet, *know* but very little, and even that little is a gift from heaven, and therefore no cause for self-boasting.

May the Lord speedily bring us to the point where it will be "none of self" but all of God, and more for his creatures, and help us to love our neighbor as ourself, even if that neighbor *has* fallen so low as to deny substitution. And whenever we *do* learn to love our neighbors as ourselves, we will have as great a "hope" for them, as we do for self. And Love, the seventh and crowning virtue, is what does it. It hides a multitude of faults and sins. It "vaunteth not itself, is not puffed up." It "thinketh no evil," and "never faileth." Therefore more "charity" is what we all need; for none of us "merit" salvation or mercy. God "calleth whom he will, and has mercy on whom he will," and "his mercy endureth forever," or as long as any need it;—and none but sinners need mercy.

Christ (from my standpoint) died "*for* all," but not *instead* of all, for all must die; all

must go His way, that is, die and rise again, before they will have *life*." For Christ is "the way, the truth and the life;" and there is no other way; and none are exempt no matter how much stress we put on substitution. As I understand it, the word substitute means to take the place of another and exempt, or let the other go free. Now are any exempt from physical death, which you claim is the penalty for sin? I think not, for physically man is dust, and everything made out dust, in course of time, must return to dust, regardless of sin, or the death of Christ, and this includes all "*seen* things," no matter where we look, for "the seen things are temporal, [only] the unseen [invisible to human eyes] are the eternal." The meaning of "ransom," according to my understanding, is a corresponding price, or the price necessary to redeem, generally used in regard to captives in time of war, while substitute is generally used in regard to one who takes the place of another, letting the other go free, and also in time of war. But there certainly is a distinction in the meaning of the two words, and instead of regarding Christ as our substitute in this our warfare against sin and death, I look on him as "the Captain of our salvation," and wherever the captain goes, the soldier must follow, be it through suffering and even death itself. For with his own precious blood (life) he "ransoms" (redeems) us, by imparting that life to us, for "Except ye eat of the flesh of the Son of man and drink his blood (partake of and appropriate his life to yourself) ye have *no* life in you,"—and therefore no practical benefit of "the ransom."

I put great stress on the death of Christ, for "since the children are sharers of flesh and blood, he also in like manner partook of the same, that through death [the death of the lower nature] he might bring to naught him that had the power of death, that is, the devil, and might DELIVER ALL them who through fear of death were all their life-time subject to bondage,"—which deliverance seems broad enough to cover the case of the deepest-dyed sinners, even those who deny substitution.

I presume, probably, you will object to my brackets "the death of the lower nature" but my understanding of the teaching of the word is, that Christ had two natures. He was both human and divine,—God his begetter, and Father, and Mary (a woman with human nature) his mother. And so he partook of the nature of both, and had the capacity, or nature, to sin, just as you and I have now, since we are begotten of God; but he yielded not to that nature and the temptations it entailed upon him, but overcame it, and put it to death. "He died to sin." "He was made sin for (in behalf of certainly not instead of) us." "He was tempted in all points as we are, yet WITHOUT sin." "He was made *perfect* through suffering." So if perfect in every sense of the word from his mother's womb, why and how could he be made so by suffering?

Be it far from me to teach that he was only a man, like you and I; for as the heavens are higher than the earth, so do I believe he was higher than we; for he was begotten of God and by God alone, in the womb of a pure virgin, (which is more than can be said of any of us) and yet the flesh part of him came from that woman who was a daughter of fallen Adam, there by imparting to him the nature "like unto his brethren." But his divinity overcame his humanity, and he "knew no sin," but was always and ever as pure,—even purer if possible,—than the angels in heaven. And far be it from me to lay but little stress on his death on the cross, for it was one of the most wonderful events in all the history of this wicked world; so much so that the sun refused to give its light on it in day time. But with Paul I can say, "It is Christ that died, YEA RATHER THAT IS RISEN AGAIN, who is even (now) at the right hand of God, who also maketh intercession for us." Herein, I think, is the most virtue, *in his life*. And while you say you have not a single "hope" but what is founded on Christ as your substitute in death, I can say I have none but what are founded on "*the life*" of the risen Christ. I lay the most stress on his resurrection, for he conquered death and came forth the victor, "and *because* he *liveth* we shall LIVE ALSO." Now, if he had only been our substitute, and died *instead* of us, we would be supposed to be delivered (freed) from out of

death, whether he ever came back to life or not. For in the case of soldiers in war, what becomes of the substitute cuts no figure as regards the safety and freedom of him who obtained the substitute. And Paul further tells us, "If Christ be *not risen* (laying the stress on the resurrection even more than on the death) your faith is in vain," * * * and even "they also which are fallen asleep in Christ are perished;" implying clearly to my mind, that "*he*" is not our substitute, but that his life is what we need. And until "the life" and nature of Christ is imparted to us, we have no (zoe) life in us, but must remain dead (estranged from God, "carnally minded" which "*is* death") no matter how many times we are awakened from the tomb, as Lazarus was. That kind of a resurrection, is a very small part of Bible "anastasis" as I now understand it. But my understanding on this great doctrine may be very defective, as I know it is on many other "mysteries of the kingdom." So I only give it to you merely as my understanding of the teachings of the Word on this question.

And further, I believe that the "*risen*" Christ IS THE LIFE OF THE WORLD;—that is, he is a "Seed," "THE Seed" which contains the whole crop. And until a Seed imparts its life and nature to the crop there is no crop. But just as sure, "As in Adam all die [by partaking of his life and nature] even so in Christ [the divine Seed] shall *all* be made alive." For this is "the Seed" in which "all the families of the earth shall be blest." And if "the Seed" is divine, so will the crop be, when grown; for like produces like, and if "the Christ" is in "the image and likeness of God," so must all be (in due time) for God is to be "all in all." And if *all in* all is God, then all will be *full* of God, and therefore divine. "Gods *all* of you, but [first] ye must die like men."

And furthermore, "the seen things are temporal, the unseen are the eternal," which does away with eternal existence as perfect human or flesh and blood beings; for indeed "flesh and blood cannot inherit the kingdom of God."

But you would say this only has reference to being rulers, priests and kings in the kingdom, and would not prohibit a large class forever existing as subjects in it, with no inheritance in the way of kingship or office.

Very well, but let me ask you further: How is it that Abraham, Isaac and Jacob will be seen "to sit down in the kingdom" if they are only perfect human nature or flesh beings, and not divine in both the image and likeness of God? And further, I would like to have you answer the agument, which, I think, I produced in my last letter to you in something like language as follows: If "flesh and blood cannot inherit the kingdom of God;" and if "Except a man be born * * * of the Spirit he *cannot* (even) ENTER into the kingdom of God;" and if "that which is born of the Spirit IS *spirit;*" and "a spirit hath not flesh and bones," and if the kingdom, or stone hewn out of the mountain without hands,—is to eventually "fill the whole earth," where will there be room for your perfect human nature, or flesh and blood beings?

A satisfactory Scriptural answer to the above, in favor of your views will, *I think*,—reclaim and bring me back to Bro. Russell's teachings on this doctrine. So for my sake be sure to answer. And again, in regard to "ransom" and substitute, I think you agree with me in believing that Moses was a type of Christ, (for "a prophet shall the Lord your God raise up unto you, of your brethren, *like unto me*," and his deliverance of the children of Israel from bondage to liberty, a type of our deliverance from the bondage of sin and death, or spiritual Egypt. And if typical, where can we find even the least resemblance, in all this typical history, to substitution? Moses sacrificed the life, royalty, honor, riches that he *could* have had as the son of a king, in a royal family, and became a servant LIKE and *with* his brethren, "Esteeming the reproach of Christ (in type) greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward."—Heb. xi. 24-26. He left all, that he might go *with*, lead, ransom and redeem his brethren, but he never once offered himself as their substitute,—that is, to take their place in Egpytian bondage, remain there, and let them go free. But he said, Come on; follow me; I will go with you, and be with you, and suffer with you, through all the troubles our attempt to escape will bring upon us; but I will lead you

(as sharer with you and as your captain) safely out in due time, for God will help us. But at his first coming (at the end of forty years) they rejected him, and would not have this man to lead or rule over them. So he was compelled to leave them and go into a far country, and while absent from them he took unto himself a Gentile wife, and after an *equal* period of time (at the end of forty years more, typical of our 1845 years waiting) he came again, and they received him, and he led them out, ransomed and redeemed them from Egyptian bondage. But I can see nothing in all these things "which happened unto this people as *ensamples* for *us* upon whom the ends of the ages have come," that would lead me to believe that our Moses (Christ) gave himself as our substitute any more than did their Moses. Can you?

You seem to think, and so state in your last letter, that God (or rather his Son Jesus Christ; for God turns all judgment over to the Son at the end of this age) will "literally destroy" (blot out of existence) some, who "*after full knowledge*, will not hear that prophet." (These last quotations are of your language.) Now my dear brother, did you not know that to possess "*full* knowledge" *is to have* "eternal life?" At least that is the way Jesus of Nazareth defines "eternal life," for he said: "This is life eternal, that they might KNOW thee, the only true God, and Jesus Christ whom thou hast sent." And besides, is it possible, that he who taught us to destroy or kill our enemies with love and kindness, (forgiving them seventy times seven) thereby not destroying the "life" of our enemies, but by destroying the "enmity" transforming them into friends; is it possible that he has changed, and is going to kill *his* wilfull enemies? literally murder them, by depriving them of life and existence? Has he who said "I am not come to destroy men's lives but to save them;" "I am come that they might have life, and that they might have it more abundantly;" has he "the Life-giver,"—changed to life-taker? Is he, who was once as meek and harmless as a dove or a lamb, any the less harmless now? Is he not the same yesterday, to-day and forever?

True he must reign until he puts all his enemies under his feet; and "all the wicked will he destroy." But I fear that too many of us draw our conclusions of God's way of destroying from man's way. But God's way is not man's way. His ways are as much higher than our ways, as the blue vault we call heaven is higher than this grass-clad earth. And even so will his way of destroying the wicked and all his enemies be. Christ came "to destroy the *works* of the devil," but not God's works, and man is God's crowning work. And because the masses are so ignorant of God is why they know so little of his ways, and judge him from a human standpoint. May you and I and many others rapidly become better acquainted with God and his ways is my prayer; for to "know God and his Son Jesus Christ," IS "eternal Life."

In my last, I believe I quoted Rom. viii. 20, 21. R. V. as follows,—putting my interpretations in brackets: "For the creation [creature, persons, humanity] was subject to vanity [sin and corruption] not of its own will, but by reason [or the will] of him [God] who subjected it, IN HOPE that the creation itself also shall be delivered from the bondage of corruption into [incorruption] the liberty of the glory of the children of God."

Now you say you object to that part of my exegesis wherein I put incorruption in brackets, because Paul did not put it there, but only said, "into the liberty of the glory of the children of God." And I admit that it is unnecessary to put it there, for it makes a repetition; as (to my mind) to be in the condition "of the GLORY and liberty of the children of God" means to be in "incorruption." Or to put it in a different way, I will ask you what is the opposite of "corruption?" Is it not "incorruption?" Yes, well, if the whole creation is delivered from and out of the one condition, will they not be in the other? Or is there some half-way ground on which a person could stand, after being lifted out of the bondage of one condition into the liberty and glory of the other, without being in either? I think not, so I do not see why you should object to the way I put it, unless you do it on the grounds of tautology. And I believe you are too much interested in the search after "Truth," to waste your time objecting to my rhetoric, for it would keep you busy.

Now, I trust you will not be offended with me because I have attempted to defend those brethren, whom Bro. R. condemns; for I do not believe I have any selfish motive in so doing, never having seen either of them, nor Bro. Russell; and only yesterday, morning and evening, I listened to two long sermons delivered by a Baptist minister, the whole of which two sermons being in condemnation of Russell and his teachings, and as I have opportunity I defend *him*, and especially when he is misrepresented, as he often is by the sects. For they misunderstand him,—about as he seems to misunderstand Paton and Adams. And therefore, I have in my weak way defended him many times to where I have the others mentioned once; as his writings are much more largely circulated among the other sects, than are the others; and I regard him as far in advance of so-called "orthodoxy," but do not agree with him in all his interpretations. Neither do I with either of the others, but I do not make a difference of opinion a bar to Christian fellowship.

For instance, in Bro. Paton's paper of June 1, in commenting on the difference in the old and new version on the eleventh verse of the sixty-eighth Psalm, wherein the new version reads, "The Lord giveth the word, the *women* that publish the tidings are a great host," he accepts the R. V. as the correct rendering (and so do I) but applies it to *literal* women as preachers of "the Word." Now I differ with *him* on this application. Not because I am opposed to women preaching or acting as missionaries in the scattering of Bibles, for I am not, believing that in Christ is neither male nor female, and therefore women have as good a right to preach and teach as men. But in the fulfillment of this Psalm-prophecy, we know that the publishing of the tidings of the word the Lord gave has not been confined to women by any means, neither have they ever been in the majority in this work, but largely in the minority, owing to the usual interpretation of Paul as touching woman's work in the church. And therefore, I understand this prophecy to have reference to symbolic women, not literal; or in other words, the great host of women who publish the tidings are churches, not only the true, but the false, "the mother" and her hundreds of "daughters;" for almost all of them are, and have been for years, doing their best to scatter the Word of God, and many of these women, with all their error, have done great good, not only in this country, but in foreign lands. As Bible missionaries, most of them are very zealous, and spend much time and large sums of money to print it in the various languages, and the truth, or the word, will do its work of witnessing, no matter how unworthy the agency, even if they preach Christ of envy and strife, or to build up sect through selfish sectarian pride. And most of *us*,—who now claim to have advance light and liberty,—first heard the glad tidings through the agency of some of these women, and I feel that they should have the credit, at least, for what good they *have* done.

But now that we have overcome the bondage of the tradition of men which still binds them, and are standing "as it were upon a sea of glass" (a position of clearness and enlightenment, which is "before" or this side of "the throne") and also feel that they have about accomplished their mission, and are now spewed out of the Lord's mouth, as altogether unworthy, owing to their great apostacy and selfish worldliness, therefore we are under no obligations to give them credit, only for what good they *have* done. Neither do I feel that we need further support or encourage them, for we *now* have facilities for preaching the faith first delivered to the saints, and of publishing more correct versions of "the tidings of the word," than we had a few years ago. And also the time has about come when the Bride, the Lamb's "wife hath made herself ready," after which that *good* woman, "The New Jerusalem," "the mother of us all," will do all the publishing of "the tidings," for great Babylon is now rapidly falling to rise no more. Now you see here is quite a differance of opinion between Bro. Paton and me; he may be right and I wrong, or we both may be wrong, but what of it? Shall we esteem each other as Christians any less on account of such differences? I think we should not. But I must close, as this letter is already too long. But I love to write to you, even if you do say you "doubt my soundness of doctrine," for almost everybody does that, and I am used to it. Write again soon.

Yours in the search after "Truth."—

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THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

"ARE THESE THINGS SO?"

It is seldom that we deal with personalities in the HOPE, but in answer to questions, it is thought best to give some attention to an article in the May number of *Zion's Watch Tower*. It is headed, "Harvest Gathering and Siftings," and presumes to give "A Brief History of the Development of Present Truth."

The *Tower* has for years been on our exchange list, but for some reason the May number did not come until sent by a Michigan brother. In the letter that came with the paper he said:—"What would the world do without Brother Russell? The impression made on my mind on reading this article is: That man thinks he is the one, and that wisdom will die with him."

While debating in my own mind whether it should be answered or not, Bro. Brite's letter came, and it was at once decided to give it to our readers. As he had himself been a believer in Bro. Russell's teaching, had been prejudiced by his influence, and afterward, by a careful investigation of the condemned writings led to see that Bro. R. had been misrepresenting our teaching, his testimony is much valued. His letter will speak for itself.

I endorse his letter, as he says, "in the main," even his criticism of remarks on Psalm lxviii. 11, though it does not change my former view, for, as he himself suggests, there may be more than one reasonable way to understand a Scripture. I think he has clearly shown that one can deny the doctrine of Substitution without denying either the Ransom or the Lord that bought us, even if some have done all three. Like him, I plead guilty to the first, but the other two I have never done, only in Bro. R's. mind.

Then I heartily endorse Bro. Brite's idea that these differences of opinion should not be made a bar to Christian fellowship. I have no disposition, and never had, to change *Bro.* Russell to *Mr.* Russell because of any difference of opinion that ever came between us. The mere fact that he holds theoretically to Substitution, horrible as in some respects the doctrine appears, I consider far less dangerous than that he makes his opinion as to *how* the death of Christ secures His righteousness to men, a test of fellowship; that he puts one phase of Christ's work—the ransom—in the place of Christ himself. This he does when he calls the ransom the Rock. The New Testament very clearly shows that Christ himself is the Rock. It is the fault of all creed systems to make something else than Christ the basis of fellowship. It was not the ransom, not the value of Christ's death, and certainly not the doctrine of Substitution, of which the Lord spoke when he said: "On this Rock I will build my church." The Pope of Rome has a much better reason for claiming that Peter was the Rock, than any other has for saying that the ransom is the Rock. The context shows that it was Christ himself, in his divine nature as the Son of God. In answer to the Lord's own question: "But whom say ye that I am?" Peter had just made the good confession: "Thou art the Christ, the Son of the living God;" and of this —his own divine selfhood and character—he said: "On this Rock I will build my church."—See Matt. xvi. 13-18.

That Paul understood this subject in this way is evident from his statement in 1. Cor. iii. 11:—"Other foundation can no man lay than that is laid, which is Jesus Christ." In 1. Cor. x. 1-4, he shows us that those who were baptized unto Moses, in the cloud and in the sea, did all eat the same spiritual meat, and drank the same spiritual drink, (type of eating Christ's flesh and blood, or becoming partakers of his spiritual nature and life,) "for they drank of that spiritual Rock that followed them: and that Rock was Christ." I am not seeking to belittle the ransom, nor any other feature of Christ's work, but urging that no single feature of his work is the Foundation or Rock.

I am not disposed to blame Bro. Russell for not being able to see it; for what he cannot see he *cannot* see, until in some way his sight improves; and he that can see has no room for boasting; but it has been my opinion for years that it is his inability to see the *spiritual* nature of Christ, of his sacrifice, and of his work of redeeming men, that holds him back and down to his materialistic and commercial idea of ransom by substitution. In his article, he speaks of my having been an Adventist. Well, I am glad that the Lord in his providence led me that way into the study of prophecy. And I was long enough among that people to learn something of their extreme materialism as to man's nature and Christ's redeeming work. And that experience enables me to detect much of the same thing in Bro. R's. teaching and method of reasoning. The Adventists (of the materialistic school) are strong believers in the idea that physical death, the death of the body, which they say is the man, is the penalty of sin. Bro. R. still holds to the same. Hence he defines death as going out of *being*, and resurrection as *coming into being* again. He has never, so far as I know, tried to explain how anything that has no being—no existence—can either sleep or be wakened and raised from sleep. If there is no being, there is nothing to sleep and nothing to raise.

The Adventists hold also to the final annihilation of the wicked—after their being made alive physically in (or by) Christ. Bro. R. still holds to the same; and so he explains the "second death" to be a second going "out of being." He teaches that the second death is to be final and hopeless and therefore endless. Its being hopeless,—that is, a death, or going out of being, without any hope of ever coming into being

again,—is, he thinks, the "sorer punishment" to come upon the incorrigible. But why "sorer" than "death without mercy" does not appear. He thinks the incorrigible includes all those who, like myself, once believed in substitution and now reject it. Of course, he confounds things that differ, and calls it denying the ransom—the Rock, denying the Lord that bought us, etc. Well, it is sometimes even amusing, (but would be more so if not so serious) to those who stand on the spiritual Rock, Christ, and have gotten beyond those dark waves of materialism. We can afford to smile at his zeal, because it is not fatal to either us or himself; it is mere child's-play with pebbles on the shores of time; and we rejoice in the assurance that we shall yet meet on the other shore and greet each other as members of the same body, and redeemed by the same "precious blood of Christ," not the animal life, but the spiritual life of the "spiritual Rock" of which Paul speaks. Then perhaps our Bro. R. too will smile at his former zeal, which he then will have learned was not according to knowledge.

There is another thing, growing out of the materialistic view of things taught by Bro. R. which, if true, would prove that he who "gave himself a ransom for all" was not the *Lord* at all. He teaches the absolute distinctness of three different natures in Christ—spiritual, human and divine. The position is that in his pre-existent state he was a spiritual being—not divine, that when he became a human being he left his spiritual nature—ceased from being spiritual, and became only a man; and that when raised from death he was a divine being and no longer a man. Then he teaches that the *man*, a "perfect man," of course, gave himself a ransom;—the "equivalent price,"—for all mankind. Then according to his view, a *man* thus bought us, by giving his mere animal life for us, and not the *Lord* at all. If his premise be correct, such a conclusion is inevitable. Is it not strange that such a teacher should accuse people of denying that the *Lord* bought them, by giving *himself* a ransom? He has never explained how one being who was only a man could be the "equivalent price" or "ransom" for all. Of course, Bro. R's. *idea* of the ransom is based on the commercial idea of substitution, and therefore requires that the substitute should remain in death. This called out the hypothesis that Christ was not a man when he rose, but a divine being—because the man-being died as a substitute, and the price must not, could not, be taken back. And it would not do to say the *Lord* is eternally dead. Well, the Bible teaches that the same "He" that died rose again, that he ever lives as Intercessor, and that God will judge the world by that *man* whom he raised from the dead.—See Acts xvii. 31; Matt. xxv. 31; John v. 27; 1. Tim. ii. 4-6.

Now it is evident that neither the Lord nor the "man Christ Jesus" is eternally dead. The Scriptures above given affirm that the man lives. But substitution requires that the substitute remain in death. Then Bro. R. should do just what I did when these Scriptures appeared to me, admit that the *theory* he holds of the ransom is unscriptural. Will our brother be consistent and reasonable, and own that from *his* standpoint the *Lord* did not give himself a ransom? that the *man* who died lives? and that therefore he was not man's substitute in death? He should at least attempt to explain those Scriptures that speak of the risen One and the coming Judge as a *man*, in harmony with his theory that the *man*—the substitute—is eternally dead.

It is not the object of this article to explain at length what I regard as the Bible doctrine of the ransom. That has been done in DAY DAWN, MOSES AND CHRIST, and the HOPE. And I do not believe that man lives, who has given these works a careful reading, and believes that I deny the ransom, or the Lord that bought us. The impression comes to me very strongly, on reading the article in the *Tower*, that Bro. Russell has not read enough of my writings to know what I do believe and teach. He sees a "no-ransom" picture on his own brain-tablet, and rings the changes on that line so much, that it would be very difficult for him to gain a true impression on the subject. He has been for years misrepresenting my teachings, and so deceiving his readers, (I am not speaking of motives, but of facts.) and takes good care that they shall not read my writings either, if he can help it. But some have gotten their eyes open, as the article of Bro. Brite and another letter in this paper show. Just what the responsibility is of the man who ignorantly misstates our position we leave for the Lord to decide.

A Few Facts.

1. The principle features of the doctrine of substitution as held by Bro. Russell, I preached for years before I knew there was such a man in existence.

2. When Bro. Barbour opposed it, it was on ground entirely different from that on which I now stand. His view and mine are very different to-day. The materialism of Bros. B. and R. is quite similar. Both hold to the annihilation theory.

3. I was preaching the "harvest message," and the salvation of the mass of mankind about a year before I ever saw or heard of Bro. Russell. Neither Bro. B. nor myself learned of the saving work after the Lord's return from Bro. R. We talked it over and preached as broad a view as Bro. R's. present one long before we knew him. On this they have not advanced. The first time I ever saw Bro. R. was in Pittsburg in March 1876. By his request, I went there to give a course of lectures on the "harvest message."

How much he then learned, I cannot tell.

4. I gladly admit that Bro. R. was a good helper financially while I was working with him. But I never hesitated to speak my mind when differences appeared. My purpose has been to work for the Lord, and when one channel of support was closed, another opened.

5. I think Bro. R's. memory is at fault on several points. I do not remember asking him to assist Bro. Jones in paying the printer's bill on DAY DAWN. I never knew of any such arrangement. It never occurred to me that Bro. Jones needed any such help.

6. The Conference of five brethren, which Bro. R. mentions, was held before the first edition of DAY DAWN was published. I finished writing it in Pittsburg after the Conference. The statement that I could offer no objections to his exegesis of certain Scriptures, and the implication that by silence I virtually confessed that his position was "beyond criticism," are astounding. There is a woeful defect either in his memory or mine. I remember distinctly that I opposed his presentation partly on the ground of the way he claimed to have received his information. It presumed to be a direct revelation; and I must have time to examine it on its own merits, in the light of previous knowledge of the Word. Only thus could there be growth. It is the Lord's prerogative to speak with authority; man should speak as a student of the Word. The same obnoxious spirit of authority appears in the May *Tower*, allowing others besides myself to judge. This idea that he was infallibly led is an injury to Bro. R. himself, as by it he is tied up and cannot advance.

But there was another thing that I urged against his idea that the goat of Leviticus xvi. was a type of the saints following Christ in sacrifice. And, strange as it may appear, that reason was that it was against the doctrine of Substitution, which we five all then believed. I said in that Conference: "I do not say that this new idea is untrue; I am not convinced; but if true, it kills the doctrine of Substitution. The bullock was not a substitute for the goat, as the goat followed the bullock in sacrifice. And if these two represent Christ and the saints as leading and following sacrifices, then there is no substitution about it." I was loth to give up the old dogma, having believed and defended it so long. But I would follow conviction when it came. And it was not long before at least three of the five brethren had rejected the doctrine of Substitution.

Many who read the *Tower*, and even consider themselves believers in its teachings, may not be aware that Bro. R's. creed includes not only the idea that Christ was the Substitute for the saints, but also that the sacrifice of the human nature and body of the saints, imperfect and sinful though they be, but counted righteous, is the Substitute for the world. Would that be an "equivalent price?" Would denying such an absurd idea be denying the Lord?

Though rejecting his position in the sense of its being a direct revelation in answer to prayer, and therefore infallible, still it was, I gladly confess, much help to me, and from that time I began to grow into light on the Atonement, and therefore to reject Substitution. The new idea suggested by Bro. R. including that of the leading and following sacrifices, as represented by the bullock and the goat, is given, with some modifications, in Revised DAY DAWN, which he so strongly condemns. I wonder if he knows it is there.

This new position was really the key to open many Scriptures, and led me to see that all men were made one with God *in* Christ, instead of his being their Substitute, and that therefore all will in due time be reconciled to God. All salvation is through Christ. The HOPE is the only paper, so far as I know, teaching this relation between the At-one-ment first wrought *in* Christ, and afterward in all *through* Christ, though others teach the final salvation of all.

7. The old DAY DAWN has never been out of print nor out of market. Bro. R. tried to buy them all at a very low rate, but I declined to sell them so, preferring to keep them for those who wanted to read them.

8. Readers must be thought weak who cannot be trusted to read and judge for themselves, and a cause is not of God that needs to guard its adherents by misrepresentations. A more misleading statement as to the Revised DAY DAWN could scarcely be made than the one in May *Tower*. It leads its readers who have not read my writings to think I hold to the "heathen doctrine of evolution;" that there is "no necessity for a Redeemer;" that man "reaches the divine nature by his own good works;" and "that our blessed Lord was himself a degraded and imperfect man;" all of which is grossly untrue. I confess it is very difficult to believe that all these statements were made in ignorance. But whether the false statements were made ignorantly or wilfully, the grace of God in Christ is needed, and we rejoice that it is sufficient to clear the matter up in due time.

To Bro. Russell, I say in conclusion: God bless you in doing your *good* work; but do not misrepresent even those whom you *think* are the enemies of Christ. And to his readers, I say: Get DAY DAWN, MOSES AND CHRIST and the HOPE, and read and judge for yourselves. "Prove all things; hold fast [only] that which is good."

GENERAL MEETING.

THERE will be a General Meeting of the friends of the larger hope, held with the "Church of Christ" at Yale, Mich, commencing on Friday, July 11, at 3 o'clock p. m, and continuing over the following Sunday. The church extends a cordial invitation to friends both far and near to come and spend these three days with them, in worship, in social intercourse, and in hearing the Word. Come, brethren and sisters, and do your part in making this gathering a means of blessing to many.

Yale is the new name for Brockway Centre. It is situated 24 miles from Port Huron, on the Saginaw Branch of the—"Flint and Pere Marquette Railway," usually called the "F. & P. M."—EDITOR.

☞ SEE *reduced* price of DAY DAWN.

NOTES ON SUNDAY-SCHOOL LESSONS.

Christ on Sabbath-Keeping.—Luke xiii. 10-17. (Lesson for July 6.)

THE Jewish synagogue was a peculiar institution—a place of congregation, where any one, invited or otherwise, had full liberty to teach, subject only to the pleasure of the ruler of the synagogue. It was an intellectual and religious center. Here Jesus came and taught again and again, and from here he was cast out more than once. The Sabbath gave the people leisure to come here to instruct and be instructed. The Jewish Sabbath was not so much a day of worship as a day of rest.

Thither, one Sabbath day came a woman bowed down with infirmity. For eighteen years she had suffered, seeking relief in vain. Her bent form was a type and expression of a crushed and helpless spirit. Perhaps the physical disease grew out of a deeper mental sickness. Satan had bound her. We know not the nature of the trouble further than that. But she, a daughter of Abraham, though suffering thus, did not neglect the worship of God. People who are sound in body often let trivial excuses keep them from the worship of God; while those who view life from the "shut in" chamber of great infirmity often will sacrifice much to be present in the house of prayer. This woman received a blessing, unsought and unexpected, she could perhaps have found nowhere else.

When Jesus saw her, he called and said to her, "Woman, thou art loosed from thine infirmity." And immediately she was made straight and glorified God. She glorified God in her faith which made the healing possible; she glorified him with her lips which gave to him the glory. God is glorified when men are blessed, just as a workman is honored in successful and perfect fruit of his labor. We connect the thought of glory with physical radiance, the shining that can be seen, but the true glory of God consists in human salvation, and the earth will not be "full of the glory of God" till each of his children is made perfect.

The ruler of the synagogue was moved with indignation. Sticklers for ceremony are very apt to forget entirely the very object of the form they keep. They make the ceremony the end and not the means. The Sabbath was made for man, and not man for the Sabbath. The design was blessing. God would release for one day in seven the sons of men from the weary toil of life, and give them a chance to live and breathe and think of him. The Jews made it a galling chain, overlooking the spirit of it entirely. This man, thinking nothing of the great deliverance that had been wrought for one of God's suffering children, made it the excuse to oppose Christ. He said, "There are six days in which men ought to work, in them therefore come and be healed, and not on the Sabbath day."

Stern and fearless came the rebuke: "Ye hypocrites, doth not each one of you on the Sabbath loose his ox or his ass from the stall and lead him away to watering? And ought not this woman—of far more consequence than a brute—being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from that bond on the day of the Sabbath?" Christ the humanitarian stands here opposed to mere ritualism. God never gave any command that was not intended to be a blessing. When that command is so obeyed as to render it a bondage, a curse, to interrupt the flow of mercy, it is surely perverted by human blindness. A form is useful only while it reveals the spirit. When it obstructs and hides the truth, it becomes an obstacle to be put away.

God's Great Feast.--Luke xiv. 15-24.
(Lesson for July 13.)

How often Jesus was an invited guest at some rich man's house! How instructive and appropriate his conversation on such occasions! He seems to have been socially popular among rich and poor. He drew practical lessons of vital importance from all the common and even what might seem the trivial incidents of life. On this occasion he sat at meat in a Pharisee's house. He had been counseling the guests who contended for the highest seats to social modesty, true courtesy and dignity; and then had pictured an ideal feast in which true hospitality was extended to those who could not give again, but which should be rewarded at the resurrection of the just. This naturally drew the thought forward to heavenly rewards, and one of them that heard him said: "Blessed is he that shall eat bread in the kingdom of God."

Eating bread in the kingdom of God is an altogether different thing from that man's probable conception of it. Jesus sought to illustrate that difference. The feast was already spread and that man might have been one who was making excuses even while he extolled the blessedness of the privilege. Bread that satisfies spiritual hunger is the feast to which we are called.

"Then he said unto him, A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready." God had provided the feast of the gospel, the feast of the kingdom of God, the truths that should free men from bondage, that should quicken, strengthen and develop men spiritually. He sent Christ to the Jewish nation with invitations to come. The time was fulfilled, the kingdom of heaven was at hand. "All things were now ready."

And they all with one consent began to make excuse. One had bought some land; another had purchased some oxen; another had married a wife. All these things claimed their attention. They were too busy. Well, he excused them all; let them look after their land, and prove their oxen, and comfort their wives. They were not compelled to taste his bounties. An excuse is not a reason. The real reason for their indifference was that they were not hungry. Property, business and domestic cares may satisfy the natural man, and fill up his life, but let once the spiritual life within him awake and how empty and hollow and unimportant do those earthly matters become.

"So that servant came and shewed his lord these things. Then the master of the house, being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed and the halt and the blind." The respectable element of the Jewish nation were content to remain as they were. This life satisfied them. They were not hungry for the bread of the kingdom. But the outcasts, the despised, the publicans and sinners, feasted on the words of Jesus. It is a curse to have so many of the good things of earth as to steep our souls in fleshly content. This is why the hungry, the poor, and the sorrowful are blessed rather than those whom this world calls fortunate.

"And the servant said: Lord it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." "Constrain them" is the Revised rendering. Not much constraint is needed when men are starving. The third message seems to take in the outside world and may refer to the calling of the Gentiles.

It is indeed a blessed thing to eat bread in the kingdom of God, but how many despise that privilege.—L. A. A.

STANDING NOTICE.

We have prepared a Circular Letter, mentioned before, for the purpose of advertising our works, Moses and Christ, Day Dawn, and The World's Hope. Let all who desire to aid in this work, and are willing to act as agents, each send us a two-cent postage stamp, and we will send in return a package of twenty such letters and as many envelopes, to be sent by the agent to twenty persons selected by himself. This plan enables many to act without leaving home, and also provides to those who need or wish it, a small remuneration for each sale procured, as explained in the letter. Let all who believe and love the truths we advocate make some continuous effort to spread them, and the work will enlarge on all sides like a snowball rolled over and over.—Editor.

EXTRACTS FROM LETTERS.

PLEASE send me four copies of MOSES AND CHRIST, in paper cover, and send one in cloth cover to the following address, * *. Also send me four copies of cloth-bound DAY DAWN, at the reduced rate offered by you, fifty cents each. I should have been very glad if I could have been with you in the meetings at Buchanan, but my position was such that I could not get away. I had the meeting in mind, though not able to be there in person. I trust you may have had a gracious time of refreshing from the hand of God, and that much good may result from the effort there. You know that "The liberal soul deviseth liberal things, and by liberal things shall he be established."—Isa. xxxii. 8.

Yours with God in the larger hope for mankind. C. R. K.

AURELIA, IA.

I ENCLOSE you a money order for $1.75, for which send the HOPE from the beginning of the present year, and a copy of DAY DAWN to the following address, * * *.

I hope the meeting at Buchanan was a profitable one,—that all who attended may be blessed and draw nearer to God through it. I think what we need above all is to live a holy, consecrated, and watchful life. At present, I feel the necessity of that, more than most anything else. Pray for me, that I may attain unto my desire of becoming fully consecrated to God, and of imitating Christ in my whole life, day by day. May our Father bless you, and guide you in your work, that all may be to his glory, to whom be the praise and honor forever and ever.

CHICAGO, ILL. J. S.

A READER (M. O. of Pittsburg) writes: "I notice that you call the Holy Spirit the Holy *Ghost*. I have understood that Ghost was not translated, as baptism is not—that the translators left them both as they found them. I have often wondered why it was."

The above idea, of the word being left untranslated, is quite correct as to baptism. The Greek word *baptizo* is simply changed in its ending to baptize. And the revisers have made no change. Its root word, *bapto*, is translated *dip* in Luke xvi. 24, where it is requested that Lazarus might dip his finger in water to cool the rich man's tongue. So in John xiii. 26, in reference to Christ *dipping* the morsel to give to Judas. It is the same in Rev. xix. 13, speaking of Christ's vesture *dipped* in blood. These indicate what the translators thought of the meaning of the word when it does not refer to the example and command of Christ. But why the Greek word *bapto* should mean *dip* when applied to common affairs, and that when applied as an ordinance of Christ, the translators could not tell what it meant, we must leave for others to explain. It might be suggested, however, that their religious traditions and prejudices had something to do with it.

But in regard to our use of the expression Holy Ghost, it may be said, that in quoting directly from the old, or authorized version, it is our custom to follow the text, whether it be Ghost, baptism or anything else. The original Greek word in this case is *pneuma*, and no doubt should be rendered *Spirit*, as it often is in the old version, and always so in the revised version. It may be supposed that even the old king James' translators saw the absurdity of rendering "Even the *Spirit* of truth," so as to read, "Even the *Ghost* of truth;" and yet it is the very word, *pneuma*, which they rendered *Ghost* in the same connection.

It would be a pleasure to have these old-time translators speak out and explain why they did not use the same word in English, in all cases, to represent the Greek word, *pneuma*. Perhaps they *will* confess sometime, if they are allowed to talk over in the future the way by which they were led. But the best apology suggested for them is that the word Ghost is an old English word used in reference to a disembodied spirit. It might more properly be rendered *Guest* when the Holy Spirit is meant, inasmuch as Christ said: "And I will pray the Father and he shall give you another Comforter that he may *abide with you* forever; even the Spirit of truth; whom the world cannot receive, [as a Guest,] because it seeth him not, neither knoweth him: but ye know him; for he *dwelleth with you*, and shall be *in you*."—

hn xiv. 16, 17. The Holy Spirit is truly e in-dwelling Guest of the Church of rist. They are the temple of the Holy est.—EDITOR.

THE SUPPLEMENT, giving your experience Editor and Publisher, is intensely interting, and is calculated to do good. It exains some things much to our satisfaction. was a reader of Z. W. T. when reference as made to several papers whose editors ere said to have denied the "ransom." I ve learned since that THE WORLD'S HOPE as one of them. But I would not have own this from the teachings of the HOPE. —yes *we*—father, mother and I—are among ose who, as you said, have gone "in adnce of our teacher," as all lovers of truth my acquaintance have done, almost with-t exception. We praise the Lord that He und us worthy of the restful light of Hope r the World, even for our worst enemies. h! that we may be found worthy of being ed in the age to come as agents to carry essings to the poor, weary, sin-sick, tempestssed sons of toil.

We must do what we can now. So send three packages of circulars and envelopes, d we will see what can be done. We like e plan and think it will give many an optrtunity to aid in at least advertizing these rks, who could accomplish but little with-t it.

Your paper is a feast to us. We read em over and over with profit, as we do also AY DAWN and MOSES AND CHRIST. We ve been particularly interested in anything m Bros. Colegrove and Veysey. An acaintance of the latter calls sometimes and joys his articles. I think one or two more icles from him would bring this man out o the larger hope. We have public and rlor Bible readings, and this man attends l takes part.

I wish I could send you substantial aid. r constant prayer is that Father may bless in your good work.

SPOKANE FALLS, WASH. M. F. F.

PLEASE send us DAY DAWN and MOSES CHRIST, in cloth-binding, for which find price enclosed. Had we this world's sures, we would be so glad to furnish means for your work. But the earth is the Lord's, and all the silver and gold. Daily we ask our Father to bless and prosper you.

I cannot tell you what joy the knowledge I (we) have already gained from reading the HOPE gives us. My prayer has always been: "Lead me into truth and keep me from error." My parents were in the movement in Miller's time in reference to the Lord's coming. I am 64 years of age, and have been acquainted with many of the prominent preachers in this prophetic movement, among them Bro. F. H. Berrick. I was brought up to believe God. My father was deeply interested in the writings of Bro. George Storrs. One year ago, a friend sent me the first volume of "Millennial Dawn." I did not read it for some time. I had seen a warning in the "Crisis" against reading it. [Strange that the author of "Millennial Dawn" should take so nearly the same "weak way," and warn his readers as to the dangerous character of the DAY DAWN and the HOPE. Paul said: "Prove all things; hold fast that which is good."—Ed.]

After a while, I concluded to look it over, and became so much interested that I decided to write to the editor for more reading on the subject. Just then, I found *in our wood-shed* a fragment of THE WORLD'S HOPE. Fortunately, the leaf was there which told where it is published, and I wrote, hoping to learn something more. Be assured my heart was made glad when I received the samples you sent. I said in my heart, "O Lord, If I only had a dollar to send for this paper." I think it was that very day that a letter came to me containing a dollar. How can we ever praise the Lord enough for his loving care.

I have wanted the books, but could not send until now. There are some texts that have perplexed us, and we hope in these books to find the desired light.

Yours in hope of sharing the glory.

WARREN SUMMIT, N. H. M. M. R.

LETTER TO A FRIEND.

(*Continued.*)

THE event proved that I was right as to the effect of the school performances upon the minds of those engaged in them. The meeting was an almost total failure as to accessions. The next being held at a more propitious time gathered in the lambs that had been expected to respond before, and one of them said: "I meant to set out then, but my mind was so engrossed with the preparations for the coming exhibition that I could not feel like taking such a step."

"dead?" The Bible uses the word in different senses. The unconverted are said to be "dead—in trespasses and sin." That is, their spiritual nature, or the inner man, has not been quickened, by the Word and Spirit of Christ. Then those who have gone out of this earth-life, or those "out of the body," are said to be dead. Death means the opposite of whatever kind of life is under consideration.

Some are inclined to think the text refers to those dead in sin. But we think it refers to those having passed away from this earth-life. This appears evident, because some of these "dead" ones brought to judgment are found written in the Lamb's book of life, which could not be true of those dead in sin. It is evident that these must be alive in the spiritual sense, and are therefore reckoned or counted on the Lord's side.

The apostle wrote to Timothy that the Lord Jesus Christ would "judge the quick [living] and the dead at his appearing and kingdom."—2. Tim. iv. 1. That is, as it now appears, he will judge the living nations,—those yet in the flesh at his coming, and those who shall be born in later generations,—and the dead,—all those of ages past who have gone down into hades—the prison-house of death. The judgment of the living [the nations] is clearly brought before us in the "Sheep and Goat" scene of Matt. xxv; and the judgment of the dead is brought to view in our text.

It is the idea of many, that these dead ones are all to be brought back to the earth-life, in the natural body condition again; which they call being made alive in Christ; and that they are then to be judged according to their works, some receiving the reward of eternal life, and the others being annihilated in the lake of fire—which annihilation they call the "second death." But if they are "made alive" before they are judged, then there will be no judgment of "the dead" at all. It would seem out of character for Paul to say, as already seen, that Christ would judge *both* the living and the dead, if all were to be alive before being judged.

"But," says one, "they *cannot* be judged while dead, because the dead know not anything!" It may be necessary for the objector to modify his inferences, though his quotation is correct. It may be worth learning, though the *rule* in ages past has been that the dead have slept, that they may be awakened from sleep, and judged, in order to being made alive in Christ. Of course those who hold that the material body is the man, and that *it* is what sleeps in death, will not be able to see how dead men can either be asleep or awake, as the Lord wills. And it will also be difficult for them to see that the judgment process is the means by which men are made alive in Christ, but no doubt such is the case.

The Apostle Peter gives us the basis of this idea of the separate existence of the inner man from his house or tabernacle, when he speaks of his death as putting off his tabernacle.—2. Pet. i. 14, 15. Paul co-incides with this when he speaks of the "inner man" as being "unclothed," or "naked," at the dissolution of the earthly house, and of being again "clothed upon" with "the house from heaven."—2. Cor. iv. 16 and v. 1–4.

Those who are careful thinkers, and not too hasty in drawing conclusions, will see that the separate existence of the "inner man" is a very different idea from the dogma of the soul's immortality distinct from the life of Christ. Man is never spoken of in the Bible as being immortal until he is judged, and by this process made alive in Christ.

There is a passage in Peter's writings that has always been a source of annoyance to most of those who hold to the soul's immortality, and to those who take the opposite extreme, that nothing exists separate from the body after its death. We refer to 1. Pet. iii. 18–20, where reference is made to Christ preaching to the "spirits in prison," those who were once disobedient in the days of Noah.

Both classes are afraid of it, as giving hope for the Antediluvians. And the latter class say it could not have been true that Christ preached to the Antediluvians after he rose from the dead, as the spirit has no separate existence. And what a twisting they give the passage to explain it in harmony with their theory. They say it was *Noah* that did the preaching, by the Spirit of Christ, before the wicked people went to prison.

But Peter affirms three things of Christ, and in their order. 1. He was put to death in the flesh. 2. He was quickened by the Spirit—raised from death, which is the key of all gospel hope. 3. He went, by the same Spirit that raised him, and preached to the spirits in prison. Just as well say that it was Noah that was put to death in the flesh and raised again by the Spirit, as to say that it was he that did the preaching. It is all clear, if Peter's words are taken in their straight-forward statement. It is a simple illustration of the principle involved in the "Judgment of the Dead," and shows that there is hope of salvation for even those that died out of Christ, and without any knowledge of the way of life. There is not a single evidence that Noah even knew the gospel himself, to say nothing of preaching it to others.

Some say that we cannot tell what was preached to them. Some have the infamous idea that Christ, the loving Son of God, went down into the regions of the damned, the hopelessly lost, and *tantalized* them. Horror of horrors! ! But Peter has given us a plain statement. We are not left to inference as to what Christ preached to these Antediluvians who died in darkness. He preached the gospel to them.—See chapter iv. 6. He gave them light—his own blessed Word of joyous hope, hope of resurrection from their low estate into the glorious liberty of the sons of God, the state of incorruption just secured by his own resurrection. What a joy to the Lord Jesus it must have been thus to waken these sleepers and communicate to them the first glad sound of hope which they had ever heard! It is just like the blessed Christ—to open the prison doors, and preach deliverance to the captives.—See Isa. lxi. 1.

But some cannot see that Peter said that the gospel was preached to them. Look at the whole passage without dividing the chapters. Read from where it speaks of his preaching to the spirits in prison, down to chapter iv. 5, 6. See Peter is touching our present theme. In verse 5, he shows that Christ's mission includes the judgment of both the living and the dead. Then he shows us that in order to this result of judgment, the gospel must be preached to them both, for he immediately adds: "For for this cause [or for this very purpose of judgment] was the gospel preached *also* to them that are dead, [and now comes the object of such preaching] that they might be judged according to [that is, like, or on the same principle as the living] men in the flesh, but live according to God in the spirit."

Notice specially the word "also" in the above passage. It was preached "also" to the dead. The ordinary rule was to preach to the living, [men in the flesh], and those to whom it was preached were being judged by it; that is, the church. Now, if the gospel had never been preached to any but the living, (as commonly held), then the apostle would not have said that it was preached "also" to the dead. But Christ, in preaching to "the dead," "the spirits in prison," not only gave *them* light and hope, but to *us* he thus gives a glimpse of the other phase of his judgment work, and of our work too, when our own judgment is complete, giving us the assurance that the object of the judgment of the dead, as well as the living, is that they might "live according to God in the spirit." This is the gospel in the most emphatic sense,—"the glorious gospel of the blessed God."

The Books Opened.

As a means to the judgment of the dead, we are told, in verse 12, that the books were opened, and that they were judged out of the things which were written in the books, according to their works.

It is worthy of remark, that wherever the judgment and reward are mentioned in the Bible, they are never said to be according to men's opinions or their creeds, but always "according to their works." Faith has its fundamental place and important use; men receive Christ, and through him all needed spiritual food, by faith; but it is by the fruit that men are made manifest and rewarded.

This being true concerning works, where shall we look for the record? What and where are "the books," and how shall they be opened?

We need not think that they are material books, in which some angel is constantly writing down all that men think and say and

do. And yet the Word teaches that men are to be manifested in the judgment according to what they say and do and even think. All are to "appear" [that is, be "made manifest] "before the judgment-seat of Christ." 2. Cor. v. 10. And we are warned to "judge nothing before the time, until the Lord come, who shall bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."—1. Cor. iv. 5. Men are to be judged by the Word, and we are told that it discerns [or takes into account] even the thoughts and intents of the heart.—Heb. iv. 12. Jesus says that nothing is hidden that shall not be revealed, and that what is spoken in the ear [as a secret] shall be proclaimed upon the housetops. He will try the hearts and the reins of the children of men. That is, the motives which lead men to say or do or even to think will be revealed, when the books are opened.

It is a solemn thought and yet a cause for joy, that the motives are to be known and understood when the deeds are made manifest. Men here are not competent to judge deeds aright, because they do not and cannot judge the motives aright.

But where are the records to be found? In the books. And the books—must they not be wherever the records are found? And are not the records the effects, the legitimate results, of our thoughts, words and deeds? If this be so, it appears evident that each person himself is making the record, and in at least two books;—one book his own life and character, and the other the life and character of others—all on whom he has even the least degree of influence. This appears self-evident; for men cannot say or do or think anything without making some impression, producing some effect on their own mind and character; and therefore their influence upon others will correspond thereto. By both direct and hereditary influence men are writing upon the lives of others now and in the coming generations. Men may deny it; they may seek to ignore it; but God visits the iniquity of the fathers upon the children unto the third and fourth generation. And these results must all be taken into account before the reward due can be fully determined and applied.

To open the books must be closely akin to administering the rewards and punishments due. We cannot think of the Lord either rewarding or punishing men in any abstract way, or without any regard to the nature of the conduct. It is evident that both reward and punishment must be realizing the effect, the natural consequence, of the course pursued. The Lord does not strike a man with a whip for putting his hand in the fire; that would be abstract punishment; but the man for such an offense is caused to suffer the pain of burning. So doubtless all kinds of sin bring their own effects—their own punishment. "Whatsoever a man soweth, that shall he also reap."

O what a network is our lives! No one is or can be independent. No one can truly say that this or that affects no one but myself. The record of men's deeds is in more than one book. And when all lives are manifest, as they will be, before the judgment seat of Christ, then the books will be opened and the rewards given.

It may seem hard that men's lives should be so related that even the innocent suffer on account of the guilty, but the unity of mankind, which makes such suffering possible, is also the basis of the grandest success and enjoyment. The suffering is only temporal, but the glory eternal.

The passage under consideration is regarded by many as being strongly in favor of endless punishment,—either conscious punishment or endless death. It has taken on that appearance from various causes, partly traditional, but as long as it does not *say* endless, no one should be blamed for denying the correctness of their inference. Evil is not infinite. There is but one Infinite Being, and all his attributes are good. While it is said in connection with one of the ten commandments that evil descends to the "third or fourth generation," it is also shown that good results pass on to "thousands [of generations]." The contrast is not between a few generations of the bad and thousands of good people; in such a case, the contrast would be in favor of the bad and against the good, for in the few generations, the bad effects as well as the good effects are on thousands of people; but let the contrast appear

between a few generations and thousands of generations, and it reveals the grand truth of the limited duration and effect of evil, and the perpetuity of the good.

Another Book Opened.

THIS other book is the book of life. What is it to have one's name written there? In order to express the thought suggested, it may be well to state and consider some things concerning man. Others may not think just the same, but, believing, we speak.

We consider it a fundamental truth that all men have two natures—animal and spiritual. The animal is the lower, the flesh, and is the inheritance of the flesh. But God is the Father of our spirits.—See Heb. xii. 9. Then as to the spiritual nature, all men are the offspring of God. The heathen poets taught this, and Paul, at Mar's Hill, endorsed it.—See Acts xvii. 28, 29. Luke tells us that Adam was the Son of God.—Luke iii. 38.

That class of Scriptures show that God is the Father of all, and therefore that mankind are a universal brotherhood. And yet another class of Scriptures distinctly speak of wicked men as "the children of the wicked one." Jesus said to the Jews: "Ye are of your father, the devil, and the works of your father ye do." Then still another class of Scriptures as plainly show that men become the sons of God through accepting the gospel. It is said that Jesus came to his own, and his own [in mass] received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believed in his name.—John i. 11, 12. Paul says that, "As many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 14. See also the context.

Are these two ideas against each other? Some think they are, but to us they are in perfect agreement, and really necessary to each other. We seek for harmony.

In the unregenerate, the spiritual is dead, unquickened, or undeveloped. "Awake, thou that sleepest, and arise from the dead." Of the regenerate, Paul says, "You hath he quickened [made alive] who were dead."—Eph. ii. 1. This cannot refer to the animal nature. It can only refer to the spiritual. And a dead thing must exist, or there would be nothing to be dead.

When the spiritual nature is dormant, or dead, the animal nature is in full vigor, and the man lives after the flesh.—Rom. viii. 5. He is then carnally minded, which is death. Verse 6. It is while in this carnal state, dead to God, the Father of their spirits, and alive to sin, that men are called "the children of the flesh," "the children of the devil," or of "the wicked one," and therefore "the children of wrath." It would be well if men knew that ALL SIN AND ALL WRATH PERTAIN TO THE FLESH, OR CARNAL NATURE. But when the spiritual nature is quickened by the Word and Spirit of God, and the mind is opened toward God and heavenly things, then the crucifixion of the flesh begins, and God, seeing the end, the victory, from the beginning of the warfare, counts them dead to sin, and alive to righteousness. They are "justified freely by his grace," and are now *counted* the children of God, because the "inner man" has come to the front, even as they were *counted* the children of the devil when the animal nature was at the front. They are now reckoned on the living side—the side of Christ—and this is having the name "written in the Lamb's book of life." And to have the book of life opened is to have it *manifested* that the spiritual nature is alive, and that they are led by the Spirit of Christ.

It is the privilege of every one who is alive to the spiritual and eternal life to realize the blessed relationship to the Father, and to count himself on the living side. The apostle, speaking of Christ, said: "In that he died, he died unto sin once, but in that he liveth, he liveth unto God;" and then adds: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord."—Rom. vi. 10, 11.

On which side does the reader reckon himself?—in the book of life? or on the side of death? O that all may be persuaded to stand with and for Christ, and overcome, and so to share his glorious reign.

But as it is the design of the Lord to bring his many sons to glory; that is, to open up and perfect their spiritual nature; and as this involves the judging down and complete destruction of the animal nature, in which alone sin dwells, it follows that sin and punishment cannot outlast the judgment

process, by which all are made alive in Christ. O that all might see that judgment is not in any case to be unto failure, but unto victory. It will destroy men as the children of the devil, but make them alive as the children of God.

The Lake of Fire.

THE lake of fire and the second death are inseparably connected. Death and hell are cast into the lake of fire. This is the second death. And all not found in the book of life are cast into the lake of fire.

Is this against the idea and hope of the final salvation of all? Many think so, but the very opposite appears clearly true. It is death and hell [*hades*, the death state] that are to be destroyed. What are these? They are not material things. They are the low conditions or states of those not in the book of life. And the simple truth—the key of hope in the case—is, that to destroy *low* states of men is to bring them into the *higher* state. Why cannot all Christians see that "death itself must die?" And if they will stop and think as the Lord's free men, they may see that to destroy death, is to make men alive, even as to destroy life is to kill men. And for this very end it is that those not in the book of life—not yet made alive in Christ—are cast into the lake of fire.

Our God is love, and a consuming fire. God's fire is that phase of love which is against sin and death—man's enemies—and destroys them to make man alive. Christ came to manifest God's love and therefore to send fire on the earth. He said: "I am come to send fire on the earth; and what will I, if it be already kindled?—Luke xii. 49. That fire of God's loving, though severe, judgments against sin, has been burning ever since kindled, and increasing in power; and in the coming age, it will be a *lake* of fire, and it will burn up all sin and death.

There are different reasonable ways of understanding the "second death," without allowing that it means either endless torment or annihilation of men. If the former were true, the time would never come when there would be "no more pain;" and if the latter were true, death would be endless, and therefore the time would never come when there shall be "no more death."

It is not unreasonable to think that the death in Adam, (the development of the carnal nature, which Paul says is death), is the first death. It is the death of life, or death downward. Then as we have seen that the second death is the death of death, it is a death upward, by the power of the second Adam, and is therefore akin to the resurrection,—making men alive in Christ.

The two deaths are not necessarily of the same kind. They are in the above sense opposites, even as the two Adams are opposites. But there is another view, and in no way does it violate the other. It is this: the resurrection in Christ involves death to sin. Those who have part in the first resurrection are therefore the first to die to sin. This class might be regarded as having died the first death to sin. Doing this voluntarily, they are not cast into the lake of fire, and are not therefore "hurt of the second death." The later ones die to sin also and are therefore made alive in Christ,—a later order. Their resurrection being the second resurrection would make their death to sin the second death. But they are "saved so as by fire." Why is this not a reasonable view of the subject, and in harmony with God's loving purpose to reconcile all men unto himself?

The principle once seen that God's fire, whether on a small scale or as a lake of fire, is to destroy sin and death, not men, then all is plain, and many Scriptures apply themselves. Isaiah, in chapter iv. 4, shows that filth and blood are to be washed and purged away by the "spirit of judgment, and by the spirit of burning." Paul, in 1. Cor. iii, shows that evil works are to be burned, but the workers themselves saved, "so as by fire." In chapter v, he shows that even a desperately wicked man is to be delivered over to Satan; not to be tormented eternally, nor to be annihilated; but, "for the destruction of the flesh [the carnal nature,] that the spirit may be saved in the day of the Lord Jesus."

The gist of the whole matter is that Christ is to establish his throne, to rule and judge the world, both the living and the dead, to reward the good, punish the bad, to destroy all sin, and the nature in which it dwells, and so to make all men alive in himself and fill the universe with righteousness, joy and the

glory of God. Toward such an end all the divine forces are moving, and all who can see it are rejoicing in the blessed hope for all mankind.

A THOUGHT ON RESURRECTION.

THE way to destroy death is to make the dead persons alive. Death is a state, a captivity. Resurrection is freedom therefrom. How could any one destroy captivity, except by breaking down the walls or barriers, and setting the prisoners at liberty? This is not the destruction of men, but the destruction of the power that holds men down. The last enemy is death, and it is to be destroyed. So there will be no more enemies. And when there is no more death and all enemies are gone, then the people will all be alive and be God's friends. If death or suffering were endless, of course the time would never come when there would be no more death or no more pain.

Some explain "no more death" to mean that there will be no more dying. They view it from a materialistic standpoint, as physical death. They do not hold to endless suffering. Suppose we turn their own weapon back on them, and say that "no more pain" only means that no more will pass into a state of pain, but all who now suffer will suffer on eternally. The one is just as reasonable as the other. They had better admit that "no more death" means not merely an end of dying, but an end of being dead—the death state swallowed up of life. Then of course there can be no more dying, neither any more dead men. And this is specially interesting when it is remembered that death includes the carnal mind, and life includes spirituality.

Now let us look at the following passage: "That which thou sowest is not quickened, except it die: and thou sowest not that body that shall be."—1. Cor. xv. 36-38. How different from the words of many who tell us that precisely the same body that dies and is buried will be raised up in the future. Paul tells us that it is sown a natural, earthly, corruptible body, and is raised a spiritual, incorruptible and glorious body. And here he distinctly affirms that the body sown is not the body that shall be, but that God gives each seed a body of its own, as it pleaseth Him.

"But," says one, "If it is not the same body, it will not be the same person at all; it will not be ourselves." Such an objector might be allowed to settle it with Paul. But who are "we?" Such objections are based on the idea that the person is the external form. But even in visible nature form changes and identity remains the same. Take a caterpillar for example. By and by it passes into another form that resembles death, but which is not absolute death. It becomes a chrysalis. By and by, if you watch it carefully, you will see a butterfly coming out of the shell. Has it the same body it had when it was a caterpillar? Does it not look very different? It used to grovel in the dust. Now it flies in the air. Once it crawled on the ground; now it flutters with its beautiful wings and sails in the soft summer air; and its wings are covered with wonderful and beautiful tiny feathers. Is it the same body? No. Is it the same creature? Yes.

Now the apostle says there will be a grander change than this in our bodies. He distinctly says it in this, the only place in the Bible where a definition is given of the manner of the resurrection. "God giveth it a body as it hath pleased him, and to every seed his own body." And if God himself will be pleased with our new, spiritual, bodies, no one need be alarmed at the glorious change, or be afraid of losing his identity.

SOME one not willing to admit that the parable of the lost sheep teaches that Christ will save the last lost one, says: "A sheep, a docile creature, always represents one who wills to be in harmony with God and in the fold. A goat is the Lord's symbol for the wayward and wilful." Then a little later he quotes: "All we like sheep have gone astray." Is not this inconsistent? It is a mixture. Perhaps he has a theory to sustain. Surely a *lost* sheep represents sinners. It was in justification of his "receiving sinners and eating with them," that Jesus used this and the two following parables. The Pharisees were inclined to regard themselves as righteous, and Jesus showed that his mission was to save the lost. The sheep was lost; the silver was lost; the prodigal was lost; but *all* the lost, of every grade, were found.—See Luke xv.

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"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

REPORT OF GENERAL MEETING.

A GOODLY number of the friends of the *largest* hope for mankind met together as announced, in the brick chapel at Yale on the 11th inst.

There were two sessions on Friday, two on Saturday and three on Sunday. Almont, Buchanan, Detroit, Maple Valley, Peck, Port Huron and Speaker, as well as Yale and vicinity, were represented. The little band, holding the fort here against much opposition and misrepresentation, was greatly encouraged and strengthened by the presence and interest of their visitors; and Bro. Paton and Sister L. A. Allen were on hand as banner-bearers and ambassadors. Greeting was received from Bro. Veysey with regrets that he could not be present.

Bro. Paton's discourses were, as usual, clear, logical, and what is better than all, eminently Scriptural. They covered a good deal of ground, doctrinal, practical and experimental. His sermon on the text: "I am not ashamed of the gospel of Christ," in the judgment of the writer was a master-piece. With a loving and rejoicing heart, the power of the gospel, so penetrating and far-reaching in its results, even to the uplifting of the lowest of depraved humanity, was portrayed in such a manner that every heart present, having a sympathetic feeling for the fallen race of mankind, could but rejoice at the prospect of the glorious victory.

Sister Allen's sermon on Christian responsibility was excellent. From a large and sympathetic heart, with a corresponding tone of voice and earnest manner, her truthful words carried conviction home to many hearts, and made a deep impression on all who were so favored as to hear her. Go on, sister Lizzie! You have not missed your calling.

The Sunday morning meeting was of a social character, presided over by Bro. Palmer, an Elder of the church. The lesson read was from Eph. iv. The special topic was the unity of all Christians. Quite a variety of thought was presented by different members of the body. All seemed edified, comforted and strengthened. [It was the best meeting of the series.—Ed.] This meeting closed by an illustration of the unity of the body, in partaking together of the "one bread" and "the cup" in remembrance of Christ.

One feature was prominent through all the meetings—expressed in the voice, and shining in the faces of the trusting ones—full confidence in Christ's triumphant victory over all the forces of evil.

Where will the next gathering be?

Permit a criticism of an expression passing current among us, and used frequently in our meetings. We speak of "The Larger Hope." Does that fully express what we believe? I think not. The expression in itself seems to admit of something still larger, and is indefinite. We do believe and teach the *largest* hope—and the *only* hope for the largest part of God's creation, who are by our religious neighbors consigned to an endless hell.

YALE, MICH. J. B.

THE Lord's purpose is stated in various ways in the Bible. First, the blessing of all mankind is implied in the threatening against the serpent—the embodiment of all evil:—"Her seed [Christ] shall bruise [crush] thy head."—Gen. iii. 15. This is the gospel negatively stated. Then, two thousand years later, the Lord affirmed the gospel in his promise to Abraham: "In thy seed [Christ and the church, the antitype of Isaac and the Jewish nation] shall all nations"—"kindreds,"—"families,"—"of the earth be blessed."—Gen. xii. 3; xviii. 18; xxii. 18; xxvi. 4; Acts iii. 25. This was the first definite gospel. It did not give the steps and conditions, elsewhere mentioned, without which the end could not be attained. But God has ordained both the means and the end; and these passages declare the end, which proves the success of the means. The way for the world to be blessed is by the removal of the curse of sin and death. John saw the same purpose accomplished and states it the other way. "There shall be no more curse." Glorious consummation!—a sinless and deathless state! To proclaim this is to preach *the* gospel. To rejoice in its certain success is to "rejoice in hope of the glory of God."

THE pleasure of doing good is the only one that does not wear out.

NOTES ON SUNDAY-SCHOOL LESSONS.

"Are Ye Able."—Luke xiv. 25-35.

(Lesson for July 20.)

JESUS never sought for popularity: he shunned it. Neither did he wish the movement he was inaugurating should have about it a false appearance of strength and size. He sought the welfare of the people. He knew it were far better not to start to follow him, than to start and then turn back. So when there went with him great multitudes, he turned and said unto them: "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple."

Why did Jesus use this language? Love is always and everywhere enjoined. To be without natural affection is one of the curses that imperil the last days. Supreme love to Christ must intensify all human affection. Of course the meaning is that we must love all else less than Christ, and where natural affection obstructs the path of duty it must be disregarded. But why did not Jesus put this truth in a milder form? Apparently his object was to discourage all half-hearted, superficial following. There were doubtless many who heard him who supposed that to mingle in the crowd that went with him was to be of his followers.

Christ did the choosing. He says: "Ye have not chosen me, but I have chosen you." There were those mingling in the crowd whom he had not chosen. He did not command them to go back, but he told the plain, blunt truth. All who, fully understanding that truth, continued with him made thus their calling and election sure.

"Whosoever doth not bear his cross and come after me, cannot be my disciple." Cross-bearing means to us what it meant to Christ,—crucifixion, death. The beast in us must be slain. The victim, sin, must be destroyed. There is no other way to God than by the altar of sacrifice. Jesus did not die instead of us, else there would be no need for us to bear a cross.

"For which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?" Jesus was not blind to passing events, and this lesson was intensely pointed from the fact that Pilate had recently begun an aqueduct, and probably a tower, which he had been obliged to abandon half-finished for lack of means, the Jews having prevented his appropriation of their "Corban" for that purpose. Doubtless they were loud in their mockery of his folly.

It costs something to be a Christian. The tower we are building will absorb every element of our being to successfully finish it. Have we material enough? Have we a love strong as death, a faith that will endure every temptation, a courage that will meet every assault? Is there enough to us to follow Christ to Gethsemane, to Pilate's hall, to Calvary? How quick the mutterings of persecution scattered those great multitudes! Even his own disciples fled. Jesus repelled no man, but he would gain none by concealing the truth. Men who have real love for God and truth, who have backbone and courage, are attracted, rather than repelled by difficulties.

"Or what king going to make war against another king, etc." Here again is a side glance at contemporary history. Herod was even then suffering defeat from the superior forces of an incensed king. The first parable has reference to expense; the second to peril. The Christian warrior is one who has pledged himself to death, and what peril can frighten such a man? Jean Ingelow says: "The right man to follow any cause, be it what it will, is he who loves it well enough to fling to it everything he has in the world, and then think that not enough, and so fling himself after it." "So, likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

"Salt is good; but if the salt have lost its savor, wherewith shall it be seasoned?" The salt of the east was not purified, and hence the true salt could dissolve and be washed away, leaving a tasteless, insipid and worse than useless substance, which was cast into the street. Christians are the preserving element of the world, but if the true essence of salvation in them be lost, that which remains is worse than useless.

Lost and Found.—Luke xv. 1-10.

(Lesson for July 27.)

"THEN drew near unto him all the publicans and sinners for to hear him." It is said

that a man is known by the company he keeps. This is a rule that has many exceptions. I suppose that if Jesus Christ had been seeking good company, he never would have come to this earth to find it. Parents in an anxious love would separate their children from the vile and degraded. It would be better to so instill in their hearts a love for truth and righteousness that they would be safe from defilement whatever their surroundings. "I pray not that thou shouldst take them out of the world," said Jesus. It may be questioned if the Pharisaical spirit of self-righteousness, the "holier than thou" idea, which is thereby fostered in a child's mind is not of more real harm than the contamination they run the risk of receiving in mingling with those whose opportunities and training have been less than their own.

"And he spake this parable unto them." Then follows the grand picture of his mission. He tried to give those proud selfish Pharisees a little glimpse of the motives that controlled him. "What man of you,"—even you, selfish and blind as you are, would not search for that lost sheep and find it. This, he would have said to them, is why I am here with these degraded and sinful people. These are the ones that are lost. Here is where I can best win them back to the fold.

The relation of the shepherd and the sheep was a far closer and more tender one in those days and lands than here and now. The shepherd knew each sheep by name, often risked his life for their safety, and loved and cared for them almost as for children. Christ is the good Shepherd. He came primarily to find and save the church. He "loved the church and gave himself for it."—Eph. v. 25. A wandering sheep may typify stupidity and waywardness, but not the deepest state of sin. It was to blame for being lost, but not deeply to blame. "All we like sheep have gone astray; we have turned every one to his own way." The great mass of mankind are so deeply lost as to be irresponsible. They are without light and without knowledge, dead to God. But it is a noticeable fact that the church as a rule has been selected from the most enlightened nations, those who, before the gospel reached them, had sufficient light to consciously wander like a stupid sheep from the best they knew. And these, as the called out ones, the good shepherd came to save.

"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house and seek diligently until she" has gone over all the house, and looked in every place she can think of, and become discouraged, and concludes it is useless to search any longer? That is the way some folks read. But the Bible says: "until she find it."

The silver was not to blame for being lost. It had no part in the transaction. It may be a fit type of the millions and millions who come into the world in ignorance and darkness, and live and die with no glimmer of light, and little or no moral responsibility. The woman of the parable may represent the church. To the church Christ has delegated this great work. The house, the whole earth, with all its graves, its dark corners, its obstacles, its filth, must be swept, and the silver, the wealth of human dignity with God's image and superscription upon it, must be found. Christ saved the church. He saved it to make it the instrument for the salvation of the world. Is there any room for idleness in Christian life while this burden presses upon the heart?

The Lost Child.—Luke xv. 11-24.

(Lesson for Aug. 8.)

THE preceding lesson deals with two parables which make prominent two great agents of human salvation, Christ the good Shepherd, and the church the woman. These two are instrumental in saving respectively the church and the world. What need of a third parable on the subject of saving? What else is there to be saved? We answer: Those who have been enlightened and with whom God deals as with sons. The silver had no life and no responsibility; the sheep had a kind of life and a degree of responsibility; the prodigal son is one who has life and home and a father's love and training. He was most deeply guilty. Notice that no one seeks for him. He is what is sometimes termed "a free moral agent." He knows where his home is and can return when he gets ready. Still, however free he may have

been, matters shaped themselves very differently from his expectation and the time came when his proud, independent, boastful will, was glad to submit itself to his father. He belongs to a class to which Christian teachers are unwilling to accord any hope or mercy; those who have had a chance to receive salvation in this life, who knowingly and wilfully reject God's love and mercy and who thus die and are lost. "This my son was dead, and is alive again; he was lost, and is found."

What a simple, grand, beautiful story it is; as true to life as a reflection in a mirror. The rash, wilful boy, the indulgent parent; the jealous, unloving brother; the hopeful setting out to see the world with money, high expectation, and plenty of courage; the hard lesson well learned of riotous, reckless living, of want, hunger, repentance, return; the unexpected, rapturous welcome; the cold selfish sneers of the good young man who staid at home; [God forbid that any of us should be as unwilling as he that the prodigal should be received and blessed;]—no element is lacking to complete the picture.

The three parables may be considered as one, and they cover every element of human salvation and include each agent used. They may also represent three phases of divine love—all of which are exercised on every sinner. The love for the sheep included pity, benevolence and untiring perseverence. The love for the son was parental—a father's love for his own. But the love for the silver included no pity, benevolence nor parental care, but depended solely on its own intrinsic value. They furnish a deep, an inexhaustible fountain of truth, whence many sparkling buckets of water may be drawn—water from the wells of salvation. We have presented but a few of the thoughts, and some that are not so frequently seen. Volumes might be written on the subject.

—L. A. A.

JUDGMENT does not consist in assigning the reward or penalty—that is done by the laws, but in discerning between right and wrong, and separating them. It consists in making manifest, as St. Paul says: "We shall all"—not appear—but "be made manifest before the judgment seat of Christ."

—*Manger's Freedom of Faith.*

WORDS OF GREETING.

To the Brethren and Sisters assembled at Yale, Mich. July 11, 1890.

Beloved in the Lord:—

How greatly I should enjoy being with you and greeting you in Christ Jesus our Lord. Many of you I have known personally, and may, in *His* time, see you again. Meanwhile I send you loving greetings and salutations in His Name, which is above every name; at which every knee shall bow and every tongue give praise to God.—Rom. xiv. 11, margin R. V. Hallelujah!

And here let me urge every one who does not use the Revised Version to do so and that continually.

Now, beloved, what are you personally and individually doing for our coming Lord. He is graciously stirring several up in this city to ask:

1. That we may have a real appetite for his Word, our eyes anointed as we read and our hearts (i. e., our wills,) prepared to receive the unfolding of his truth.

2. That we may be directed to definite and personal work for souls.

3. That we may be filled with LOVE for one another and others so that we may speak evil of none.

Result:—He has led and is leading to larger views of Himself; has opened the way to begin a work among the 3000 Poles within a mile of us, who are entirely under Roman Catholic influence. I have advertised in the papers to know if there is one Protestant Pole, but found none. We are looking to God to send us means for Polish tracts, etc. Then we visit the factories during the noon hours and find good opportunities. And we are visiting every house (except R. C. till we get tracts to suit them) leaving "Jesus is Coming," "The Faith of God," "The World's Hope" and "The Spirit of the Word," to be *called for* in a week. Here is a fine occasion to reach and deal with men, which I earnestly commend to you. Every one can gather up his copies of the HOPE and any papers or books lying idly around and lend them, if only 3 or 4, to his or her neighbors, seeking to draw out an interest, and lend to others.

Then this LOVE! Philanthropy is good, mentioned in Acts xxviii. 1 (kindness); (Please read and note this) Titus iii. 4, "love toward man." Philadelphia is better,—"brotherly love," "love of the brethren."—Rom. xii. 10; 1. Thess. iv. 9; Heb. xiii. 1; 1. Pet. i. 22; iii. 8. But LOVE, divine *agapee*, is to be superadded.—2. Pet. i. 12; 1. Cor. xiii. etc. etc. Beloved, *keep* yourselves in this LOVE.—Jude 21. The peace of God be with you, and the God of hope—our God—fill you with all joy and peace in believing, that ye may abound in hope in the power of the Holy Spirit.—Rom. xv. 13.

H. VEYSEY.

580 Indiana Ave. TOLEDO, O.

ACTS V. 12-42.

HEN the blessed Saviour to his Father had gone
y the apostles' hands signs and wonders were done.
hey went forth to the people and preached God's word,
nd believers were then daily added to the Lord;
nsomuch that the sick to the streets then were brought,
nd by the apostles great miracles were wro't.
hen the high priest and those with him were mad,
nd treated the apostles most shamefully bad.
n the common prison these good men they did put,
nd thought them very safe when the prison door was shut.
hile the keepers watched outside they felt very sure,
hat nothing could prevent from keeping them secure.
ut God's angel the doors did open in the night,
nd his servants forth did go with joy and delight.
o preach the word of life they cheerfully did go,
nd tidings of salvation from their lips then did flow.
hen the high priest and chief priests all these things had heard,
he captain of the temple with them also feared;
or they greatly doubted whereunto this would grow,
ut they very soon found they had somewhere to go.
he Apostles being free from the prison, they went
o the temple, to teach the people there sent
y the angel of God; to speak words of this Life,
ven though it should cause both contention and strife.
hen one came and told them the pris'ners were teaching;
nd they were afraid when they heard they were preaching.
he captain and officers then brought them out,
nd of certain things they did ask them about,
ying, Did not we straitly command you that ye
ould not teach, in this name? So then can you not see,
ith your doctrine Jerusalem you've filled? and thus,
o you intend to bring this man's blood upon us?
hen Peter and the other apostles did say,
hy rather than men we should the True God obey,
he God of our fathers raised up Jesus to be,
Prince and a Saviour, whom ye hanged on a tree.
t on God's right hand, he is exalted to live,
To give Israel repentance, and sins to forgive.
And we all of these things are his witnesses now,
And the Holy Ghost too, whom the Lord will bestow
On those who obey him. But when this they had heard,
They were so cut to the heart, by the word of the Lord,
They wanted to slay them; but a man stood up then,
Saying, Take heed what ye do as touching these men.
For before these days stood up one Theudas so grand,
Boasting that he was somebody great in the land;
To whom about four hundred then joined, and were slain,
They were scattered, and brought to naught, as is plain.
Judas of Galilee after this man arose then,
And in certain days drew after him many men.
He also did perish, and his followers too,
All those who obeyed him were dispers'd as you know.
Gamaliel then added: From these men refrain,
If this work be of men, 'twill come to naught it is plain,
But if it be of God, ye can ne'er it o'erthrow,
Lest ye be found to fight against Him, let them go.
They then left the council, rejoicing for Christ's name,
That they might be counted worthy to suffer shame.
Daily in the temple, and each house they did teach,
Ceasing not the unsearchable riches to preach.

MRS. GEO. A. REID.

STANDING NOTICE.

WE have prepared a Circular Letter, mentioned before, for the purpose of advertising our works, MOSES AND CHRIST, DAY DAWN, and THE WORLD'S HOPE. Let all who desire to aid in this work, and are willing to act as agents, each send us a two-cent postage stamp, and we will send in return a package of twenty such letters and as many envelopes, to be sent by the agent to twenty persons selected by himself. This plan enables many to act without leaving home, and also provides to those who need or wish it, a small remuneration for each sale procured, as explained in the letter. Let all who believe and love the truths we advocate make some continuous effort to spread them, and the work will enlarge on all sides like a snowball rolled over and over.—EDITOR.

"IF THEY SHALL FALL AWAY."

(Hebrews vi. 4-8.)

PERHAPS I have no right to add my convictions in regard to this passage. Certain it is I do not wish to become an unwelcome intruder. But this very passage, with several similar ones, has been referred to me by a brother with whom I have been a co-worker, but who is grieved and astonished that I can believe in the final restitution of all things; and I never attempted to answer an argument of any kind on Biblical doctrine, and express my convictions, without earnest prayer for guidance. I see nothing, whatever, in these passages, to warrant a belief in endless punishment, or total annihilation.

I believe that it is utterly and entirely impossible, to renew anyone unto repentance, who has sinned against the Holy Spirit, and was made partaker thereof. The sixth verse reads, "If they shall fall away." It does not read that any one will fall away, and I am rejoiced to say, that I notice in all of these passages, where denominational or sectarian churches have built their doctrine of future, endless, and hopeless punishment, that there is not one that positively promises eternal condemnation. Punishment is inevitable. God has shown us right from wrong, and the rewards. If we sin, we cannot escape except we repent.

But in this and many other passages occurs that little conjunction if; expressing doubt, or contingency. Suppose that, or allow that. Now I do not even suppose or believe that anyone who was ever a partaker of the Spirit, would turn away, and sin against the Holy Ghost. I do not believe he could. He has been brought into a union with the three in one that cannot be broken. The man that is converted to the religion of Jesus *never* goes back. It is only he who *thinks* he has been converted that gets careless or lukewarm, he who came in fear. He who comes in love comes to stay; and, as we *must* be saved, of course we must be saved in love, and through love. Love is the ruler, love the motor power, and God is love.

In verse 8, it does not even say that that which bears thorns and briers shall be be cursed, but "is nigh unto cursing," "whose end is to be burned." Through it all from first to last, we can see the endless love and mercy of our Heavenly Father.

We are told to search the Scriptures. I believe that we are to dive and dig, as for precious gems, and if we search prayerfully, the Comforter will come to us, and open our eyes and understanding to a knowledge of the truth. I am sometimes called a Universalist, but I do not appreciate the title. Because I believe in final and universal salvation, it does not follow that I accept the doctrine of the so-called Universal church, which if I understand it aright, is built upon the same basis as the other dissenters from the religion that Christ taught, while on earth. I believe that church teaches in common with other denominations the immortality of the soul, and if the soul is immortal it cannot die, and we are told that this mortal must put on immortality. We are mortal until God sees fit to make us immortal. Thank God, that more and more of the children of men are learning these great truths, as they were taught to the prophets of old.

ERMINA C. STRAY.

EXTRACTS FROM LETTERS.

KINDLY accept my apologies for not renewing my subscription sooner. It must now be about seven years that I have been taking the HOPE, and although I have taken other papers, I am happy to say the HOPE more fully expresses the love of God to man than any of the others holding views somewhat similar to your own. The weak point with most of these publications, as well as with most people, is the idea of *limiting* God's love. The love of the devil must be the greater according to their view of things.

In conclusion, looking at this subject from a human standpoint, we judge one another by our actions, and draw our conclusions as to character. So if we would study God we must take the actions of his Son while here on earth as indicative of his character. And I feel sure that ultimately all will trust him. Yours fraternally,

TORONTO, ONT. G. H. H.

SINCE I last wrote you I have been reading the numbers of the HOPE sent me, and have had a grand time contemplating the great salvation of the Lord, which, as explained in the HOPE, is for all.

My chief reason for writing you at this me is to tell you of a little experience I had day or two ago. I have for several months n earnestly praying for light—for a true derstanding of the Word. I cannot now e up your time with a detailed account of w I have been led step by step up to the and hope on which I now rest, and which has me almost all the joys of a new conversion. will mention this, however,—that in an mistakable way, while I was one day pray- for light on a certain portion of Scripture, e Spirit said to me: "If you would have ht, you must put away all prejudice, and dy things which you have hitherto ignored, l even despised." I saw at once that I s bound by sectarian chains that kept me m coming out into all the light which I ght enjoy. So I said: "By God's grace am henceforth a free man, with no Master t Christ, and no infallible Guide but the ly Spirit."

The particular experience I wish to relate this:—On the evening of the 14th, inst., I s reading an article on Creation, in the RE of January 1, (I had just read a col- n or so, and have not since had time to d more than a few more sentences), and m the little I read, the thought flashed on e that we are not yet in the great seventh y after the Creation as I had been taught believe, but in the sixth day—the day hen God created man; and that though it written: "From everlasting to everlasting ou ART [present tense] God;"—him to hom eternity is always now. With such oughts as these in my mind, and an earnest ayer in my heart for still greater light, if might be for his glory to impart it to me, went to bed, and dreamed. In my dreams was still praying for light. The great days Creation seemed to come before me in cession, and each of these days seemed presented as periods of 7000 years. (The act number of years was not clearly given regard to these "days.") The sixth day o was represented as the day of man's ation, and was 7000 years long,—requir- g that length of time to bring him up to rfection.

Then in my dream I saw this sixth day vided into seven equal parts of a thousand years each. "This," said an inaudible, and yet distinct, voice to me (I could see no one): "This is the wheel within a wheel spoken of by the prophet Ezekiel." I then enquired what the rest of Ezekiel's vision meant, and the voice said: "I have told you enough for the present; that is the key; go and study the rest." With this I awoke. A feeling of mingled joy, terror and wonder came over me, and such was the impression made upon me that I thought within myself: "This is no ordinary dream; it means something." In the morning I got my Bible and read the first chapter of Ezekiel over carefully. I had often read it before, wondering what it meant, but could see nothing but mystery in it. I had consulted commentaries, but could find no light. I never gave it any particular thought, and in fact have alyays regarded the passage as of no particular consequence. But as I read it that morning in the light of my dream, I said: "Here is a picture of the creation of the earth, and following it, the creation of man; of man's development from the natnral to the spiritual life; and of his final glory, with Christ on his throne at the head of redeemed man."—Verse 26. The "whirlwind" (of the fourth verse) which came out of the north, seemed to plainly indicate the whirling of the nebulous matter (the "cloud") which, when condensed and solified by the power of gravitation formed the earth. The "fire" and "brightness" were caused by the great velocity and motion of the "cloud" (nebulous matter). The "north" seems to have been the starting-point of the creation of the worlds, and the center of the starry universe. Job says: "He stretched out the north over the empty place (empty because of the centrifugal force that emptied it), and hangeth the earth upon nothing." The four "living creatures" seem to represent man in four different aspects (perhaps races), each with four principal characteristics, represented by the four faces,—lion, ox, eagle, man,—perhaps indicating: 1. dominion or courage; 2. strength; 3. far-sightedness and swiftness; 4. intelligence or mind—the principle characteristic, because they had the "likeness of a man."—Verse 5. The wheels seem to be the cycles of the ages, their perfection being indicated

by the circle, (and this would also correspond with the "perfect number"—seven—represented in the repetitions of the 7000-year days of creation). The "one wheel upon the earth" (verse 15), "*by* (The ages, and the progression of man in his development, simultaneously "by" or alongside of each other) the living creatures" may be the "wheel in the middle of the wheel," as mentioned in my dream—the seven great thousand-year days—or week—of man's earthly existence, enclosed in the other greater wheel—the 7000-year days (or week) of creation, including God's "resting day." The twenty-fourth verse seems to refer to the multiplying of the race on the earth,—"the noise of great waters," the "voice of speech," and "the noise of an host," all being figures used in other parts of Scripture to represent great multitudes of people.

Such is a plain and simple account of my dream, together with a few of the many thoughts that have crowded themselves on my mind since I had the dream, and while reading this wonderful chapter. I would not dare to say the dream signifies nothing, or that it was the result merely of an overwrought imagination. Pehaps the strangest thing about it, and one of the most significant, outside of the immediate details of the dream, is the fact that I do not remember having expended a thought in attempting to solve the mystery of Ezekiel's vision myself, but have merely felt a curiosity in regard to the matter; and so far as I recall, the passage about the "wheels" had not come into my mind for many months before it came in the way it did in my dream, and *never* in any such connection.

I am ordinarily no believer in dreams, but naturally rather prejudiced against anything of the kind as having any significance, unless they have something very extraordinary about them. But I send this to you, thinking that possibly God sent it to me for a purpose. If there is any ray of light to come from it, however small, I do not wish to hide it. It may be that others have seen it long before now. If so, I am glad. I have never read or heard of any such explanation of the chapter. The thoughts above, aside from the dream itself, are given as *suggestions* as to the possible meaning of the figures or symbols in the chapter.

I have no desire to come into notice in any way, but only wish truth, whenever it is found, to be seen by all, however revealed. And for this reason alone I humbly send this account to you, to do with it as you may see best; only please withhold my name, as I think more good will result by keeping hidden the poor instrument that the Great Revealer of secrets chooses to use.

Your sincere brother in Christ, * *

"GO YE THEREFORE."

Mine the power in heaven, for I
Have a birthright in the sky;
  Thither I ascend.
Mine the power on earth; for long
Hath the conflict been and strong;
  But sin hath an end.

Mine all power; no heart can sever
Its best love from me forever;
  Mine the right of way.
For all lives my life was shed;
I of every man am head;
  Every heart I sway.

Go ye therefore; therefore go;
This glad news to each man show;
  Falter not nor fail.
Go, but turn not back again;
Go, ye shall not go in vain;
  "All power" must prevail.

Great the work, the need how sore;
But the strength to do is more;
  Love shall never fail.
Mine the power and yours the task;
Mine to give you what ye ask;
  Shall not this avail?

I shall not discouraged be;
My soul's travail I shall see
  And be satisfied.
Truth to victory I bring;
Every heart shall own me King;
  'Twas for this I died.

Ye, my friends, fresh courage take;
I will never you forsake;
  Ye shall ever know
In your mission that my power
Strong, unfailing, is your power,—
  Go ye therefore, go. L. A. A.

THE church should be a school to train men in the principles of truth and love, that they may hold forth the word of life to others.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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HOPE AND COMFORT.

THE words of Jesus to the weeping sisters, Martha and Mary, were: "Thy brother shall rise again." He did not forbid their weeping; when the heart is oppressed with grief, it is a relief to weep, and Jesus himself wept at the grave of Lazarus; but He gave them the hope of resurrection and future reunion as the best means of comfort in such a trying time. Christianity does not deny the troubles and sadness that come to one and all in this mortal life, but it pours in the oil of peace and the joy of hope as no other system ever did or can. And it is a blessing to be able to direct the aching hearts to him who is able to rest them and who bids them look up in hope.

This brother, Lazarus, was the third and last that Jesus raised from physical death. The young man of Nain, the widow's son, was the first and Jairus' daughter was the second. Doubtless there is something in all of these that may reach the heart of every mourner with that hope for himself and others that will indeed be the greatest consolation.

In regard to these three that Jesus raised, it may be observed that they are graded. One was a little girl, the other a young man, then Lazarus, we may suppose, was older. They were certainly graded in another way. The little girl had just stopped breathing when Jesus came in and raised her. The young man was dead and on the way to the tomb when Jesus stopped the procession, and restored him to his mother. Lazarus was four days dead, and buried, and corruption had set in. There was the dead, deeper dead, and still deeper dead.

There are many things that might be mentioned as clustering around this number three. But we would emphasize this one thing: that the three grades are represented as including all the conditions of death, bad, worse and worst; low, lower and lowest. It surely brings in the idea of hope as a means of comfort. "Thy brother shall rise again." All shall rise. All shall be partakers of the life of Christ. All grades are represented. None is so good that he does not need a Saviour; and none so bad as to be beyond the reach of hope.

The Scriptures positively declare that there is no such thing as a limit to divine mercy and forgiveness, no such thing as a limit to hope. God's hope is as great as God's love. It lies at the very base of his purpose, and will be grandly manifested and absolutely realized in the resurrection of the dead, each coming up in due time, in God's order, made alive in Christ;—not merely the restoration of the Adamic life, but to the life of the ideal, the perfect man.

When we are called upon to answer the question, What is man? we do not look back to Adam. He is only a half-made man, ("First the natural.") but we look forward and upward to the ideal man. Like Paul, we say: "We see Jesus." He is the ideal to which God is bringing mankind.

All who have been counted hopeless are still, from the gospel standpoint, the objects of hope. Their resurrection and full salvation will indeed be a revelation of the glory of God.

This is a comfort to human hearts. It touches us all. We all have friends that have died out of Christ, friends who have died without manifesting any particular evidence of the grace of God in the heart. And when these dear ones are taken away from the grasp of earthly love, O my friends, in spite of all theories to the contrary, the human heart clings to hope. I believe it clings to it because God has hope. The human love is a spark of the divine love. We can take the words of the Master as the foundation of hope, and the assurance that we shall meet where there will be no more partings. We have heard it sung sometimes:

"We shall meet, but we shall miss him;
There will be a vacant chair;"

And this is often realized. But there is a time coming when we shall meet, and not miss him; we shall meet, and there will not be a vacant chair. There will be unbroken families there. The Christian mother prays for "an unbroken family" in God's kingdom. Nothing short of this would satisfy. God himself, the fountain of the parent's love, is seeking and will have an unbroken family in the future. Men will then be saved,—lifted up into that condition for which God created them. This hope realized will be an eternal consolation, and all tears and sadness will be wiped away forever.

AN OPEN LETTER.

MRS. S. F. P. MICHIGAN.

DEAR SISTER:—You say: "I am anxiously longing and praying for truth, and as anxiously desiring to be kept from error." And you ask an explanation of the familiar passage in Malachi, so confidently and honestly cited by many, as certifying an incurable and hopeless perdition of the wicked. "The day cometh," says the prophet, "that shall burn as an oven."

When and where is this day? I think it is undoubtedly at the end of the present age, and it seems to me, has reference to the consuming conflagration that shall destroy "the proud, and all that do wickedly;" to those who are impenitent and implacable then, and are in revolting antagonism to good, and opposed to the coming kingdom and reign of Christ.

You remember the beast and his armies gathered in hostile array in Rev. xix. They are destroyed with a great slaughter. The beast is thrust into a consuming fire. This destruction is two-fold; first, dynastical or political; and second, if you please, personal also. Of course we are all glad the bad governments are to be destroyed. And we rejoice that the military systems of the nations are to be abolished utterly. Any agency that shall completely consume them, may be reckoned a *fire* for its thoroughness and utterness. Welcome be the intensity and unquenchableness of such a fire, that will leave no evil seed and wicked power alive.

But suppose there is great personal destruction also, and undoubtedly it will be so. It may not be vital to the case whether the fire is literal or symbolic. Suppose it *is* literal fire, and is, so to speak, a fire of extermination. The wicked experience it. They are "rooted" in evil, in this earth and life of vanity, and they have "branched" out in a hundred enterprises of unrighteousness. Thus "rooted" and thus "branching," they are broken up and destroyed. Now is this destruction utter and remediless? Yes, as to the intrenchment of wrong-doers in their wrong-doing. It is even a great mercy to them to bring their erring and corrupt practices to an utter end. But what then, and what next? In the order of the great and gracious God, a resurrection of all the dead. Not all alike, nor all together do they come up, but each in his time and order. Even those who have been utterly consumed, are raised again. The resurrection is all-embracing. Let this be thoroughly fixed in the mind. Our Lord, and the apostle Paul, especially, affirm this unequivocally. Some rise to everlasting life, and are the righteous. Others rise to shame and contempt, and it seems to me the shame is that of the wicked themselves. They feel the shame, and they are the objects of their own contempt. Or again, their resurrection is to judgment, which while really merciful, reveals the vast

inferiority of the blessing of their resurrection to that of the righteous. Their state is *relatively* contemptible. But there is a blessing in it, and by it, nevertheless.

Their resurrection is, I suppose, a moral resurrection from sin, as well as a literal resurrection from literal death. Divine power re-creates them. "Behold," saith God, "I create all things new." This God is determined to do. All the dead live again. Taught, trained, governed and uplifted, they rise to higher life in an age or ages to come. An *aionian* destruction is not beyond resources of recovery. He who creates, can also re-create. Let us not limit God. He loves to give life. Christ died to give life. Let Christ have the largest possible fruit and fruition of his death.

You refer to the phrase "ashes under the feet of the righteous." True, their pride and power, their thrift and prosperity are utterly at an end. Righteousness triumphs over iniquity, and thrives wonderfully. And for a thousand years, it may be, the evil-doers sleep on in darkness, the darkness and dust of death. But a reviving comes in time, in the fullness and ripeness of time, in the greatness and rectitude and certainty of God's time.

You speak of Rev. xx. 6, in which the subjects of the first resurrection are saved from the power of the second death, and you ask: "If on such the second death hath no power, then how has it power over the wicked?" If the righteous are saved by faith in Jesus' blood; if they are washed; nay if they are purified by a fire of affliction in this life, then in no sense do they need any future burning, or trial of discipline that may be as a fire. But the wicked, for their own good, for their salvation, need what may even be called a purgatorial fire, that is, a fire for purification. It may be a process and ordeal for moral purification. Even the apostle speaks of being saved "so as by fire," in this life. A severe penalty, or a bitter experience of trial is often called fiery. Mental sufferings are compared to death. There are some, who in their earthly life are so unmercifully and persistently evil as to seem to require some mortorship by suffering somewhere.

The shame of those of this character who are raised from the dead, may be so pungent in the retrospect of their former lives, as to be like fire. But when it has done its work, cannot God forgive them? Does not his mercy endure forever? Is not Christ the same, forever,—the same in gentleness and pity? Do the resources, the merciful resources of Omnipotence end with this life? Does not, and will not, love delight to triumph in the end? It seems to me when we ponder the true character of God, we shall see that goodness will make for itself a triumphant way. Even here, God is lavish with gifts of life. And when sin is gone; when the period of vanity has ended; when the deflecting forces of this age have been put down, and removed; then life having a clear field, will be marvelously opulent with its gifts and its triumphs. I do not think the second death ends existence absolutely. It ends an existence of error and wrong. It ends that which is hostile to true life. The second things of God are, I think, generally blessed. Even the first death prepares the way for the first resurrection. And I know no reason why a second resurrection, that is second in order and time, relatively to the first resurrection, may not be a great blessing, far vaster in its extent, no doubt, than the first resurrection, vaster by far in the amazing reach and scope of its operation. And in this respect, (while the first resurrection is blessed,) the second may be far more blessed. The first resurrection brings into active agency those who are to help and bless the countless myriads of the second resurrection. The quality of the first is peculiar in that it is imperial, making its subjects an imperial race, and yet also ministrative to the good of others. They are not only administrative;—I think they are ministrative, in the sense of loving and effective service for those who are the later re-born from the dead.

You ask also regarding Isaiah lxvi. 24. "All flesh" will worship God in a future age, and they shall look on the carcasses of the men that have transgressed, whose worm dies not, and whose fire is not quenched. Suppose this is in what we commonly understand to be the millennial age. Let us ask if, on the whole, we are to consider a company of reprobate persons dead and burning

for a thousand years, and made a spectacle for the admonition of the living? Are the carcasses preserved alive and perpetuated through a process of unavailing combustion, defying the fire? Are bodies incombustible? Then they must be almost or quite immortal. It seems to me this language is to be taken not in an extreme and literal sense. The re-gathered Israel of the coming age will in the first instance be impressed by the visible memorial somewhere, of the terrific slaughter and destruction of Armageddon. The impression will be oft-repeated as far as necessary. But the repetition of the impression need not imply an actually unfinished conflagration. The fire has done its work, and was unquenchable until that was done. Then its results remain visible. It may be the first generation of restored Israel, that are called to notice the scene of past destruction, and there remains a memorial of it, on and on, through generations.

I should say this might be a fair interpretation of the language. We need not press pictorial representations quite beyond their end and design, nor press particular and local events beyond the sphere of their true purpose and relation. All things in Scripture have their true place—and some are commanding and some subordinate. We have been led in our early days to take local and subsidiary things, for grand and universal. How much we need wisdom! He who is wisdom, perfect and essential wisdom, is able and willing to give wisdom to those who, humble and expecting, ask.

C. COLEGROVE.

WHAT UNIVERSALISTS BELIEVE.

BY REV. E. C. SWEETSER, D. D.

FIRST, they believe in the Bible. They accept it as containing a divine revelation, and base their hope on its declarations. There are no people that believe in the Bible more sincerely and devoutly than the Universalists do; none who are more willing to have their doctrines tested by it, and their interpretations of it examined in the most critical way.

In the next place, and as a natural corollary to their belief in the Bible, they believe that God is a God of love. They believe in his justice, his wisdom, and his power, and that in each of these attributes he is infinite and unchangeable; but above all else, they believe in his love. They believe that love is the essence of his character, and that as "out of the heart are the issues of life," so out of God's great heart of love are the issues of his moral government; his wisdom, his power, and his justice being, as it were, but the brain, the sinews, and the practical method by which his love effects its ends. In short, they believe that he is the loving Father of all mankind, and that his judgments, being always in accordance with his Fatherhood, are always directed to his children's welfare.

They therefore believe that he will be satisfied with nothing less than the final salvation of all mankind, and that if even one should remain unsaved forever, it would destroy his paternal happiness and forever detract from his kingly glory, since it would prevent him from being "all in all." That anything should prevent him from accomplishing his purpose, they regard as impossible; for he is God, and there is none besides him. His wisdom and power are commensurate with his love, and "His arm is not shortened that he cannot save." He knew when he created each human soul exactly what its end would be, and as he created all alike in love, it cannot be that he foreknew the endless misery of any.

In regard to Jesus Christ, Universalists believe what the Bible says—that he is the Son of God, sent into this world by the Heavenly Father, for the purpose of reconciling mankind to himself, and giving them eternal life. They believe that he is the true Mediator between God and men, and that there is none other name given under heaven whereby men must be saved. He is to them the express image of God's person, and the true exponent of God's will. They believe that he saves men, not by shielding them from the wrath of God and delivering them from the punishment which they deserve for their sins, but by drawing them away from their sins to himself, by enlightening their minds with his heavenly truth and imparting his spirit to their souls; and they believe

that, having been lifted up from the earth, he will fulfill his "exceeding great and precious" promise thus to draw all men unto him. They believe that the Father hath given all things into his hand, and that of all that have been given to him, he shall not lose one, but that his mighty work of at-one-ment shall go steadily forward till, as the Good Shepherd, he shall have found and redeemed the last wandering sheep, and, as the Captain of our salvation, shall have subdued the last enemy, and shall give up to the Father a kingdom of righteousness embracing every human soul.

It is sometimes said that Universalists believe that all men will be saved anyway, without regard to their manner of life. Nothing could be further from the truth. They believe not that all men will be saved "anyway," but that all men will be saved in the only way in which there is salvation for any person. "I am the way," said Jesus; and that is the only way which Universalists recognize. They know of no other door of salvation and preach no other. They believe, however, unlike most of their fellow Christians, that the door of salvation will always be open, and that all men will finally avail themselves of it. They do not accept the unscriptural doctrine that death will close the door of mercy against the unrepentant sinner. They do not believe in a second probation, because they reject the fundamental idea of probation, which implies that there is somewhere a limit to God's mercy, a point beyond which there is no opportunity for repentance, faith, and reformation. They believe that God's mercy "endureth forever," and that by means of continuous spiritual discipline, not broken at death, but extending from this life into the next one, and lasting as long as the occasion continues, he will finally win the whole world to himself.

As a rule, Universalists believe in future punishment, though not in endless punishment, which is an altogether different thing. There are no Christians who lay stronger stress on the certainty of retribution. They believe that "whatsoever a man soweth, that shall he also reap," and that they who spend their lives in sin must suffer the consequences, not only in this world, but also in the other world, till by fully obeying the conditions of salvation they cease to have further need of punishment. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth;" and "though no chastening for the present seemeth to be joyous, but grievous, nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." These two sayings embody the Universalist faith in regard to the punishment which God visits upon sinners, in both this world and the world to come. Punishment is one of Love's necessities, but it is only a temporary necessity. It will do its work and pass away.

It will be seen from these statements that Universalism partly agrees and partly disagrees with both Calvinism and Arminianism. It agrees with Calvinism in its doctrines of divine sovereignty and foreordination, and with Arminianism in its doctrines of free grace and free agency. It says that God, in his divine Fatherhood and Sovereignty, has foreordained that all men shall finally seek salvation, and find it of their own free will in his divinely appointed way. It thus eliminates what it believes to be the great error of the other systems, the doctrine of endless sin and misery, and teaches in place of it "the glad tidings of great joy, which shall be to all people."

REMARKS: The above has been sent us by one of our readers, and we give it a place cheerfully as a clear and definite denial of many gross misrepresentations of Universalists. They, like ourselves, always emphasize the fact that men are not to be saved *in sin*, as our enemies falsely say that we teach, but *from* sin—from sin, not only in action, but, as a principle in our nature. Indeed, the above article is almost, if not fully, in keeping with the teaching of the HOPE. Perhaps the chief difference is in its want of recognition of the ages or dispensations as *steps* in the plan of salvation. It would seem that the writer may not recognize the suspension in hades until the return of Christ. Of course, even if he does see these things it could not be expected that they could all be expressed in one article. But it seems as if he thinks that men have always at death

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"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

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simply passed over and on into the other life. It is well known that many Universalists have so believed. And they are compelled to make but little use of the New Testament teachings as to the Lord's return at the "end of the age" and the "last trump," and the attending "first resurrection."

Then, for want of seeing that the gospel age is for the purpose of taking out "a people for Christ's name," to constitute his bride, there is a danger of failing to see the special and "high calling" of the church to rule with Christ over the nations in the ages to come. Instead of seeing God's order, that is, to save the church first, and through them as a royal priesthood to save the world afterward, the danger is of just thinking he will save all somehow, somewhere and sometime, but we know not how nor where nor when. We regard it as a great privilege to know God's revealed order in this grand work; and it is an element of strength to faith in the Bible, to see these things revealed therein.

But the above article is good as far as it goes, and we are glad always to hail as brethren in the grand battle of the Lord all who believe in the Omnipotence of Love and Truth and Righteousness. We will be glad if the reader who sent the selection, or any one else, will give us the address of its writer, Rev. E. C. Sweetser, D. D.—EDITOR.

A WORD ABOUT DAY DAWN.

IT has been mentioned before that a third edition of DAY DAWN is being prepared. I promised to proceed with the work as fast as means should be provided. About two-thirds of the work is now done. Some have assisted by liberal contributions, and others by ordering the new book and paying in advance. For all such confidence and help I am thankful. As more money is needed in order to complete the work, it has seemed best to make the following statement and request.

The third edition is revised and also enlarged, so that it will be interesting to old readers as well as new. It will contain nearly if not quite four hundred pages, like the pages of the second edition. In council with friends, the price of the new book, in cloth-binding, has been fixed at one dollar, but, though much enlarged, for the benefit of many the price in paper cover will still be fifty cents. The request is that friends help us through by ordering the book in advance. Friends consider this.

The few remaining copies of the second edition, bound in cloth, can be had for fifty cents a copy.—EDITOR.

LET YOUR LIGHT SHINE.

A candle dim, 'twas a little thing,
  But it sent a ray of light,
To keep his steps from falling down,
  The shafts of darkest night.
"It is very strange," he gravely said,
  "I can scarcely make it out,
How an untaught, country girl could bring
  Such a marvelous change about."

He was a college-bred man, you know,
  With worldly cynical ways,
And might have held an astral lamp
  To lead the world to praise.
But instead, he thought he knew it all,
  And more than man *need* know,
With no where else than earth to live,
  No other place to go.

When lo! this little country maid,
  With simple, trusting ways,
Had gently said to him one day,
  "The air is full of praise.
I hear it in the whispering trees,
  The birds that sing aloud,
I see it in the sun and rain,
  And yonder fleecy cloud.

"When night comes stealing o'er the earth
  The world so far and wide,
I just kneel down and thank the Lord,
  That Christ for me has died."
And so that candle, dim and frail,
  Had kindled into flame,
A master mind, a poet born,
  To show that Jesus came,

To reconcile the world to God,
  The lost to find and save,
To lift the doubting skeptic up,
  From sorrow and the grave.
So let your candle, or your lamp,
  Shine out with all its might,
Some wayward fainting soul, at last,
  'Twill lead to God and light.

ERMINA C. STRAY.

THE light is clearest in contrast with darkness. So truth shines brightest under the influence of the opposition of error.

NOTES ON SUNDAY-SCHOOL LESSONS.

Dives and Lazarus.—Luke xvi. 19-31.

(Lesson for Aug. 10.)

THE story of our lesson was addressed by the Saviour to the Pharisees, who in their covetous pride derided his teaching and treated with contempt the poor sinners and publicans who heard him gladly. The theory of the state of the dead here used for illustration was the commonly accepted doctrine of the Pharisees, who taught that sheol, hades, or hell, the grave or the place of departed spirits, was divided into two apartments, one for the righteous dead and one for the wicked. It was not the final state, but only the intermediate, the waiting place between death and resurrection. It may be fairly questioned whether Jesus in this lesson endorsed their doctrine or simply made use of it to pointedly condemn their practice. Whichever way it may be taken, one thing is certain, it does not teach endless punishment, for only the intermediate, not the final state is touched upon.

"There was a certain rich man." Is it wicked to be rich? Some are born so, and others are born with a natural tendency toward riches. Everything prospers in their hands, and they accumulate property as naturally as others get rid of it. Yet it is a puzzle to know how sympathetic, generous, kind-hearted people can hoard their riches in this world so crowded with poverty and the misery resulting therefrom; and it *is* wicked to be selfish, hard-hearted and unkind. At any rate, this rich man who spent his wealth upon himself was destined to have a taste of another kind of experience, and we shall see with what effect.

"A certain beggar named Lazarus." The contrast in these two pictures is the greatest that could be drawn. The rich man had enjoyed all that earth could give. The poor man had suffered all that earth could inflict. The question of moral character in either case is only vaguely hinted at. In a general way, riches spent for self conduces to selfishness, a love of earthly things and a neglect of heavenly things; while poverty disciplines the mind to submission and trust. The soul deprived of luxury and comfort, here, looks forward with more intense hope and desire to the compensation of a future life.

Both the beggar and the rich man died. Death comes to rich and poor. Lazarus was doubtless glad to go. Perhaps he felt certain that the future could hold for him no worse fate than his earthly lot had been. As for the rich man, it is evident that whatever his own view of the matter may have been, God knew that he needed some humanizing experiences that had not fallen to his share in this life.

The lesson brings these same characters to view in the death state, beyond this life. "It is appointed unto men once to die, but after this the judgment." Judgment sets things right. If there have been inequalities in this life; if some men, through no fault of their own, have failed to receive the discipline needed to develop strong, true, earnest characters; if some have had too much of comfort and others too little, the judgment will reverse this and give to each his needed share. It may be hard for us to realize that grief and trial are blessings, and that prosperity may be a calamity, but so Christ esteemed those things. "Woe unto you that are rich, for ye have received your consolation. Woe unto you that are full, for ye shall hunger. Woe unto you that laugh now, for ye shall mourn and weep."—Luke vi. 24, 25. The rich man was tormented in a flame, and when he cried for mercy, he was reminded that he had received his good things, and the suffering he was then enduring was only what was due him. Lazarus was comforted. The sores left by the bitter earthly experience were being healed.

This is a little glimpse of the compensations of the future, the balancing of life. Suffering is our rightful inheritance, to make us better, to enrich our characters; and if we receive it not in this life, we may expect it beyond. It did this rich man good to suffer. It made him tender-hearted and considerate of others. He wanted Lazarus sent to warn his brothers that they might escape his terrible experience.

What about the impassable gulf? Does not that teach the fixedness of future conditions? No. Remember the lesson does not touch the resurrection state at all, and in the

resurrection, that rich man and all like him have the promise of being made alive in Christ, spiritual, immortal, glorious and sinless. This intermediate experience would fit him for that change. It was perhaps a part of the resurrection process—the resurrection of judgment, the judgment being unto victory.

We have so far regarded this lesson in the ordinary view, that it was just a bit of illustrative history; that it may have had its counterpart many times in real life. There may be many other lessons drawn from it. It may be that Christ threw upon the screen of prophecy a grand panoramic forecast of Jewish history. They were rich as a nation, rich in God's favor and in a knowledge of his word. They proved themselves unworthy of their trust, and they died out of favor as a nation. Who can question that since they have been dead to God's favor they have been in hell, tormented in a flame? Surely no one who has read their history for eighteen centuries past. Their Gentile neighbors and the poor outcasts of their own nation were as beggars at their gate, as far as heavenly riches were concerned, and these also died as aliens. They died into favor and were carried by angels into Abraham's bosom, into the covenant of promise; and the impassable gulf between the two conditions is measured by this age of election during which "Blindness in part is happened to Israel until the fullness of the Gentiles be come in."—Rom. xi. 25.

The Ten Lepers.—Luke xvii. 11-19.

(Lesson for Aug. 17.)

Bodily infirmity is ever a type of spiritual sickness. Sightless eyes, deaf ears, palsied limbs and all other afflictions of the flesh, may represent to us the deeper and more vital ailments of the spirit. Leprosy seems an especially fit type of sin. It is incurable by human power or natural agency. It is loathsome, deforming, shameful. It is hereditary and contagious. Christ healed all forms of disease, and from this fact we may learn of his power to heal all forms of sin.

Entering a village, somewhere on the borders of Galilee or Samaria, he was accosted by ten lepers. Outcasts from society, they hovered about the confines of towns and villages, usually asking charity. In this case they asked a much greater blessing. Compelled by law to keep aloof from their kind, they stood afar off, and lifted up their voice and said: "Jesus, Master, have mercy on us." "Go show yourselves unto the priests," was his answer, and it implied all for which they had asked, as a healed leper must have a certificate from the priest in order to be received again into society.

"And it came to pass, that, as they went, they were cleansed." They started to obey before the blessing came. They had his word for it, and they acted as though they had the substance, and then the blessing came. So may the sinner do. The consciousness of salvation will come when he obeys the command and acts his faith.

"And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down at his feet, giving him thanks: and he was a Samaritan." It would almost seem that the principle of gratitude had died out of the Jewish heart. They had received so many favors from God that they had come to look upon the richest blessings as their natural right.

Jesus was not unused to human ingratitude. He met it on every hand. But this flagrant instance seems to have hurt him more than usual. He said: "Were there not ten cleansed? But where are the nine?" Perhaps he perceived in it an omen that his message would be best received among the Gentiles, to whom this Samaritan stranger belonged.

Gratitude is not as common as may be supposed. It is a rare plant, an exotic from heaven, and thrives best in the well-prepared soil of the renewed heart. It has been well said that a grateful heart is a happy heart. How few there are who are truly happy. How many there are who would fill the ear of Heaven with their complaints and petitions, but who make no mention of gratitude and praise.

L. A. A.

Diogenes being asked the biting of which beast was most dangerous, answered: "If you mean wild beasts, it is the slanderer; if tame ones, it is the flatterer."

"DISHEARTENED MOTHERS."

A MOTHER'S love is the strongest human love. A father's love is great, but a mother's is greater. Human love is not to be ignored; it is a spark from the infinite fire. "God is love." It takes both the father's and the mother's love to shadow forth the love of God in all its strength, tenderness and perseverance. This parental phase of love can only be known by experience; hence only parents can have even a taste of the yearning tenderness of the Lord toward his offspring, and of his untiring and ceaseless perseverance to bring the wanderers home. He would emphatically express his loving tenderness, and asks: "Can a woman forget her sucking child?" Then he adds: "She may forget," [strong and tender as is her love] "yet will not I forget thee."—Isa. xlix. 15. This was said of sinful Israel to be restored.

This has special reference to love in the form of "compassion," as the verse shows. It is not love based on "character and intrinsic merit." "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Rom. v. 8. Not the good, but the erring and wandering need compassion and mercy.

How coldly and deliberately some "righteous" people can reason about God and mothers giving up their offspring! Take this from an exchange: "No love will be lost and no sympathy wasted upon those who wilfully prefer and choose evil." To loving parents, such an expression is like cold steel piercing their heart. Call such coldness the "effect of the broader, fuller love" of those made like Christ?! Lord save us from such "a broader love." If in the future, perfect state men are to become so coldly unmerciful, then under the influence of the loving and compassionate spirit of him who came to die for and save his enemies, we should be growing cold and severe. What we are to be we should strive after. Who are those who "wilfully prefer and choose evil," but those in a state of nature—or enmity? We are told that "The carnal [or fleshly] mind is enmity against God: for it is not subject to the law of God, neither indeed can be."—Rom. viii. 7. Is not this the lost condition? Do not all "prefer and choose evil" until the Lord takes away the heart of stone, and gives the heart of flesh? Did not Jesus come to save just such rebellious ones, by giving them the new heart that will choose good? If not, what is it to save sinners, and take away the sin of the world?

But, it is said, it is when they choose evil after being brought to a full knowledge of the truth, that they are to lose all the sympathy of good men and God, and be hopelessly destroyed. But this is nonsense, for "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: *neither can he know them*, because they are spiritually discerned."—1. Cor. ii. 14. This being true, no man ever can be brought to a full knowledge of God without being made spiritual in mind, and then the enmity ceases, and they will no longer choose evil. The full knowledge of God and Christ is [or at least secures] eternal life.—John xvii. 3.

A "disheartened mother" may indeed say: "Would that I had never given birth to such a son." One good religious mother, in the frenzy of zeal begotten by the dogma of endless torment, went home from a meeting and killed her four young children, giving as a reason that she would rather go to hell herself than to run the risk, even, of one of her children growing up and rejecting Christ and going to hell. The same might be said in fear of endless death for the loved ones. But these mothers would neither have been crazy nor disheartened, had they known the fullness of God's love and plan—had they known that God never becomes disheartened nor discouraged, but will send forth judgment unto victory—the victory of righteousness over sin and life over death. "Love never faileth."

SOME think it is enough to be good, without searching for knowledge. To such we commend the following: "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."—Prov. ii. 3-5.

SONG IN THE DAY OF THE EAST WIND.

"What time I am afraid, I will trust in Thee."—Ps. lvi. 3.

Is God for me? I fear not, though all against me rise; — Rom. viii.
When I call on CHRIST my Saviour, the host of evil flies. — Ps. xci. 10.
My Friend—the LORD ALMIGHTY, and He who loves me—GOD! — Rom. viii. 39.
What enemy shall harm me, though coming as a flood? — Isaiah lix. 19.
I know it—I believe it—I say it fearlessly— — Eph. i. 4.
That GOD, the Highest, Mightiest, for ever loveth me. — Jer. xxxi. 3.
At all times, in all places, He standeth at my side; — Phil. iv. 6.
He rules the battle's fury, the tempest, and the tide. — Matt. viii. 26.
A rock that stands for ever is Christ my Righteousness, — 1. Cor. i. 30.
And there I stand unfearing in everlasting bliss; — 2. Thess. ii. 16.
No earthly thing is needful to this my life from Heaven, — Col. iii. 3, 4.
And nought of love is worthy, save that which Christ has given— — 1. Cor. xiii.
Christ, all my praise and glory, my light most sweet and fair: — 1. Cor. i. 31.
The ship in which He saileth is scathless everywhere; — 1. Cor. iii. 22.
In Him I dare be joyful as a hero in the war, — Phil. iv. 4.
The judgment of the sinner affrighteth me no more. — Rom. viii. 1.
There is no condemnation—there is no hell for me; — John v. 24.
The torment and the fire my eyes shall never see: — 1. Thess. i. 10.
For me there is no sentence—for me death has no sting, — 1. Cor. xv. 55.
Because the Lord who loves me shall shield me with His wing. — Ps. xxxvi. 7.
Above my soul's dark waters His Spirit hovers still; — Eph. i. 13.
He guards me from all sorrows, from terror and from ill; — Ps. xci. 5.
In me He works, and blesses the lifeseed He has sown; — 1. Peter i. 23.
From Him I learn the "ABBA," that prayer of faith alone. — Gal. iv. 6.
And if in lonely places, a fearful child, I shrink, — Ps. xxiii. 4.
He prays the prayers within me I cannot ask or think; — Rom. viii. 26.
The deep unspoken language, known only to that love — John i. 48.
Who fathoms the heart's mystery from the throne of light above. — Isa. lxv. 24.
His Spirit to my spirit sweet words of comfort saith, — John xiv. 26.
How God the weak one strengthens who leans on Him in faith: — Gal. ii. 20.
How He hath built a City of love, and light, and song, — Rev. xxi.
Where the eye at last beholdeth what the heart had loved so long. — 1. John iii. 2.
And there in mine inheritance—my kingly palace-home; — John xiv. 2.
The leaf may fall and perish—not less the spring will come; — Rom. viii. 18.
The wind and rain of winter, our earthly sighs and tears, — Rev. xxi. 4.
All the golden summer dawneth of the endless year of years. — Rev. xxii. 5.
The world may pass and perish—Thou, God, wilt not remove. — Matt. xxiv. 35.
No hatred of all devils can part me from Thy love; — John x. 29.
No hungering nor thirsting—no poverty nor care, — Rom. viii. 35.
No wrath of mighty princes can reach my shelter there. — Rom. viii. 37.
No angel and no devil, no throne, nor power, nor might; — 1. John iv. 4.
No love—no tribulation—no danger, fear, nor fight; — Ps. cxxxviii. 7.
No height—no depth—no creature that has been, or can be, — 1. John v. 11.
Can drive me from Thy bosom—can sever me from Thee. — Eph. ii. 6.
My heart in joy upleapeth, grief cannot linger there. — Isa. xxxv. 8.
She singeth high in glory, amid the sunshine fair: — Eph. i. 3.
The Sun that shines upon me is JESUS and His love; — 1. Peter i. 3.
The fountain of my singing is deep in Heaven above. — Ps. xvi. 11.

—*Selected.*

ERRATA.

IN the HOPE of July 15, there was an omission of four lines, in one of the letters, which made the writer's meaning unintelligible. The sentence is on page 223, first column, lower half, and reads as follows, the words then omitted being now placed in brackets: "* * * but in the sixth day—the day when God created man; and that though it is [stated that God finished his work and rested, yet this—though still in the future—is not inconsistent with the character and attributes of him of whom it is] written: "From everlasting to everlasting thou ART (present tense) God;"—him to whom eternity is always now."—EDITOR.

STANDING NOTICE.

WE have prepared a Circular Letter, mentioned before, for the purpose of advertising our works, MOSES AND CHRIST, DAY DAWN, and THE WORLD'S HOPE. Let all who desire to aid in this work, and are willing to act as agents, each send us a two-cent postage stamp, and we will send in return a package of twenty such letters and as many envelopes, to be sent by the agent to twenty persons selected by himself. This plan enables many to act without leaving home, and also provides to those who need or wish it, a small remuneration for each sale procured, as explained in the letter. Let all who believe and love the truths we advocate make some continuous effort to spread them, and the work will enlarge on all sides like a snowball rolled over and over.—EDITOR.

EXTRACTS FROM LETTERS.

PLEASE send me six copies of the HOPE for July 1. I consider the "Open Letter" by Bro. Brite very excellent, and think it is a good paper to give to some of the readers of Z. W. T. Yes, Bro. Paton, I think with Bro. Brite that Bro. R. in writing as he does is doing himself more harm than good, and really helping you and your work. May we always be able to manifest the Spirit of Christ. J. S.

CHICAGO, ILL.

ENCLOSED find stamps for which send me a few copies of the HOPE of July 1. I wish to place them in the hands of good brethren who read Z. W. T. and whose minds must have been wrongly impressed by its statements. Be of good cheer, brother; the truth will and must prevail.

WESTFIELD, MASS. T. T. J.

FIND enclosed a stamp for Circulars, for the purpose of advertising your books and the HOPE.

Your reply, of July 1, to Bro. R's article on "Gathering and Siftings" places you on the right side, because it shows that a brother may differ in opinion with a brother and still not lose his Christianity. If Bro. R. would devote more of his time, and space in his paper, to teaching that God is love, that he loved us while we were yet sinners and therefore sent Christ to seek and save us, and that love is the foundation of Christianity, I think he would be preaching the gospel more fully than by condemning the brethren to endless death. My prayer for him, and all the brethren, is that the Lord will lead us into all truth. I believe Bro. R. is honest in what he teaches, but I think he lacks charity toward the brethren. Paul in writing to the Corinthians shows that charity (or love) is the grandest principle in the Christian.

LEACOCK, PA. D. B.

I WAS delighted with the spirit of the HOPE of July 1, and with the grand reasoning of the first article. As for Bro. R., he has the spirit of all those that do not see God's love as balm enough to heal the vilest ones of his creation. It may be that our dear brother never owed much, and therefore cannot love much. What reward have we if we love only those who love us? When I was with the brother, I disliked his spirit in some ways. In contending for a point, he was severe even to unkindness to all who dared oppose him. He said he would rather have a viper in his room that Bro. B's. paper. Yet I loved him in many ways; and I believe he is a leader in a good work. The organ of self-esteem seems to be highly developed, and he seems to set forth the idea that others are not capable of thinking for themselves. He takes good care not to present an idea, which he opposes, as it comes from the hand of its advocate, but gives it so as to suit himself. This is not fair. God desires an honest heart, and that each one should be sanctified by the truth, and not by any man. Yet the manner in which Bro. R. uses his weapons is against himself.

When I baptized Bro. S., we were in the light of the first edition of DAY DAWN, and were readers of Z. W. T. When the revised edition came out, I heartily endorsed it before Bro. S, but could not convince him. But finally Bro. R's. own writings on the subject disgusted him, and led him to see and endorse your view of the atonement. And I find this to be the case in our vicinity, as far as I can learn. We go on step by step, and God uses some one to teach us how to take each step. Let us praise him. We do not know whom the Lord will use to show us another step. May He be your strength.

DECKER'S POINT, PA. W. J. M.

THE following is an extract from a letter addressed to Bro. Brite, from one who attends Bro. R's meetings in Allegheny. For obvious reasons, even the initials are here withheld.—EDITOR:—

I have just finished reading the HOPE of July 1, and I must say a word in favor of your letter in it, and am glad you stood up in defense of Mr. Paton and Mr. Adams. I must say the two last "Towers" (May and June) have been anything but what I would like to see them. I cannot think that Mr. Russell would intentionally misrepresent things, but that he does so I am sure. I think if he keeps on in the "Tower" and in his

meetings as he has lately, preaching against Mr. Adams and Mr. Paton, that he will soon preach to very few. I know of a number who feel just as you and I do in the matter. I am sure the stand Mr. Russell has taken will only call the attention of his readers to these other writers, and in the end do good. It is a great disappointment to me to find that he of whom I thought so very highly would stoop to mention the financial matters.

I am sure the Lord is using this matter to test us. It is a trial, I assure you. Of course I come under the same condemnation, as Mr. R. knows that I now do not agree with him —as also a number of other people that I know who attend his meetings. Poor man! I feel sorry for him. He looks sad and worried. But he says he hopes the Adversary has only led me astray for a time.

I thank God every day that I have been led to see these glorious truths; and although I heard from Mr. Russell himself that these other writers denied the atonement, I certainly cannot agree with him after reading for myself.

How grateful I feel to Mrs.———, for it was she whom the Lord used to bring me to the advanced truth when I was ready for it. I trust she may be long spared, as she is very faithful.

There was no necessity for me to write, but "Out of the fullness of the heart the mouth [or pen] speaketh." Your letter was so good I could not refrain from saying so. I hope you will not be backward, but come to the front again soon; though I hope it will not be necessary to do so in defense of any one; but I mean, give us articles in the HOPE again.

Yours in Christian love.

* * *

I HAVE read the HOPE of July 1, and with special interest Bro. Brite's long article (as good as it is long) and your vindication of the position you take on Substitution in "Are these things so?" I am not surprised at Bro. B's misstatements, nor disposed to call them by another name; but I am willing he should live and work out his own salvation in the Lord way he has chosen, which is probably his only way. And I can but admire the mild manner in which you deal with his misstatements, which is also probably for the best, though I could not have done so myself. [Those who have the truth can best afford to be patient.—EDITOR.]

I like to read the writings of thinking men though I may not expect to agree with them fully; but I have no further desire to read Bro. R's paper, though I once thought a great deal of him, and think even now he gives many good thonghts. But his substitution dogma in religion is to much like the t——— idea in politics. I have seen it used, too, for a similar purpose, that is, to damage and destroy the influence of the other side, rather than to labor for the people's good.

But the Lord will take care of us all with all our sins; for he knows our feeble frame, and remembers that we are dust; and he will save us from our sins, even if it be after we have paid the uttermost farthing.

It is easy to say this, and I believe it too; yet I abhor myself for daily failures, and the only comfort I can get from them is the discipline or experience which may help me and others in the future.

A. A. S.

BELLE RIVER, MICH.

SCRIPTURE TERMS.

THERE are many terms and expressions in the Word of God which have changed their meaning since the A. V. was translated 280 years ago. Others have a theological sense given to them which is very misleading to the ordinary reader.

I have been examining the word "judge," and doubt not that many will be interested in the result.

As a noun "judge" is the translation of 3 Hebrew and 2 Greek words, meaning, according to Dr. Young:—

1. "A discerner," 3 times, as 1. Sam. xxiv. 15; Ps. lxviii. 5; Ezra. vii. 25. "The Lord be judge," "a judge of the widows," a discerner. The reader will do well to *mark* all these Scriptures and the meaning in the margin.

2. "A sifter," 4 times, Ex. xxi. 22; Deu. xxxii. 31; Job xxxi. 11, 28.

3. The most important is "shaphat," one who acts as a magistrate, occurring 56 times, in *all* other places than the above, and first

in Gen. xviii. 25. This word is used as a verb, "to act as a magistrate," 113 times, first in Gen. xvi. 5; xxxi. 53; 20 times in the book of Judges, (7 as a noun); is translated "avenge" twice, 2. Sam. xviii. 19, 31; rendered to "adjudicate" by Dr. Young, and "Heb. judged" in margin of R. V; translated "condemn" in Ps. cix. 31; but "judge" in R. V. (mark it please):

"Contend" in Prov. xxix. 9; "hath a controversy," R. V.; "defend" in Ps. lxxxii. 3; "judge" in R. V.; "deliver" in 1. Sam. xxiv. 15; "execute" in Zech. vii. 9; viii. 16; "plead," 10 times in Isaiah, Jer. and Eze.; "reason" in 1. Sam. xii. 7; "plead" in R. V.; "ruled" in Ruth i. 1; "judged" in R. V.; "judgment" in 2. Chr. xx. 9; Eze. xxiii. 10.

Let us bear in mind the meanings given; to discriminate, to adjudicate, to act as a magistrate, to deliver, as in Judges ii. 16–19; xi. 27. The judges saved the people, when they hearkened to them. Let us notice the words, "Judge me," "God judgeth the righteous, and is not angry every day," as in the Sept. Syriac, Arabic and Ethiopic translations (See Dr. Adam Clarke, on Ps. vii. 11.) and see the joy at the thought of the Lord coming to judge the earth in Ps. xcvi. and xcviii.

Before turning to the New Testament, let us look at "judgment," the English of 10 Hebrew and of 7 Greek words. The principal is mishpat, translated judgment 290 times, and justice, in Job xxxvi. 17, while the American Revision Committee advised "justice" in 25 places, which you may also like to mark:—Ps. xxxiii. 5; lxxxix. 14; xcvii. 2; xcix. 4, twice; Prov. i. 8; ii. 8, 9; xxi. 7, 15; Isa. i. 27; v. 7; x. 9; xxviii. 17; xxxi. 1, 16; xxxiii. 5; lix. 2, 9, 11, 14, 15; lx. 8; Jer. lv. 2; ix. 24; but why in these and not in other places does not appear.

One thing strikes me much, the constant union of righteousness and judgment or justice. Refer to Gen. xviii. 19, "keep the way of the Lord to do justice and judgment." Here the American Revisers advised "to do righteousness and justice" as in Prov. xxi. 3. Why? We have seen that justice is a meaning of *misphat*, and now we remark that *tsedagah*, the Hebrew word rendered justice in A. V. fifteen times, is translated righteousness one hundred and twenty-eight times, righteously once, righteous three times, right nine times, total one hundred and fifty-six times: while a similar word, *tsedeg*, is rendered even once, just eleven times, justice ten times, right three times, righteously three times, righteousness seventy-nine times. Another similar word, *tsadag*, translated justice twice, just three times, justified six times, justify fourteen times, cleansed and clear once, righteous ten times, and righteousness once. Lastly, *tsaddig*, is given, just, forty-one and righteous one hundred and sixty times. All these prove that God's justice is not vengeance, but right doing, rightness. Of vengeance we will speak, if God please, when examining the New Testament.

But what is our thought of God's justice? Is it that his justice requires him to torment sinners, although his love and mercy would fain deliver them if they would only allow him?

Listen, "There is no God else beside me; a just God and (an Avenger? a Revenger? oh, no!) a SAVIOUR; there is none else. By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear."—Is. xlv. 21–23 "Rejoice greatly, shout, behold thy King cometh, just and (destroying? nay) having salvation."—Zech. ix. 9. "Execute (or judge) true judgment, and shew mercy and compassion,"(Zech. vii. 9.) When God, the righteous judge, will execute his true judgments will HE not shew mercy and compassion too? Certainly, but still he must permit sin. Surely this too, will come before us, but let me close this paper by begging you to examine the connection of the following phrases: Is. x. 2, turn aside the needy from judgment. Dan. iv. 27, God's works are truth, and ways judgment; vii. 22, judgment was given to the holy ones; Deut. xxvi. 18, judge the people with just judgment, or rule the people with righteous justice; xxx. 4, His ways are judgment; a God of truth; xxxv. 10, teach Jacob thy judgments; 2. Sam. viii. 15, David executed judgment and justice; Ps. i. 5, the ungodly shall not stand in the judgment; ix. 7, He hath prepared his throne for judgment; xix. 9, the judgments of the Lord are truth; xlviii. 11, Let Judah be *glad*, because of thy judgment; lxxii. 2, He shall judge the poor with judgment; ci. 1, I will sing of mercy and judgment; cxix. 43, I have hoped in thy judgments; Eccle. xii. 14, God shall bring every work into judgment; Isa. xxxiii. 5, He hath filled Zion with judgment; xlii. 1, He shall bring forth judgment to the nations; Jer. x. 24, O Lord, correct me but with judgment; Hos. vi. 5, Thy judgments are as the light that goeth forth.

H. VEYSEY.

590 Indiana Ave. TOLEDO, O.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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REASONS FOR OUR HOPE.

In the first epistle of Peter, third chapter and fifteenth verse, revised version, the apostle says: "Sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." This exhortation to "meekness and fear [reverence]" is applicable to the one giving a reason, whatever may be the spirit of the one that asks, or calls out the reason.

Our hope is based on the fundamental truth that "Christ is Lord" of all. The Word tells us that "To this end Christ died, and lived again, that he might be Lord both of the dead and the living."—Rom. xiv. 9, R. V. He is therefore to be the Judge of all—"the living and the dead," and the judgment is to be "unto victory." The nature of the victory is expressed by the prophet when he says: "He will swallow up death in victory, and wipe away tears from off all faces."—Isa. xxv. 8. The same thought is expressed in a different way when the apostle tells us that the object of the judgment of "the living and the dead" is that they might "live according to God in the spirit."—1. Pet. iv. 5, 6.

Based upon these and many other Scriptures our hope is, not only that we ourselves shall be saved, and own Him and love Him *our* Lord, but that "*all* shall know Him, from the least to the greatest;" "that unto Him every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."—Philip. ii. 9–11; Rom. xiv. ii. The marginal reading of the latter reference, in the revised version, shows that "Every tongue shall give praise to God." Inasmuch as "The natural mind receiveth not the things of the Spirit of God," and therefore no person can come to the full knowledge of the truth (or the Lord, who said: "I am the Truth,") without being made spiritual; and as the apostle affirms that "No man can say that Jesus is the Lord, but by the Holy Spirit," (1. Cor. xii. 3), our hope is strong that all mankind will be led into that knowledge of God which is inseparable from appreciation and love.

This is a very large hope, a much "larger hope" than many of our religious neighbors entertain for their fellow-men, and it is perhaps the "largest hope" possible. We believe indeed that it is the *only* hope for any human being which is warranted by the gospel of Christ, who died for the sins of all, and rose for the justification of all, and who is as able and willing to save all with an "everlasting salvation" as he is to save any. This is indeed a hope [that] maketh not ashamed; because the love of God [for all] is shed abroad in our hearts by the Holy Spirit which is given unto us."—Rom. v. 5.

Contending for the Faith.

WHEN the citadel of the truth of the gospel of Christ, as to the universal love and

saving power of Christ, is attacked, we feel justified in taking up arms ("Putting on the whole armor of God") and standing in defence of the same. Some are perhaps fearful of consequences in such cases, lest evil should result. But Jude gives us a Scriptural warrant to "earnestly contend for the faith which was once delivered unto the saints."—Verse 3. And experience proves that truth always shines clearer and brighter when put in direct contrast with error. But while thus earnestly contending for what we believe to be the truth, may the Lord preserve us in the spirit of meekness and kindness necessary, prevent us from descending to the low ground of personal strife, and enable us to use the weapons he himself has furnished, which are not carnal, but mighty through God to the pulling down of strongholds. God forbid that we should stigmatize our opponent as "shallow brained." More noble is the conflict if our enemy be considered worthy of our steel. But if he uses steel, may the Lord help us in the use of fire, that fire which destroys enmity and warms the heart; it is the love of God. Having the assurance of being right, we can afford to be kind, especially when we are pleading that our opponents in due time shall be fully enlightened and saved from all sin and narrowness and severity, as well as ourselves. A sense of pity comes over us for him who now calls us out. He is sad because he has no hope for us. And yet the pity is mingled with joy that he is not doomed to hopeless death. It is cause for rejoicing that our Saviour is his Saviour too. Our warfare is not with him—not with flesh and blood—but with the principle and power of darkness by which he and others are yet held in partial darkness and gloom. And our hope at present is, not so much that he may be able to see and throw off the vail, but, that some of his readers may move out into clearer light and the joy of a larger hope.

Everlasting Salvation of All.

We find the above used as a sub-title in Z. W. T. for June, in an article headed "Satan's Devices." That the error, whoever holds it, is on Satan's side, we admit; and it will be for those who hear the evidence on both sides to decide who is right and who is wrong. We feel confident that the above sub-title is worthy of being in largest letters at the head of an article on the side of Christ's universal and everlasting triumph. Let us all pray that the Lord may yet enable the editor of Z. W. T. to use it for that more noble purpose.

Yes, it has at first "a charming sound" when people are just liberated from the narrow views of Orthodoxy. But, my dear brother, to those who see its strong Scriptural foundation, the charm constantly increases. It makes one feel just like joining the angelic choir to shout "Glory to God in the highest," in response to the announcement: "Behold, I bring you good tidings of great joy, which shall be to all people."—Luke ii. 10. Suppose ye that the birth of Jesus, or anything that he might do for mankind, would or could ever be "good tidings of great joy" to those (if any such there should prove to be) who after being brought to a *full* knowledge of the same, would still hate Christ, the embodiment of truth and goodness, and "wilfully prefer and choose evil?" Impossible! Was it one of "Satan's Devices" to cause the angel to make this grand announcement of universal joy? If not, we are perfectly safe in joining the glad proclamation. And we do not ask anybody to build on any less a foundation for this blessed hope than "God's Word and plan." And yet we cannot admit for a moment that "the generous impulses of our own hearts" can ever be greater than the love and forgiving grace of God as revealed in Christ. At best, our "generous impulses" can be but sparks from the heart of the Lord. The angels who came to announce the "good tidings" had been warmed at that holy fire.

It is true that facts and truths are the only safe ground for faith, and our appeal is "To the law and to the testimony." We also consent to the appeal to his readers to be "perfectly willing to look at the matter just as the Lord presents it." But how can the editor of Z. W. T., or any one else, be perfectly sure that his "own will and preference" in this matter is "dead and buried" when he has never had the experience of giving up his old convictions? Some of us have passed

through just such a testing in *leaving* the traditional teaching, and accepting the larger hope. It has paid well, as it always pays to follow the Lord's leading, but it was not *easy* to come out and own that we had been mistaken in our former teaching. There was some self-crucifixion in the process. And so our brother will find it if he comes to that point. But should he follow the Lord in that path, we solemnly promise not to throw back at him the stone of reproach he threw at us for having changed. It is no doubt true that "A wise man changes his mind often," as light continues coming to him. And may the Lord give strength to confess each ray of light.

Examination of Scriptures.

Our brother at this point sets the ball of investigation in motion by asking the question: "Does any passage of Scripture declare in so many words the *everlasting* salvation of all men?" He then says: "Look this up in your concordance." And he adds the result of the examination: "No; not one passage."

This is a very guarded question and quite safe. "In so many words!" The answer is right; there is no passage just so worded. But why so particular about the exact words? Is he equally particular on all subjects? Is there any Scripture that declares "in so many words" that Christ died as the sinners Substitute?—any that declares "in so many words" that Christ as a man is eternally dead?—any that says he was raised "a spirit-being," and not a man? any that declares that all who reject this formulated *theory* of the sacrifice of Christ are to be hopelessly doomed to a state of nonentity? Is there even one passage that declares "in so many words" that *anyone* will die again, after the resurrection? Look all these up in your concordance, and you will be compelled to repeat the statement: "No; not one passage." Yet the editor of Z. W. T. teaches all these unscriptural ideas.

But there may be other words that teach the same thing—"the everlasting salvation of men." This will properly come under the next head.

Before leaving this, let us look at Isaiah xlv. 17, the only place in the Bible, perhaps, where the expression "everlasting salvation" is used: "Israel shall be saved in the Lord with an everlasting salvation." Here is at least one rebellious nation which is promised "everlasting salvation?" Will our brother deny this? Paul, talking of the same thing, the sinful and cast off Israel, says that after the fullness of the Gentiles be come in, "All Israel shall be saved."—Rom. xi. 25, 26. It is not "spiritual Israel," or the church, that is here mentioned, as some claim. We are glad Z. W. T. does not so teach. That it is "ungodly" Israel the passage shows, for he adds: "Out of Zion shall come the deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." This shows the nature of the "everlasting salvation," not *in* sin, but *from* it.

Now as one wicked nation—the nation that sinned against the greatest light, and even rejected the Saviour—can be saved with an "everlasting salvation" without pulling down God's throne and justice, what is to hinder the Lord by the same method saving all other nations? We are assured, in Ezekiel xvi. 44–63, that at least two nations—Sodom and Samaria—are to be given to Israel for daughters under the new covenant made with them.—See verses 53, 55, 60–63. As Sodom was a dead nation—not even a remnant left, (Rom. ix. 29)—and Samaria a living one, would it be a far-fetched idea that these two represent all the world of nations, both dead and living? Then all nations will be given to the church during the judgment reign of Christ. We can hardly regard this as an ill-founded inference, in view of what is said in Psalm lxxxvi. 9: "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name."

Again, while Israel in her exalted relation to the other nations represents the church, it is also evident that in her lost attitude, and in need of atonement or reconciliation, she represents the world of mankind. Does not our brother editor teach this very thing when he talks or writes of the great work of the typical atonement day, as recorded in Leviticus xvi? The bullock was sacrificed for Aaron and his house—the tribe of Levi; and the goat was sacrificed for the people—the

whole nation. Did not the priesthood here represent the church, and the nation the world? So it clearly is, and so Bro. R. teaches. Then, according to his own premises, as the nation, when pictured as being reconciled or saved, represents the world, does it not fairly follow that the promise that Israel shall be saved with an "everlasting salvation" is virtually a promise that "all the nations that God has made shall be saved with an everlasting salvation?" If not, why not?

Implication and Inference.

Our brother proposes to give our hope of everlasting salvation for all the benefit of all fair inference, and says: "The following would seem to be the only ones from which such an inference even would be deducible:"

1. "We trust in the living God, who is the Saviour of all men, specially of those that believe."—1. Tim. iv. 10.

2. "Who will have all men to be saved, and to come unto the knowledge of the truth."—1. Tim. ii. 4.

3. "Therefore, as through the offense [sin] of one sentence came upon all men to condemnation; even so, through the righteousness of one, the free gift came upon all men unto justification of life."—Rom. v. 18.

4. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord."—Rom. v. 21.

5. "For as in Adam all die, even so in Christ shall all be made alive."—1. Cor. xv. 22.

6. "The gift of God is eternal life through Jesus Christ, our Lord."—Rom. vi. 23.

7. "The last enemy that shall be destroyed is death."—1. Cor. xv. 26.

8. "He will swallow up death in victory."—1. Cor. xv. 54; Isa. xxv. 8.

These are grand Scriptures, and we rejoice in the bearing they have on the subject under consideration. We are glad our brother quoted them. But what can be said as an apology for the cool effrontery of the following statement:—

"We can find no other statement than these, throughout the entire Bible, to even give a color of truth to the claim that the Bible is full of it. And remember that [illegible] that can be said on that subject aside fr[om] what can be built reasonably and logica[lly] upon these statements of the Bible is mer[e] deceptive sophistry and not in any sense [the] Word of God's testimony."

Do ye hear, ye believers in the univers[al] love and saving power of God? Is this i[gno]rance or audacity? "No other statement[s] indeed!! Can his readers be deceived [by] such a voice from the *Tower?* Surely th[ey] know that there are many other Scriptur[es] upon which a reasonable inference of o[ur] hope can be based. "Deceptive sophistry" indeed! My brethren, whose eyes have be[en] opened to see the beauty and breadth a[nd] power of God's gracious plan, possess ye your souls in patience. There is comfo[rt] in the assurance that he "can do nothi[ng] against the truth, but for the truth."—2. Co[r.] xiii. 8. Such gross statements can but attra[ct] more attention to the larger hope in th[e] minds of unprejudiced people who are f[a]miliar with the Scriptures.

In considering this or any other subject, [it] is well to remember that "No prophecy [or] statement] of the Scripture is of any priva[te] interpretation." The clearest evidence [is] often obtained by a combination of varie[d] Scriptures relating more or less directly [to] the same theme. This principle must be a[c]cepted by all.

It would take more time and space tha[n] can at present be used to answer minutel[y] all that our brother says on these eight pa[s]sages. Some of it is good and some seem[s] like special pleading to avoid the appare[nt] force of the statements. The general tru[th] of these passages is that men are to be save[d] or made alive from death, and some of the[m] add that they are all to come to the knowledge of the truth. So far we are agreed. The question at issue is whether all the made alive will always continue to live, o[r] whether some of them will still continue t[o] be rebellious after being brought to the fu[ll] knowledge of the truth, and so die again and always remain dead. We affirm tha[t] all shall continue to live on without end. He affirms that some will die again after b[e]ing saved, so that it will not be an "ever[-]lasting salvation."

The issue seems simple, and the question should be easily settled. But it is quite probable that each one's state of mind has something to do with the ability to weigh evidence and apprehend the truth. Our brother says those who die after being saved will be "Few, we trust and believe." Does he think a few will be better than none? But if it depends on the "merit" or obstinate "will" of man, how can either God or man know beforehand whether few or many will be lost after being saved? If it would be a satisfaction, as his words quoted above imply, to know that only a "few" will then be lost, it would surely be a greater satisfaction to know that none will be hopelessly lost. And if we should not care; if it should not annoy us now or then that a few should be lost; then he should not care if millions or billions should be lost. But he teaches that the "Everlasting destruction," of 2. Thessalonians i. 9, is hopeless, though it is said to come on all "them that know not God, and that obey not the gospel" at Christ's coming;—that the *ignorant*, as well as the disobedient, are to be thus hopelessly cut off. Then he claims that all on whom the fire of God comes down (Rev. xx. 9.) are to die without hope, and they are said to be "as the sand of the sea" in number. If these two passages are rightly applied by him, where is the consistency of saying that all are to be brought to a full knowledge of the truth? and why "trust and believe" that only a "few" will be finally lost?

It would do our brother and many others good to remember that "age-lasting" destruction has never yet proved to be final; and also that the "fire" that devoured the host "as the sand of the sea" came from heaven. The fire of God is a blessed fire. It destroys enemies by making them friends.

A Brief Review.

But let us now consider briefly the eight texts. Our brother affirms that none of them teaches that the salvation of all will be everlasting. We will see. But we would now suggest that not one of them gives the remotest hint that the life given to all will *not* be everlasting. They do not imply the possibility of the Lord losing even *one* after he has saved all. And if he may lose *one* without belittling the value of the universal salvation from death, why might he not lose *all* for the same reason? and who can be *sure* that he will not lose all? If the full knowledge of the truth will not save *all* from sin and enmity, even as the power of Christ saved all from death, how can we be sure that it will save *any* to righteousness and endless life? And really one of the worst features of the position taken in the June number of Z. W. T. is that it carries the idea that the knowledge of truth (which is the gospel) is not to save men from sin to righteousness at all, but that endless life is to be given to those who "merit" it, and that the judgment by the truth is not to make men better, but only to prove who were and who were not meritorious. No one it seems could read that paper and not be impressed with such an idea. But the mission of Christ is to save men from enmity and the love of sin, or in other words to *reconcile* the world unto himself.

But is it true that these eight passages do not teach in substance the doctrine of "everlasting salvation," or of endless life for all mankind? The first and second of the passages, taken alone, do not show positively the nature and duration of the salvation for all men; but it would belittle God and his work through Christ to suppose that he could not *keep* what he obtained at so great a cost. And seeing that "all men" are not only to be "saved" from death, but also to "come unto the knowledge of THE TRUTH;" and as Jesus himself says that to know God and Christ *is eternal life*, (John xvii. 3), it proves that even these passages are on our side of this question. The salvation of all men was wrought out in Christ himself, who is the Head of all, and therefore represented all in his work. He "made an end of sin," (the world's sin, laid upon him) and brought in "everlasting righteousness," (Dan. ix. 24), by rising "*for* [surely not *instead* of] our justification." Thus indeed he is the Saviour of all men, but when the grand truth is applied by the Spirit, through faith, and the work first done *for* us *in Christ* is wrought *in us*, then the salvation becomes "special," intense, practical and experimental. That this salvation is a *reconciliation*, that is, a winning over to loyalty by the destruction of

the enmity, is plainly taught, and its universality also affirmed. Paul says: "God was in Christ RECONCILING *the world*, not imputing their trespasses unto them."—2. Cor. v. 19. And in Colossians i. 20, he shows that "Having made peace through the blood of his cross," (that is, as above shown, by the destruction of sin) the purpose of God is "by him to *reconcile* all things unto himself."

If these combinations of Scripture are not fairly made, let someone show why. But if they are fairly made, as they appear to us, then even 1. Timothy ii. 4. and iv. 10 teach that all are to be saved, (not by their own good works, as some falsely affirm that we teach, but) by the grace of God in Christ, unto endless life.

The third of the eight passages (Rom. v. 18) is no more nor less than a concise statement of what we have taught above. It shows that as all men were condemned to death by the sin of Adam, even so all men are justified to life by the righteousness of Christ. The next verse is, if possible, stronger still: All were made sinners by Adam's sin, and by Christ's obedience all "shall be made righteous." All justified! All made righteous! Just what we teach, and are blamed for teaching. And if all are as really "made righteous" by Christ, as they are "made sinners" by Adam, who can say they will not live on? Why should they die? Who can prove that they will ever cease to be righteous, and become sinners again? God does not work that way.

It scarcely seems worth while to notice the evasion by Z. W. T. of the real force of the contrast, by which evasion the idea is advanced that men are not made righteous by Christ's righteousness at all, but simply placed in a position where by personal obedience they may "attain *unto justification* (merit) *of* LIFE EVERLASTING." "Merit," indeed! ! Then how can eternal life be God's *gift?* What a strange and inconsistent statement the above quotation is, from one who accuses us of laying aside the garment of Christ's righteousness, and of seeking to stand in our own righteousness, which is but as filthy rags! ! Does the brother not feel the weakness and inconsistency of his own argument and position?

The fourth passage is really a part of the same apostolic statement as the third, above considered; and it positively affirms just what we are teaching, that the "grace" and "righteousness," of Christ, given to "all men," as the preceding verses show, are "unto eternal life." What is the matter with our brother's eyes, that he cannot see this? What clearer proof of our position could anybody wish? If any passage should say as plainly that some would die again after being made alive; that the judgment would be "unto eternal death," would it not be considered good evidence on the other side of this discussion? Then is not "unto eternal life" good evidence on our side?

"Death" on one side, "eternal life" on the other! This is the contrast. It never says *eternal* death. Sin reigned only unto death; but grace reigns unto eternal life. And this is an illustration of the truth stated in the preceding verse, that "Where sin abounded, grace did *much more* abound." All men, according to Paul's reasoning, which we think better and far more logical than Bro. R's, gain *more* in Christ than they lost in Adam. They lost life; they gain eternal life.

The sixth passage is a concise and definite statement of this principle. We quote it all: "The wages of sin is *death;* but the gift of God is *eternal life*, through Jesus Christ our Lord." Taken in connection with the statements of Paul in the preceding chapter, already considered, this passage shows that as the death was to "all men," so the "eternal life" is to "all men." And it is illogical to claim that if men "merit" such life they still receive it as God's "gift." It is of grace; not of works, lest any man should boast.—Eph. ii. 8.

The fifth passage, (which we just now passed over, in order to bring the sixth in its proper connection), without any special pleading, states the same grand, fundamental, gospel truth for which we are contending. It affirms (1) that all die, and that all shall be made alive; and (2) it gives the fundamental reason for both the death and the life—all die "in Adam," that is, on account of being so related to him in God's plan that all are made partakers of Adam's nature

and "*even so*" all are to be made alive "in Christ," that is, by being so related to him in God's plan, that all are to be made partakers of Christ's nature. The "as" and the "even so" have no force if this is not so.

It is a matter of surprise to us, and must be to many others, that in his remarks on this passage of Scripture Bro. R. virtually gives himself away to those who deny that any will have any kind of future life at all except those who come into Christ before physical death. He does this by using the argument, or rather the perversion, of the Non-resurrectionist, making it paraphrase thus: "And just as *all* in Adam died, lost life, *even so* with *all* in Christ, they shall *all* be made alive—reach a state or condition of perfection and freedom from death." Does not our brother see that by this perversion of the passage he puts it out of harmony with its context, which says, "*Every man* in his own order," and out of harmony with all Paul's reasoning on the *universal* loss in Adam and gain in Christ? He has deliberately thrown away one of the clearest (if not the clearest and strongest) passages in favor of future life for all, on which his own view of future probation is based.

We feel grateful, however, for the admission he makes that to be made alive in Christ means to "reach a state or condition of perfection and freedom from death." Has he forgotten Paul's "*hope* toward God," that is, his earnest desire and expectation, "that there will be a resurrection of the dead, *both* of the just and the unjust?"—Acts xxiv. 15. This resurrection [*anastasis*] must be equal to being made alive in Christ, who said: "I am the resurrection and the life." Could Paul "hope" that men would be made alive in order to have them killed again? Jesus himself said that when men attain the resurrection, they *cannot* die any more; and more than that, he affirms that in view of the promised resurrection "ALL LIVE unto Him."—Luke xx. 36, 38. Then Paul's "hope" is well-founded, being based on the fundamental gospel truth that as *all* die in Adam, even so *all* shall be made alive in Christ.

The seventh and eighth passages are much alike, one stating the *fact*, that death shall be destroyed, and the other telling us *how* it will be destroyed, that is, by being swallowed up in victory; or as elsewhere stated, "Mortality swallowed up of life." We do not ask for stronger proof that Christ, who is the LIFE, will fill all men with himself. And Paul, reasoning on that line, declares not only that all shall be made alive, as we have seen, but here affirms that this destruction of death is the destruction of the "last enemy," and that therefore "God shall be all in all."

The method of evading the force of such statements of prophet and apostle is very peculiar. First it is assumed that there are two kinds or phases of death by which men are killed, the "Adamic" death and the "Second" death. Then it is assumed that only the "Adamic" death is an "enemy," and to be destroyed. Here are a few brief quotations from our brother's remarks: "The one enemy which shall longest have a footing is the Adamic death;" "This Adamic death will be the last enemy to be banished and destroyed;" "Adamic death is classed as an 'enemy' because it has a hold upon some who are already reconciled to God by the death of his Son;" "God wills, therefore, that Adamic death shall be destroyed and that all shall go free from that sentence."

It may be safely said that the distinction as to "Adamic" death is gratuitous and unscriptural, and is used for an anti-scriptural purpose. To sustain the anti-scriptural idea of endless and hopeless death, it is claimed that the death that kills the wilful sinner "Will not be an enemy in God's sight, but the honorable servant of righteousness, executing the just decree of the Kings of kings." (Just as if the so-called "Adamic" death were less than that.) "Nor will it be the enemy of any of those in harmony with God who will *rejoice* [the italics are mine] to see his will done in cleansing the universe from all whose ways are an abomination in the sight of God." Again: "It will be an everlasting *blessing to all the righteous* that the wicked will not be everlastingly perpetuated. And the second death, which will cut them off from life forever, will be the *friend* of God and of righteousness and of all in harmony with these."

Here is a fair specimen of cold-hearted logic, the result of a wrong idea of God and his grace. It reminds us of the idea of Jonathan Edwards, that being witnesses of the eternal torment of the damned in hell would but enhance the joy of the saved! ! Think

(*Continued on page 249.*)

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A WORD ABOUT DAY DAWN.

IT has been mentioned before that a third edition of DAY DAWN is being prepared. I promised to proceed with the work as fast as means should be provided. About two-thirds of the work is now done. Some have assisted by liberal contributions, and others by ordering the new book and paying in advance. For all such confidence and help I am thankful. As more money is needed in order to complete the work, it has seemed best to make the following statement and request.

The third edition is revised and also enlarged, so that it will be interesting to old readers as well as new. It will contain nearly if not quite four hundred pages, like the pages of the second edition. In council with friends, the price of the new book, in cloth-binding, has been fixed at one dollar; but, though much enlarged, for the benefit of many the price in paper cover will still be fifty cents. The request is that friends help us through by ordering the book in advance. Friends consider this.

The few remaining copies of the second edition, bound in cloth, can be had for fifty cents a copy.—EDITOR.

(*Continued from page 247.*)

of it,—*rejoicing* at the *failure* of Christ's mission, who came to seek and to save the lost: to reconcile the world to God! Is this indeed "the travail of Christ's soul," with which he will "be satisfied?"—a multitude "as the sand of the sea" in number going down into hopeless death? Then to say such death is not an enemy!! Let those judge who read.

But allowing the term "Adamic," what is the Adamic death? Is it not the death of the nature we inherit from Adam? And does not Bro, R. teach that men are to be restored to life in the Adamic nature? What then could be subject to the second death but that Adamic nature?—and would not this simply be a repetition of the Adamic death? The death in Adam, we freely affirm, is all the death there is that *kills men*. There is no death for man in Christ. The second death is declared to be the death of "*death* and *hades*"-the death state.—Rev. xx. 14. These low conditions must die or be destroyed. It is not only stated that *their* destruction (not man's) is the second death, but it should be apparent to all careful thinkers that as to destroy life kills men, so to destroy death is to make the dead alive. And this is just what one of the texts declares, that death shall be swallowed up of victory. It is the victory of righteousness over sin, of light over darkness and of life over death.

Our brother has admitted that the "Adamic death" will be destroyed by freeing all from its dominion. He also has admitted, what Paul has declared, that it is the "*last* enemy." Then how can men restored to life by the destruction of that Adamic death be *enemies?* The position and teaching of Z. W. T. is *self*-contradictory, as well as against Paul's teaching, because it teaches that at least "a few" men will be incorrigibly wicked, and be destroyed *after* the *last* enemy will be destroyed. Bro. R, think again.

Whatever may be the effect on others, the reconsideration of these eight passages of Scripture has confirmed our faith that they are all in harmony with the "everlasting salvation" of all for whom Christ died—all mankind.

Other Scriptures.

THAT there are many other Scriptures, than the eight passages above considered, from which a reasonable inference can be drawn in favor of the everlasting salvation of all is evident to many—a rapidly growing number. Quite a number of such passages stand related to these we have been considering, and so have been mentioned. But there are many more. The strange thing is that our brother "gave himself away" by allowing so few. He may yet learn that it takes more than a few bold disclaimers and a few strokes of the pen to sweep away the ever-increasing evidences of the final victory of Christ in saving all the lost with an everlasting salvation. This great work of the *permanent* "restitution of all things" has been the theme of *all* God's holy prophets. The Bible is indeed full of it. It is as diamond-like drops glistening in the sunshine on every twig and leaf of the great tree of revelation.

There is the first ray of hope in the threatened destruction of the serpent—the symbol of all evil. This *implies* the blessing of men. Then follows the definite promise to Abraham that "all nations," "kindreds," "families" "shall be blessed." Connect this, the last thing told first, with Acts iii. 25, 26, and we learn that the nature of the blessing is to be turned away from iniquity. Connect it with John's word, who saw the end, and we know they are to be blessed by removing all the curse. "No more death!" "No more pain nor tears!" "No more curse!" If all are to be blessed, and there is to be no more curse, it covers all the ground.

These show God's purpose, as expressed by John, to "destroy the works of the devil"—sin and death—and to save man, his own work; and Isaiah lv. 11 declares that it cannot fail. The eighty-sixth psalm declares that all the nations God has made will come and worship before him, and this includes Sodom, Samaria and the wicked Jews.—Ezek. xvi. 44 to end. Isaiah and Paul agree that every knee shall bow and every tongue give praise to God. Isaiah and Christ both taught that judgment shall be unto victory. And Hosea declared that the Lord would redeem men from the *power* of the grave. Then men no more can die.

The glad sound goes forth and echoes and re-echoes all along the line. The angels proclaimed that the "good tidings" should be unto "all people." John said: "Behold the Lamb of God, that taketh away the sin of the world." Jesus said: "I will draw all men unto me." We have considered incidentally the apostolic statements concerning the reconciliation of all.—2. Cor. v. 19; Col. i. 20. See also Eph. i. 10 and Philip. ii. 9-11.

As to the fire of God in antitype, it may be said safely that it destroys the enmity by making the men friends of God. We would imitate the Lord in thus heaping coals of fire on the heads of our enemies, and overcoming evil with good.—Rom. xii. 20, 21. We close as we began, in good will to all, and have written nothing in malice. God will speed his truth.

FROM TWO POINTS OF VIEW.

THE same truth or the same event looks very different from different standpoints, and sometimes it does one good to try and look at things from another's point of view. There is perhaps no better way to learn the various elements of truth on any subject than by discussion, if it can be carried on in a friendly spirit. But men are too liable to quarrel over their differences, and sometimes when it is too late they may discover, like the two soldiers who fought even to death over the question of the color of a shield, that they were both right, and yet both wrong, as they had been looking at two sides of the same thing.

Some think this is true as to the discussion on the doctrine of atonement. They think Substitution is one side of the subject, and that the teaching of the HOPE presents the other side of it. If this be true, so be it. We do not intend to quarrel about it. The editor of the HOPE has in time past looked at the Atonement question from the standpoint of those believing in Substitution, and, even if that be true, he has now, by a careful study of the word, learned to believe that there is another side to this question. This the editor of the *Tower* has not yet been able to do, and he has very little hope for those who do not look at the subject from his point of view. From our side, we can have more sympathy with those on the other side.

The article by Bro. Brite in the HOPE of July 1 has caused a good deal of thought, and called out considerable correspondence. It has been my privilege to see a letter to Bro. B. from the editor of the *Tower*. This, being private, I do not publish. The thoughts in it have all been printed in the *Tower*, and of course belong to the public. He thinks all are brothers in one sense, but that only those are brethren in Christ who accept of Christ as their Substitute. He thinks those who deny Substitution, and yet call Christ their Redeemer, are denying the Ransom in FACT, though in word they still profess it. He says it is not enough to believe that Christ is Lord; that the man Jesus lived and died, and that he was good and great and an excellent "example." (He still seems to think this is the attitude of the HOPE, and is therefore fighting "a man of straw.") He hopes that, "unlike the Editor of the HOPE," those who accept its teachings are "candid," and only for the time blinded, misled, deceived by his "sophistry," and that they may be delivered from the snare of the Adversary. The mental picture he has on his brain is not flattering to the Editor of the HOPE, but we waive personal reflections, hoping our cotemporary will soon recover. He thinks all who reject Substitution are, like the Jews of old, attempting to stand before God in their own righteousness, (which is as filthy rags,) and are casting aside the wedding garment of Christ's righteousness.

All these ideas will be recognized by readers of the *Tower*. They are as things appear from its point of view. It seems well to let them, so far as possible, see the matter from another point of view. For this purpose we publish the following "Open Letter" from Bro. Brite to the Editor of the *Tower*.—EDITOR.

Pierce City, Mo.
July 21st. 1890.

Dear Brother Russell:—

Your kind letter is at hand, and I assure you it is highly appreciated, although it was entirely unexpected. It is written in such an apparently well-meant and friendly spirit that I could not take any exceptions to it on that score, even if I were inclined to; although in the main, it *is* a reproach on me for wandering out of what you seem to firmly believe is the way of understanding. And it may be, dear brother, that I have done just as you think. But even if I have, I can no more help it, than I could, when I so reluctantly gave up my "Baptist" doctrines to embrace those held by you; for in both cases the scriptural evidence,—(in the light God permitted me to see it,—) was too strong for me to resist and be conscientious in it. However, I still believe as you do, in the main, and if the few points of difference *is* deadly error;—as honest as I *know* I am in it;—I believe I will obtain mercy, as Paul says, "*because* I did it ignorantly," for "the mercy of the Lord endureth forever," or as long as any need it, and to those who honestly and earnestly try to live up to all

walk in the best light they have, I cannot doubt that our Father of "Love" will be very merciful to such. And I can no more help being led the way I have been, and believing as I do,—since I consecrated myself and my all to God,—than you can your way.

And while at first it was a source of deep grief to me to be cast out and reproached by my Baptist brethren, because I accepted the doctrine that sins would be forgiven in the "KOSMOS" to come, and that *almost* all the human family would finally be saved; yet it is a source of deeper grief to be reproached and cast off by you, (and other well-beloved brethren of the *Tower* family) as no longer a brother except in the *broad* sense of that word, (no longer a brother in Christ) and all because I cannot see the "ransom" in a substitutional light as you do, and also because I believe that *all* men, without a single exception, will eventually be saved. This reproach from you, (whom I esteem so highly for your work's sake, and whom I believe to be so far advanced in the shining pathway,) is felt still more keenly than my first "fiery trial" of severance from brethren, but I can no more help it, and be honest to my convictions of "what is Truth," than I could fly. And I can but find in the language of Paul, as recorded in 1. Timothy iv. 10, a consolation under such trying circumstances, for he said: "Therefore we both labor and suffer REPROACH [why Paul?] BECAUSE we trust in the living God who is *the Savior* of ALL men, especially of them that believe." Paul made no exceptions and neither do I. Therefore for this large hope we must suffer reproach, by former brethren, who in their zeal for God, consider such a large hope as error and dangerous doctrine; and we can not blame them, for we once believed just as they do.

You speak of being busy in the defense of the Lord who bought you; and truly I believe you are. But is it presumption on my part to feel that I, too, am not my own, but have been bought with a price, even "the precious blood [life] of Christ?" And I am his in just so far as I have been made partakers of his life, for unless I have the Spirit of Christ, (which I can *only* have by partaking of his life and nature), then I am none of his. In other words, "Except ye eat of the flesh of the Son of man, and drink [in] his blood [life—assimilate it to yourselves] ye have no life in you," but are still dead and none of his, Substitute or no Substitute.

The death of Christ is the *basis* of the reconciliation or at-one-ment, but the salvation is *by his "life."* That is, "When we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life," that is, by partaking of his life, and therefore his righteousness. So I think you *do* err, when you compare the basis of my hope with that of the Jew who trusted in his own righteous "seed," life and acts; while I have no confidence in the flesh, but am trusting wholly and completely in the imputed and imparted Life and righteousness ("Seed" *nature*) of the risen Christ. "Saved by his life;" not by his death, as substitution teaches. Substitution says, we shall live because he died, for he died *instead* of us; but Jesus said, "Because I LIVE, ye shall live also."—John xiv. 19.

You also intimate that I, like the Jew, put too much stress on "crucifying the flesh, as I term it," in order to live. But do I put any more stress on it than Paul does when he says, "If ye live after the flesh ye shall die, but if ye, through the Spirit, do mortify the deeds of the body, ye shall live?" The self-righteous Jew, with whom you compare my case, thought to stand before God on account of his first birth (fleshly descendants of Abraham) and his own good works, without the "through the Spirit" process; while I (if I understand myself) am expecting to work out my own salvation with fear and trembling, only as God ("through the Spirit") works *in* me both to will and to do of his good pleasure; for of myself I can do nothing, and as you say, my own righteousness "is but as filthy rags." "For I know that in me (that is, in my flesh) dwelleth no good thing;" therefore, "Not by works of righteousness which (I) have done, but according to his mercy (I am saved,—how?) by the washing of regeneration, and renewing of the Holy Spirit * * through Jesus Christ;" or in other words, by the imparted righteousness of Christ, "the washing of regeneration,"

through "The Word of God" by the guidance of "the Spirit," and *not* by the filthy rags of my own righteousness.

O, my brother, you certainly *must* misunderstand me,—especially the intentions of my heart,—when you compare me to the self-righteous Jew. However it may be that I *am* still trusting in self more than I should; most men do; for self is a hard one to down, and, I presume, all self-righteous people are themselves ignorant of this woeful defect, and perhaps you are right and see in *me* what I cannot see in myself. However, I presume you had reference to my theology on "the ransom," more than to my personal attributes. Nevertheless, the quality of one's theology has more to do with his personal attributes than most men are aware.

But I deem it unnecessary for me to present to you the many Scriptures which I think are in harmony with my broad view of "the ransom;" because, I am of the opinion that you have often heard them; and even if the light I have on them *is* nearer to the *true* light than yours, you cannot see them in any other light than that in which you have seen them, until you finish the "Harvest" work God has for you to do in Babylon, with your Substitutional views, in connection with such of the restored "faith" as God has seen fit to entrust you with; for "A man can receive nothing except it be given him from heaven." And I feel that the written Word (like "the Word" incarnate) has yet many things to say to us all, when we, "are able to bear" them and need them. It has said much to you, and I believe you are discharging your duty as a faithful messenger, and are accomplishing that whereunto you are sent; but even so has God many other messengers; and as there are various phases of the harvest work, in this God's shaking time, even so a variety of interpretation is not to be wondered at, and yet all be, more or less, on the *line* of the truth.

However there is one point I will notice in connection with your doctrine that "at least a few will be finally lost," and that is, I regard your own admission of the Bible meaning of "Resurrection" as fatal to such a view. It was you who led me into what I believe to be the correct understanding of the meaning of Bible "Anastasis;" and that is, to be awakened or come forth from the tomb is not a "resurrection," but that it is a process, a rising or raising up to "life;" and that nothing short of the completion of the process is a resurrection from a Bible point of view. And that all who obtain the completion of the process, or "the resurrection from the dead," cannot "die any more" because by the process, by being "children of the resurrection" they become "the children of God."

Am I not right? And if so, are we not plainly told that "There shall be a resurrection, (anastasis) of the dead, both of the just and unjust?" And you admit that the awakening from the sleep of death, and even the obtaining of a *part* of the process is not a resurrection; in fact nothing short of the completion of the process, so they cannot "die any more" *is* a "resurrection," and yet, "there shall be a resurrection" of all the dead; "For since by man came death [of all men] by man came ALSO the resurrection (anastasis) of the dead [of all men], For as in Adam all die, even so in Christ shall all be made alive," resurrected, for he *is* "the resurrection and the Life;" and without partaking of him and *his* "Life," *no man* can ever undergo this "transformation" process, nor obtain the completion of it, that is, "the resurrection from the dead." Christ's way ("I am the way") is the *only* way to come to God, that is, by the anastasis process, for he *is* "the resurrection," and we can *only* become "the children of God" by "being the children of the resurrection." And yet in due time all—"EVERY MAN in his own order," —shall have a resurrection (Anastasis).

Is not this Bible truth from your own premises? And again, you admit that death is a condition; and also that it is to be swallowed up of victory, the victory of life over death, "Mortality swallowed up of life" to such an extent that there will come a time when "there shall be no more [this condition] death." The thing itself, death, is to be "abolished." It, "the last enemy," destroyed, "and there shall be no more anything accursed."—Rev. xxii. 3. R. V. Margin, also Diaglott.

Now how can this be, if even one is end-

lessly held by this destroyed enemy? I can not see how, especially when I realize that this enemy, or condition of enmity, is to be destroyed by being "Swallowed up of Life;" and we know that the way life is destroyed is by being swallowed up of death; and we could not say, there is no more life, until after death had swallowed the last one. So on the same principle, how can we say there is "no more death," until after "Life" swallows up, or delivers the last one? for both death and life are conditions, and one opposite to the other, death being man's first condition, life his last. "The wages of sin is death, but (and afterward) the gift of God is eternal life (however only) through our Lord Jesus Christ," who is "the anastasis and the life."

All dead!! "All shall be made alive," "every man in his own order." Then truly can it be said that "mortality (the death condition) is swallowed up of life," but not before.

True, there are many Scriptures which seem to favor your view of the endless destruction of at least a few of the sons of Adam, so also there are many Scriptures which seem to favor eternal torment and other erroneous views. And because God has permitted me to have an understanding (be it right or wrong) so I can satisfactorily harmonize in my own mind all these seeming difficulties, with the broad view of the complete and PERMANENT "restitution of *all* things;" even that God "will have all men to be saved," and be himself "all *in* all;" is no valid reason, as I can see, why you should excommunicate one who was once in full fellowship with you. Excommunication is a sectish spirit, and there *are* sects who put just as much stress on some pet boundary line, as you do on substitution. But I rejoice that there is no Babylonish wall that can be built high, thick and strong enough to fence and hold the *illimitable* "Truth" of the living God; and while I feel more keenly your excommunication and reproach than I did that of my Baptist brethren, yet if it be God's will I am to continue alone (in my weak way) to "labor and suffer reproach, because (I) trust in the living God, who IS the Saviour (mark "who IS," not would be Saviour) of ALL MEN, specially of those that believe;" then I am content.

You, no doubt, will notice my intimation, that I feel you are liable to form a new sect, if you have not already done so. Strange is it not, when you are so earnestly engaged in your work of truthfully showing up the errors of sectarianism? But you well know the facts connected with the reformation, and that the leaders,—grand and good men,—such as Luther, Wesley and many others, in their advance reform work, have come out of Babylon with much "Truth," only to be entangled again, that is, to unconsciously form the nucleus for a new sect. And without intending it a new daughter of the old "mother" is born. That is, they have stepped out of one pen into another without realizing the fact, for having so much more truth and light than the old body (or sect) which cut them off for heresy, they naturally conclude that they have "the whole truth and nothing but the truth," and therefore must be the one "ekklesia" of Christ. So they at once commence to form their boundary lines; it may be on the doctrine of Election, Free Grace, Baptism, Substitution, or something else of equal importance from their standpoint; and first thing they know, they are excluding or excommunicating hereties just as their former body of co-workers did. For some uncautious brother, with a tendency to think for himself, soon oversteps the boundary line, and to overstep *that* is fatal error, in the minds of the leaders in this reformed body. So off goes the brother's head, Christian fellowship is withdrawn, and he is no longer considered a brother in Christ. I leave the application for you to make and think about. However you may wonder, what part of your theology could be considered as "tradition of men;" and I would answer: Your boundary line, Substitution, is a Papal dogma, and "orthodoxy," so-called, is full of it. Just think of it for a moment. The idea of *justice* being satisfied by punishing the *innocent* victim INSTEAD of the guilty!!! Is it reasonable from a humane (human) standpoint, much less from a divine, Christ-like standpoint? Suppose some good and innocent widow's grown up boy should commit a crime too horrible in its details to dwell up-

on, and which, in the eyes of our law, is worthy of death, and suppose that mother,—from her deep and unselfish love for that guilty culprit son,—is willing to suffer the penalty in his stead. Now would *justice* be satisfied by executing that poor old innocent mother *instead* of the son, and let him go free, and liable to commit the same wrong again? Would the *justice* and "spirit" of our law be satisfied? ! ! It seems to me it would not; and we know God's law is "Whatsoever A MAN (be he a believer or an unbeliever) soweth, that shall he also reap;"—punished "*according* to his works," no more and no less; for God will not clear the guilty until they have such punishment as they deserve and need in order to make them better.

Christ was not *punished* for, or instead of man, because the word "punished" carries with it the idea of guilt, and "He" had no guilt. However he did "*Suffer* for (on behalf of) us." He "Suffered" for us, but was not punished for us. "He suffered * * * the just, FOR (on behalf of, not *instead* of) the unjust." "He died FOR (not instead of) us." "He is the propitiation FOR our sins (the "Little Flock's") and not for ours only, but also for the sins of the whole world." "This is my body which is given FOR [not instead of] you," also "my blood [life] which is shed FOR [in behalf of] you." "And to give his life a *ransom* FOR (anti, over, against, in behalf of,) many." "Who FOR (anti, in behalf of, *not* instead of) the joy that was set before him, etc."—Heb. xii. 2.

In support of your view, you always put much stress on the blood (life) of Christ, and so do I. Take, for instance, one of your favorite quotations: "And the blood [life] of Jesus Christ * * * cleanseth us from all sin." True, true! But that blood (life) must be applied. The "Life" of the risen Christ must be imparted to us before we can be cleansed, for "Except ye eat of the flesh [word] of the Son of man, and drink his blood [life] ye have no life in you," and are therefore still uncleansed. This eating and drinking certainly is from a spiritual, not literal, standpoint. Yet substitution forces the inevitable conclusion that it means the literal. In fact our mutual friend, M. C. V. says, in his last letter to me: "Christ is (now) a spirit being and not flesh and blood; that he gave up those things, and we are only told to eat what he laid down, that is, the human nature, not his divine nature. If we do, that will make us perfect human beings in God's sight. Then if we wish to follow in Jesus' footprints, we begin just as he did, and offer our human lives as a sacrifice."

Eat what Christ laid down, that is, the human nature!! Think of it!!! No wonder "many of his disciples" said, "This is an hard saying; who can hear it?" when he told them "My flesh is meat indeed, and my blood is drink indeed," if they looked at it as Bro. V. does; and I presume they did.

Now do you not see, dear brother, what a Papal "transubstantiation" doctrine your substitution theory leads to? But I do not wonder; even the noble and grand reformer, Martin Luther, still clung to transubstantiation long after he cut loose from Catholicism. And it is said of him, that upon one occasion, when being so completely wound up by his opponent, in a public debate upon this doctrine, that he refused to speak further, but to show the audience that he was not beaten or convinced, he stood before them and wrote on a board with a piece of chalk, "THIS IS MY BODY," and sat down.

I do wish you could see "the ransom" in its broader and grander light, but if you cannot I do not blame you, and trust you will not dislike me for being thus candid with you; for I assure you I do not do it to offend; but "out of the abundance of the heart the mouth speaketh;" and I submit these,—a few of the reasons I have for the "hope" that is in me,—in meekness and reverence. And while I would be very glad to get a letter from you, once in a while, yet I cannot expect it; nor do I wish you to take time from your more important work, to answer me; for I believe you are doing an important work, and just as God wants you to do it. And may he abundantly bless and reward you is my prayer.

Yours, "in the *love* of the Truth."

J. W. BRITE.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

NOTES ON SUNDAY-SCHOOL LESSONS.

Prevailing Prayer.—Luke xviii. 1-14.

(Lesson for Aug. 24.)

"And he spake a parable unto them to this end, that men ought always to pray and not to faint." The story that follows is of an unprincipled and utterly selfish judge who granted a petition for justice to a friendless and helpless widow because of her unceasing perseverance. The case is not without parallel in life. Many a beggar gets his shilling because he will not go away without it. There is said to be a district in the east where poor peasants, when their crops have failed, and they cannot pay their rent, will stand before the harem of their landlord, howling and throwing dust in the air until they obtain an audience. The things that cannot be won by tireless perseverance may be safely counted unattainable.

The helpless and dependent condition of humanity may well be illustrated by the poor widow. We cannot compel divine aid except by faith and persistent prayer. But how can God be likened to an unjust judge? We are told he is more willing to give than an earthly father. Why then does he so often delay the gifts for which we long? Why does he not respond to our first whisper? Why do we often need to pray "with strong crying and tears" unto God, while the heavens seem as brass above our heads? The reasons are many. Prayer in itself is a blessing, perhaps a greater one than that for which we pray. We gain strength and submission through prayer to wait God's appointed time. Our sincerity and earnestness are tested by the delay. We need to greatly desire the things for which we pray. Not until the wished-for blessing becomes the desire of the heart are we prepared to receive it and appreciate it. God is not blind to our needs, nor is he unwilling to give, but he would have *us* conscious of them, and ready to receive his blessings.

"Nevertheless, when the Son of man cometh, shall he find faith on the earth?" In the book of Revelations, seven stages or conditions of the church are pictured. The last, the Laodicean church, at the door of which, Christ, having come, stands and knocks, seems, from the severe words of reproof and warning, to be at the very lowest ebb of faith and character. The widow had prayed and besought so long that she had grown weary before God in his long suffering and wisdom was ready to give the blessing. Yet the blessing comes. The elect are avenged.

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others." Of course, there are no such people now. Or if there are, they will be found among moralists and not among professors of religion. We do not find any in these days, who, while they believe that probably nine-tenths of the race will utterly perish, yet think themselves, and a few others like them, perfect and entire, wanting nothing, and certain of salvation. Do we not indeed? But you say these people do not claim to have made themselves righteousness. That is, they thank God for being what they are. So did the Pharisee. "I thank thee that I am not as other men are."

Let us analyze this idea of a partial salvation. Why should God save one man and not save another? Is it because of a difference in the men? Who made that difference? If God made it, is he just to crown the one with immortal glory, and blot the other out of existence? If men made the difference, is not salvation a matter of merit? We conclude that all believers in a partial salvation must consistently take the ground that God saves some men because they are better than others. But the truth is that the Pharisee and the publican were made of the same sort of clay, had the same liabilities to sin and the same possibilities, nay, the same certainties of salvation in them.

Entering the Kingdom.—Luke viii. 15-30.

(Lesson for Aug. 31.)

"And they brought unto him also their babes that he should touch them." Are children ever too young to come to Christ? How hard it is for those who never had early Christian training to become earnest, faithful Christians in their old age. The hope of the world and of the church is in bringing the babes to Christ. Let all the children be

saved and the world will be converted, for the old sinners will soon die off. The child that is not too young to know that its mother loves it is not too young to learn of Christ. How apt the disciples are not only to rebuke those who bring the children, but in their teaching and ministry, to utterly neglect the little ones. "Auntie," said a little girl, coming home from a sermon to "grown-ups," "the minister never said a word about children: what did I go for?" Against how many ministers and how many sermons might this same charge be brought. Let the children come. Show them the way. Make it plain for their feet, and one need never worry concerning the future fate of Christianity.

"Whosoever shall not receive the kingdom of God as a little child shall in no-wise enter therein." The gate to the kingdom is so strait (narrow) that only little children can enter. Worldliness, greed, sensuality, malice, unfaith, all that characterizes the grown-up sinner must be left outside, and the little child in each of us, the trusting, truthful, loving core of our hearts, that has lain so long covered up with the rubbish of life that we had well-nigh forgotten it was there, must come to the front and receive the engrafted word, or we cannot enter the kingdom.

"And a certain ruler asked him saying, Good Master what shall I do to inherit eternal life?" Mark tells us that he was just leaving the house where he had received the children when this young, rich, beautiful, well-instructed and morally good, ruler came running to him with this question. Jesus loved that young man. O could the ruler have known the value of that love, the special favor granted him! "Why callest thou me good? There is none good but one, that is God." Jesus did not thus disclaim the quality of goodness, but he sought to know the basis whereon the young man rested that quality. Jesus was good because he was God. Did the young man see this?

Jesus' answer to the question certainly implied that a good moral character will win its possessor eternal life. And this agrees with the apostle Paul: "To them who by patient continuance in well-doing seek for glory, honor and immortality, eternal life." The good character [or "an honest and good heart,"] is the good ground in which the seed falls. [Of course, the life does not come of the ground, but is received into the good ground in the living seed—the Word of God.] Jesus put the test to this young man. He would determine if the ground really was ready for the seed, the word of God. "One thing thou lackest:" ("If thou wilt be perfect," is said in another place) "Sell all that thou hast, and distribute to the poor." This is what some people now are demanding, and Jesus certainly more than implies that it would represent the ideal, the perfect state. The poor are never encouraged to demand, but rich men are to be willing to give, in order to be perfect.

"And thou shalt have treasure in heaven, and come, follow me." What an opportunity! How little his wealth was in comparison! Yet he went away, for he had great riches. He was sorrowful with all his riches. How glad he would have been without a cent with the love of Christ in his heart and the approval of his conscience. He had gained the world, but he had lost, we may suppose, all capacity for really enjoying it. The decision of that moment cost him the peace of a lifetime. Not many rich are called. This young man was an exception. He was called, but he did not heed the call. Riches alone would keep no man out of heaven. It is the love of riches which corrupts his heart, keeps him selfish, worldly, and hard, utterly opposed to the spirit of Christianity.

"We have left all," said Peter, "and followed thee." A man may leave all by taking his love away from it, turning over his possessions to God's disposal, not having his heart on the things of the earth. Peter's boat, when he forsook all to follow Christ, was simply turned over to the Master's use, not left to rot. His home became Christ's home, instead of being closed and vacant.

They who had thus left all had the promise of manifold more in that present time, and in the world (age) to come, the age in which we are now living, they were to receive eternal life, the life of Christ dwelling in them through his Spirit. This they received at Pentecost.—L. A. A.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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DIVES AND LAZARUS.

As the case of the rich man and Lazarus has of late been prominently before the minds of Bible students and the Sunday Schools of the Christian world, through the study of the International S. S. Lesson; and as many are still asking questions about it, it is thought best to give it more attention here. It is said to be best to "Strike when the iron is hot." And as the ordinary view of the Bible doctrine of hell has by this study been casting a pall over many who have lost unconverted friends, it is a great privilege to do even a little toward lifting the pall and letting in the light and joy of hope.

The lesson is found in Luke xvi. and is commonly regarded by believers in endless suffering as one of the strongest proofs of their doctrine. It is urged by them very freely and strongly, and urged against us because we do not believe in the doctrine of endless torment,—because we do not believe in the endless duration of sin and suffering. It has been said: "I would not dare to preach that endless suffering was not true in the face of this Scripture, and others of similar character. The responsibility is too great in such a case." No doubt there is a great weight of responsibility resting upon public teachers, because he that suggests ideas develops thought, and thought rules action. But so far as we are concerned, the sense of responsibility leads the other way. We would not dare to teach the doctrine of eternal suffering and hopeless death. The responsibility is too great in such a case; especially when we consider that the character of our heavenly Father is so closely connected with it. It seems to us that even to hint at the possibility of such a destiny in store for any portion, not to say the majority, of the human race is one of the most terrible forms of blasphemy. We do not suggest that those who do teach this doctrine are dishonest, or that they purposely blaspheme. There are many honest, earnest, good men, who have been impelled by force of conviction to teach this idea. We do not say that men are not Christians because they believe in it. We would fellowship any one of them on the grand basis of belief in Christ as God's Son and their personal Saviour. We would extend the hand of brotherhood and Christian fellowship to any and all such, and would receive from them as much as they were willing to give.

But one thing is worthy of note in this connection, namely: that the general trend or tendency of religious thought in the Christian world is away from that old idea of endless torment. There are some who urge it, who still think that this passage and a few others teach it. There are also many who have not learned to harmonize this passage and a few others like it with the doctrine of universal salvation of mankind, who nevertheless believe in the larger and better view of things regardless of the few difficulties they meet. They are quietly ignoring the

fearful theme. But we do not believe that the Bible contradicts itself. All the apparent contradiction comes on the line of a misunderstanding of the Bible. We believe that it is possible to harmonize every passage in the Bible bearing on this subject with the doctrine of the larger hope, with the universal salvation of mankind, with the universal Fatherhood of God and brotherhood of mankind, the fundamental doctrine in the teaching of the Bible.

It is certainly true that Christian people are advancing, and the question is, Which way? We are glad they are moving our way, in our direction. We believe it is a general upward movement, toward God and the well-being of humanity. Though they are not all clear out, who are thus thinking and moving, it is much better to move than to stand still; and direction is as important as the end, because the direction is the very thing that devolops the end, and reaches it in due time. We may easily tell *where* the great mass are going by the *way* they are going, and they certainly are moving in the direction of the larger hope.

For evidence bearing on this point, let us call in two witnesses. One is the Congregational body, a very large and influential body of Christian people in this country. A recent agitation on this very question has divided them. A large portion of them are getting a better view of God, a broader view of his love and saving power. Their opposers are not willing that those who hold these larger views should be sent by the board as missionaries to the heathen.

The other witness is the Presbyterian body. We have been treated through the public press to considerable news regarding the Revision discussion, and we have thus learned of the attitude of the Presbyterian body toward the old Westminster Confession of Faith. Some of us feel that we have been moving on that line ahead of them. It is a remarkable fact that this agitation is on the same line, that of a better, larger view of God and his loving plan. The spirit of the movement is suggested by the following circumstance: One minister in one of their meetings said he thought they had better leave the body of the Confession of Faith just as it is, and put the changes in foot-notes. Another minister sprang to his feet and said: "I do not believe in putting the love of God for mankind in a foot-note." There was more in that statement than if he had preached an hour. It was a sword-thrust which cut to the very core of the matter. It is the love of God for mankind that has been kept out of sight. It is that love which these men are determined shall no longer be kept out of sight, nor be put in foot-notes.

Some men will be facetious, even on such subjects, and sometimes such remarks give point to a truth. The suggestion was made by a friend that he did not know how else to account for the mild weather of last winter only for the fact that the Presbyterians were agitating the hell question. We should as soon think it would work the other way, because their theology was cooling down, instead of warming up. But, soberly, we are very happy to believe that that intelligent and important body of Christians are making a larger fire than the other, by agitating the heaven question. We believe in the fire of divine love, and that it will warm people up a good deal more than the old doctrine of the fire of hell.

What the Passage Does Not Teach.

We will now make a plain, broad, statement in reference to this lesson. This passage of Scripture, whether it be parable or history, does not teach the doctrine of endless torment. It does not even hint at it. Whatever may be true in regard to that question, this lesson does not touch that subject. "But," says one, "does it not plainly say that he was in torment after death, and that the other was comforted? "Yes, it says all that, but that does not say *endless* torment. And if it be history, who has any right to make it mean more than it says? Take it in the most literal sense of language, and that is the only thing with which literalists have any right to deal, and it does not say one word about endless conditions.

This should be evident to all, because the scene is laid in the intermediate state of the dead, that is, the state between death and the resurrection. Says one: "It certainly teaches future punishment." Be it so, it is not against us, for we do not deny that there

will be future punishment. It is the doctrine of *endless* punishment that we oppose; and certainly such a doctrine is not in the lesson. There is nothing in it out of harmony with our teaching, that the punishment, whatever its nature, ends with the resurrection. Here is a scene laid after death, in *hades*, which all scholars know relates only to the intermediate state of the dead. It is not in the resurrection state, not in the final condition. Nothing is here said about the endless state of the damned. It is the Hebrew *sheol*, or in Greek, *hades*, that is here represented by the word hell; and the time is coming when this death state shall be swallowed up in victory and this hell destroyed. The prison-house shall be broken up. This is the hell into which Christ descended, and of which, speaking of his resurrection, it was said: "Thou wilt not leave my soul in hell." This is the hell of which Christ spoke, when he said: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen: and have the keys of hell and of death."—Rev. i. 18. The keys are the power to open the door, and it is declared to be Christ's mission to preach deliverance to the captives, and the opening of the prison to them that are bound.—Isa. lxi.

This is the hell which is said in due time to be cast into the lake of fire, and as a result of which, death, the last enemy, is destroyed. All that can be found in the Bible about Christ swallowing up death in victory goes to show that the state of the rich man in hell is not endless. And the impassable gulf cannot reasonably be made to teach more than that there is no change of sides between the one class and the other during the continuance of the death state, or until all are made alive in Christ. It is commonly overlooked that both the rich man and Lazarus were in hades (hell) only in different apartments with a gulf between them. Why then should the gulf continue to exist after hell itself is utterly destroyed? Why say, as some do, that it represents endless fixedness of character, when we are distinctly told that there will be no enemies after the destruction of hell and death?

Who can refute this idea of deliverance without denying orthodoxy? The old doctrine of the resurrection of physical bodies has nothing whatever to do with the subject. It is the fact of the resurrection. When that resurrection takes place, there will be nobody in such a place as "Abraham's bosom" or Tartarus either. All will be in higher and better conditions than they ever dreamed of. All that has been said on that point should be self-evident to those who know that the term *hades* relates to the condition between death and the resurrection.

What This Scripture Teaches.

So far we have dealt with a negative. Let us now look at the affirmative. The question is, what was this parable designed to teach? In a parable one thing is used to represent another. Why did Christ give this parable? Let us consider this.

First, observe that the whole scene is primarily Jewish. Christ was talking to Jews,—to the Pharisees, the leading sect of the Jewish religion. The rich man is spoken of as a son of Abraham. He calls Abraham "Father" even when he was in hell; and Abraham called him "Son." He speaks of "five brethren," also Jewish, members of the same family. Primarily this parable had reference to them, and to them alone. Christ was talking to them who had brothers in fact. We are satisfied that the best and truest application of this parable that can be made must take into account the circumstances then present. This is one of a group of parables. What suggested them? Going back to the fifteenth chapter we find it: "Then drew near unto Christ all the publicans and sinners for to hear him. And the Pharisees and scribes murmured." They were the rich, proud, haughty, aristocratic ones of the Jewish nation. They boasted of their morality. "They murmured, saying: This man receiveth sinners and eateth with them." Immediately Christ follows this statement with these parables. There were the lost sheep, the lost silver, and the lost son; and all the lost were found. By these three, all grades of character are represented—the innocent by the silver, the heedless and stupid by the sheep, and the wilful and desperately wicked by the prodigal. By these, Jesus illustrates his mission—to save all the lost. In

view of these, it would have been the grossest inconsistency to turn right about and almost in the same breath to teach that he would fail to save some of the lost, and that they must suffer on in hell without hope and without end. The case of the prodigal was an illustration of the desperately wicked brought to himself and his father by suffering.

Then follows this sixteenth chapter, in which Jesus makes a personal, pointed thrust at these social, moral and religious aristocrats. He showed them that they occupied the place represented by this rich man. They were the pride and glory of the Jewish nation. They had the dignity and honor of its priesthood. They dressed in purple and fine linen, and fared sumptuously every day. They despised the poor, and had no sympathy for the weak and outwardly sinful. These were outcasts. These were represented by the poor man. Jesus received these and ate with them. And he aimed to reprove and condemn the manner in which these highly-favored scribes and Pharisees treated their poor and less fortunate brethren. He showed them that they were mammon worshipers, and could not therefore be the true servants of God. They derided him, and he then said: "Ye are they which justify yourselves before men; but God knoweth your hearts." Money was their God; and he said: "Ye cannot serve God and mammon." He showed them how ridiculous their position was, claiming to be pious, yet serving themselves, and hating the poor, and not willing to extend to them any help they needed. Under such circumstances, was it any wonder that he then used this parable of the rich man and the poor man? There was a certain rich man who had all the blessings of wealth; and there was another, a poor man in trouble, who desired the crumbs that fell from the rich man's table, but who could not even get them. They both died. One was buried, and in hell was tormented; and the other was carried by angels into Abraham's bosom, and was comforted. The tables were completely turned, and just retribution came to the proud and selfish.

The object of the Saviour, evidently, was to reprove and condemn these proud, selfish and self-righteous men. The doctrine of the parable was that of the Pharisees. He used their own faith not so much to endorse it as for the purpose of making a pointed thrust at them, and condemning their selfish and cruel practice. He lashed them with their own whip. He took their own idea, which they believed to be true as to the state of the dead, and used it against them. As much as to say: According to your own theory of religion, you rich, selfish and self-righteous men are going to be tormented when you die, and these poor people who confess that they are sinners are going to be blessed and comforted.

It seems safe to assume that Jesus spoke to the Pharisees from their own standpoint. This was necessary under the circumstances whether he would endorse their theory or not. Had he done otherwise, he would simply have aroused their combativeness in a doctrinal discussion, and have failed in his real aim, which was to condemn their practice. Elsewhere he warned his disciples to beware of their leaven, or doctrine. It is hardly supposable that their eschatology was perfect; and yet some think he would not have used more of their doctrine than he could endorse.

Be that as it may, he did speak from their standpoint. The outline of the doctrine was that of the Pharisees. The writings of Josephus and the Jewish rabbis are in perfect harmony with it. *Hades* was the prison, the state of the dead in general. It had two apartments, one for the righteous, the other for the wicked, but both were in *hades*, here and elsewhere rendered *hell*. "Abraham's bosom" was in *hades* just as much as "Tartarus" was in *hades*. These were the names of the two apartments; and though they were so near to each other that they could see and hear across, yet the gulf kept them apart as long as they were in the intermediate condition. The Pharisees believed in the resurrection, and understood that this only had reference to the intermediate condition. And so Christ used their doctrine for the purpose of condemning their practice.

But, it may be asked, how could Christ have used their doctrine for the purpose

condemning them if their doctrine were not true? Just as we might, for the sake of argument, make use of popular theology for the purpose of making a thrust at any wicked practice in our own day. But let it be remembered that even if Christ did endorse it, it does not teach *endless* torment, for reasons already given. But the probability is that he did not endorse it, at least fully, but used it, as we might use the doctrine of the orthodox church to condemn their practice.

Now you know that we do not believe in the orthodox doctrine of heaven and hell. There is no danger of bad folks, or even imperfect Christians, getting into heaven simply by dying. Why so? Because heaven is a state of absolute purity and goodness and no one can be good without being good. Now suppose we should speak about certain practices quite common in the churches, something after this fashion:—

There was a certain D. D. who was rich and had a fat salary, and rolled about in luxury in his carriage, and had all the blessings wealth could give him. He was very devoted in defense of his creed and preached the old straight doctrine of Calvinism, hell and damnation. He was very severe with heretics, shut them out and gave them no hope of heaven whatever, if they dared to deny the old doctrine. He was like the priest and the Levite spoken of in the parable of the good Samaritan, who passed by on the other side when they saw the poor wounded man by the way. He got money by all sorts of means. The church under his charge had festivals, society suppers, and even dances, and billiard and card parties. They let the bars clear down. They wanted to gather in the devil's money with which to run the Lord's cause. As the dying man told his son, "Get money; get money; honestly if you can, but be sure to get money." Often the poor were harassed and robbed of their meager earnings that the grandeur and luxury of "the Lord's house" might be maintained, and the fat salary of "the man of God" regularly paid. In their grab-bag and necktie socials, the young women of the church were instructed to mingle with young men of doubtful character, in order to secure their contributions to "the Lord's treasury," when they would not speak to them the next day on the street. But as the money was for "the Lord's cause," the end justified the means.

In this way the minister lived, and, like other men, he died. He expected to go to heaven because he was orthodox. He went up to the gate and knocked for admittance, and the angel on guard said: "Who comes here?"

"Rev. Dr. A———, from the town of B———."

"On what ground do you expect to gain admission?"

"I am a member of the church, a straight orthodox. I have not shunned to preach the severest truth; and I have condemned all heretics."

Then the angel went on to ask him how he got his money. Was he kind to the poor? Had he any sympathy for those in trouble? The man's conscience condemned him. He was compelled to admit that he had passed by on the other side, and left those who had fallen among thieves out in the cold.

The angel said, "You cannot come in. You have not the spirit of heaven." Then he said to another angel, "Take this man away; drag him down to endless hell, where he belongs."

Now we have used a parable. It is a true one too. It teaches the truth and relates to facts. Still we do not pretend it is a literal history. And do you think we have endorsed the orthodox idea of heaven and hell, because of having used it for the purpose of condemning their practices? Not at all. So Christ did not necessarily endorse the doctrine of the Pharisees because he used it in a parable for the purpose of condemning their selfish and wicked practices.

We might suggest other reasons why we do not think Christ endorsed the Pharisaic doctrine. First, according to this parable, or if we accept the Pharisees' idea of the subject, we must completely ignore what the Bible elsewhere teaches concerning the state of the dead before waking to judgment. Second, the rich man in torment, in hell, manifested a better spirit than Abraham did.

Just think of it! That poor man, or that rich man, now poor because he had left all he had, suffering in terrible torment, is moved with sympathy for others. He asked for help for himself, "But if you cannot help me, help by brethren; send them a messenger. Go to my father's house, and tell them the truth about this matter, lest they come into this place of torment." Is that the spirit of the devil, or of lost souls, as commonly understood. The common idea of the spirit of hell is that they are so selfish and wicked that they care not for the well-being of others; that their only object is to ruin and devour and pull everybody down to perdition. But this man manifested no such spirit. He had the spirit of kindness. He had improved since his death. He was now anxious that others might be blessed. That man in hell was now manifesting the spirit of Christ. Remember how Christ prayed for his enemies: "Father, forgive them, for they know not what they do." Abraham manifested the very opposite spirit, the spirit of selfishness and cruelty. As much as to say: "We are well off, let the others take care of themselves." How could Christ have endorsed that doctrine when it is so directly opposite to his own spirit and teaching. He came to seek and to save the lost. Abraham says: "They would not believe though one rose from the dead." But Christ, by his own resurrection from the dead, abolished death, showing that the resurrection of One from the dead is the very thing to prove this grand idea of universal hope and victory, and be the means of enlightening and saving men. Abraham says: "Let them hear Moses and the prophets." Let them listen to them, but make no further effort in their behalf. This is not the spirit of the gospel of Christ. Moses and the prophets gave but a dim light, until One did rise from the dead, thus bringing life and immortality to light. He used the parable to condemn the Pharisees, from their own standpoint.

We do not wish to be understood as taking the ground that there is *no* truth in the Pharisaic idea of *hades*. Their idea that it was the place or state of all the dead was based on the teaching of the prophets. It was a Bible idea. But the prophets plainly show that those who go down to the *grave* (Heb. *sheol*, Gr. *hades*, here is this parable and elsewhere in both Testaments rendered *hell*) are in a state of silence and forgetfulness, and not of torment. If any will look it up, here are a few references.—Job xiv. 12, 13. (In this and the following the word "grave" is from *sheol*, which Young and others define as "The Unseen State.") Psalm vi. 5; xxxi. 17; Eccle. ix. 10; Isa. xxxviii. 18. See also Psalm lxxxviii. 12—"The land of forgetfulness." "The dead praise not the Lord, neither any that go down into silence." —Psalm cxv. 17.

We are under no necessity from these passages to be confined to the materialistic idea of some that they refer to the dead *bodies*, put in the hole dug in the ground. The Hebrew word for grave in such cases is not *sheol*, but *keber*. It would seem to be a useless revelation to tell us that "dead (*bodies*) know not anything," or that they are in a state of "silence" and "forgetfulness." But it is an important revelation, and one which thousands of Christians as well as the Pharisees do not believe, that the part of man that goes to *sheol*, the unseen state, *sleeps* until awakened by the Lord.

The Pharisees had added their tradition to the Bible idea of *sheol* or *hades*, and hence their ideas of two apartments and a gulf, and of being "comforted" or "tormented" in *hades*. But that the New Testament, with its light of the gospel of waking to judgment, including both rewards and punishments, and the judgment being unto victory, also makes use of *hades* as the prison in which light is to be given, and the judgment to proceed, is clear enough.—See 1. Pet. iii. 18–20 and iv. 5, 6. And if the comfort of Lazarus, and the torment of Dives when "he lifted up his eyes," can be properly referred to the time of the waking to judgment, we have no objection to offer. But that either Lazarus or Dives had reached his final state is in no sense admissible. When *hades* is utterly destroyed, as both Testaments show it will be, by all being made alive in Christ, or becoming partakers of his divine light, righteousness and life, which Lazarus and Dives both alike need, being only Jews and not Christians, then their joy and glory will

be infinitely greater than any mere Jew ever dreamed of. Then the mere light of "Moses and the Prophets," or that phase of light from them which was possible to a Jew before "One [Christ] rose from the dead," and before the "Spirit of truth" came, will not be considered enough for the Jewish "brethren" and others who will then be in the flesh. "The *glory* of the Lord will be revealed," in the host of God's elect raised from the dead, "and all flesh shall see it together."—Compare Isa. xl. 5 and Rom. viii. 18-22.

National or Dispensational View.

BEFORE leaving the subject, we would suggest another thought. We have given this particular, personal application of the rich man to those wicked Pharisees, rich, proud and unkind; and of the poor man to those whom they despised, the "publicans and sinners" who drew near to Christ to hear him, and for receiving and eating with whom the scribes and Pharisees condemned Christ. This application evidently accords with the occasion and circumstances which called out the whole group of parables, and therefore with the primary design of the Saviour in giving it. To condemn that haughty spirit was its immediate and practical use. And if that spirit of social, moral and religious aristocracy was to be condemned then in a Jew, it should also be condemned to-day in those wearing the Christian name. This practical lesson is the important thing to be learned. Failing in this, this Scripture might as well not have been studied. And we need hardly say that the spirit of favoritism and salvation for a class, which many regard the parable as supporting, is the very spirit which Christ gave it to condemn.

But in addition to this primary application of the parable, it may also have a national or dispensational one—at least on general principles, if not so minutely.

Truth as it is found in the Bible is many-sided, and may have many applications, and have an important bearing in many ways. This parable is a comprehensive picture of an important dispensational change which was about to take place. Those two men, Dives and Lazarus, though both primarily Jewish, may fairly represent the Jewish nation, of which these proud aristocrats were the ruling spirits, and the Gentiles, whom the Jews despised. The Jewish nation, especially in its ruling sect and priesthood, was rich, and the Gentiles were poor. This was true as to the oracles or word of God.—Rom. iii. 1, 2. The Gentiles wanted the crumbs, and the Jews refused them. But a great dispensational change soon came. The death of the rich man represented the national death of the Jews, when their leading spirits rejected Christ and the Gentiles (including all the Jews who were drawn to and accepted Christ) died at the same time. The rich man's death was downward. He was buried. The proud heads have been brought low. The Jews have been nationally buried, covered up by the mountains or governments of earth ever since, and her people have been woefully tormented. The poor man died, but was not buried. His death was upward, not downward. He was carried by angels into Abraham's bosom; that is, the gospel messengers brought the Gentile believers into the covenant favor. They were blessed with faithful Abraham.—Gal. iii. 9. The change, represented by death, brought light and joy to the Gentiles, and darkness and torment to the Jews. All who know anything of the history of the Jews from the time that Christ left them desolate till now know it has been one of continual torment. This is the result of their rejection of Christ.

But this is not hopeless nor endless. It is only as the intermediate state of the dead. Their national suspension has a limit. Israel shall rise again. There is nothing more clearly revealed in the Bible than the national restoration of Israel. Her death is to be destroyed. All that pertains to her national death and hell, and the gulf of unbelief in Christ which has kept her in her low estate, are limited to the gospel age; or as Paul states it, "until the fullness of the Gentiles be come in." And then he adds: "And so all Israel shall be saved."—See Rom. xi. 25, 26 and onward. So she is not only to be restored from her national death, but also, as above indicated, converted to Christ, and made alive in him.

Already, as seen by those in the light of

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(*Continued from page 263.*)

prophecy, her dawn has begun. This subject is treated at length in DAY DAWN and MOSES AND CHRIST, and it is shown that we are living in the time when the Jewish nation is being restored from her death state. Until the close of the last century, all the wars in which the Jews were involved went against them, and they suffered most terrible persecutions. But since then, the tide has been turned in their favor. Not long has she enjoyed favor with any nation; but Lord Beaconsfield, the late prime minister of England was a Jew. He was the head and shoulders of the Berlin congress of 1878, which secured them the legal right to return to their own land. The Jewish Rothschilds of England are the money kings of Europe, we may almost say of the world. They have perhaps more to do with the regulation of money matters in America than many would like to admit. The Jews, in spite of all hindrances, are rising and coming into power. This is foretold. Their low state is to end. They are to be a leading nation in the ages to come. Jerusalem is to become a praise in all the earth. So take it either way, personally or nationally, this parable does not teach the doctrine of endless torment. The glorious gospel of universal restitution lights up this subject, and nothing can hinder its glorious sweep, on to victory.

Another View.

THIS subject may also be applied in a more general way. The apostle James says to the rich men: "Weep and howl for your miseries that shall come upon you." If we were to write a book on the financial and labor problem, the rich man and Lazarus would make a good text. It does not say that the rich man was awfully wicked, but simply that he was rich; and it does not say that Lazarus was a Christian, or a righteous man, but the only recommend given him is that he was poor. Perhaps Dives was not even to blame for being rich, any more than Lazarus was to blame for being poor. Present systems make men rich in many instances, and are no doubt responsible for the poverty of thousands. There are many people who have inherited wealth. They are surely not to blame for that. Others by their abilities and circumstances are like reservoirs into which the streams of wealth naturally flow. Men are surely not to blame for having abilities, and they are not always responsible for their circumstances. Neither can we reasonably blame men for the existence of financial systems by which they have become rich, when these systems existed long before they were born.

But blame or no blame, the fact remains that being rich puts a man in many instances in possession of power, and often in opposition to the poor. The systems to be condemned are the outgrowth of natural human selfishness; and riches is a curse if it foster that selfishness. There is a conflict between labor and capital, though they should be at one. The conflict will not end as long as the fruit of labor is not fully given as labor's reward. The rich men are getting into trouble in spite of themselves. Miseries are coming upon them, and on the line the apostle suggests too. Their riches are corrupted, and their garments are moth-eaten. Their gold and their silver are cankered, and the rust of them comes up for a witness against them. Only unused garments become moth-eaten; and only surplus gold and silver will canker. The prophets tell us of a time when the rich men shall cast their gold and their silver in the streets; when it will be of no use to them. It will not deliver them in the day of the Lord's wrath. It will be a death followed by torment. But the poor people will die upward in the sense that the change that comes will be for their good. While the coming change will be a torment to one, it will be a blessing to the other. "Every mountain [of wealth] shall be brought low, and every valley [of poverty] shall be filled," because "the Lord will judge with equity for the poor of the earth."

Christ's sympathies were always with the poor of this world, always with the oppressed. There are some rich men who are drinking into the spirit of Christ. Were it not for that fact, we might say no rich man should enter the kingdom of heaven. Christ says: "How hardly shall they that have riches enter into the kingdom of heaven." Why so?

Because they trust in riches, and become rooted and grounded in selfishness. That never fits a man for heaven. It is the very opposite to the spirit of heaven. But rich men can and do drink into the spirit of Christ himself, a spirit of kindness and benevolence and sympathy with the poor and despised. This spirit makes heaven wherever it exists.

Beyond the confusion and torment resulting from the breaking up of present conditions, men will gradually rise to and enjoy a better and more glorious condition of things. May the Lord hasten the day by fitting men for that state.

It will be seen that this subject of the rich man and Lazarus is not only theoretical but also practical; it is grand and comprehensive in its teachings. May the Lord help us all to take its various lessons to heart, that we may profit by them in life. And in all life's journey may we never have the dark pall of endless suffering for anybody resting on our minds; but may we be cheered amid all necessary difficulties, and encouraged in all our labors, by the constant thought that "The Lord is good to all, and his tender mercies are over all his works."

NOTES ON SUNDAY-SCHOOL LESSONS.

Conversion of Zacchæus.—Luke xix. 1-10.

(Lesson for Sept. 7.)

"And he, entering, was passing through Jericho." Jesus was taking his last journey through Palestine, toward Jerusalem, about a week before the crucifixion. At some house in Jericho he had received and blessed the children. As he left this house, the young man came with the question recorded in the last lesson. Then blind Bartimeus cried for mercy and was healed. In these various incidents the morning passed. He was still journeying through the town, surrounded by a throng of people, when Zacchæus heard of his approach and resolved to see him.

Zacchæus was a rich Jew, a chief of the publicans, a man of small stature, but with plenty of determination. He would not be tall enough to get even a glimpse of Jesus in the crowd, but on ahead there was a sycamore (fig-mulberry) tree, and he dodged around the crowd, came in ahead of them and climbed the tree. Where there is a will there is a way. We get an idea of this man's character in this one action. The opportunity was passing, probably the last opportunity he would have of seeing Jesus. Had he not been ingenious, decisive, prompt and energetic he would have lost that opportunity.

Perhaps Jesus observed the action and made inquiries concerning his name and character; perhaps he knew of him because of his relations with the all-seeing One. However that may be, when the procession came to the fig-tree it halted. Jesus needed rest and refreshment. There was a man in the fig-tree who needed Jesus. "And when Jesus came to the place, he looked up and saw him and said, Zacchæus, make haste and come down, for to-day I must abide at thy house."

How unexpected the gracious guest! Zacchæus' highest hopes had not included anything like this. He thought at the most to have a good view of the wondrous Prophet, to look once into that kind, grave, holy face, when lo! he, the despised publican, was chosen to be the honored host and entertainer of Christ, the Messiah. Actions speak louder than words, and his action had been a prayer which was answered abundantly above what he was able to think or to ask. "And he made haste and came down and received him joyfully." The others murmured at the action of Christ. From first to last Christ gave no heed to the foolish distinctions of society except to rebuke and condemn them. The publicans received many favors and blessings at his hands.

"And Zacchæus stood." There is something in the language that implies a manly straight-forward, determination. He took his stand on that ground. Whatever the past might have been, henceforth his life should be honest and true. Christ had not accused him. His own conscience was his accuser and judge. "Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation I restore him fourfold." Jesus had that same morning declared that it was not impossible for God to convert a rich man; to so change his heart that he would love Christ more than riches, and here is the miracle wrought on

The rich publican pledges half his goods to the poor,—(perhaps he needed the other half to make rightful restitution.)—and so salvation enters the door. That is the way salvation should come to a rich man.

"For the Son of man is come to seek and to save that which was lost." How much is expressed in this sentence! Though books might be written to tell what was lost, this statement covers it all;—lost life, lost innocence, lost hope, poor, lost human nature, the Godlikeness in us pulled down into a wreck of uncontrolled earthliness, sordid passions, and selfish greeds! And Jesus came to seek and to save all this. Will he do it? Thank God, he will not fail nor be discouraged till he bring forth judgment unto victory. The lost will be found as surely as it was the Saviour's mission to find it.

Parable of the Pounds.—Luke xix. 11-27.
(Lesson for Sept. 14.)

"AND as they heard these things, [probably the things said in Zacchæus' house] he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear."

Things concerning him were drawing to a crisis. He was hastening toward Jerusalem, the disciples believed, to establish his kingdom. They were to meet with a bitter disappointment. The Saviour would, by precept and parable and plain statement, prepare their hearts for the trial that was sure to come. Christ the noblemen, the future King, was to go into a far country, receive his kingdom, and return. It is said that this is just what Archelaus, son of Herod, did; he went to Rome to receive his kingdom from Cæsar. So Christ used the passing events with which his audience was familiar, to illustrate heavenly themes. There is a glimpse of heavenly things pictured in Dan. vii, where the Ancient of days sits, and the Son of man comes in the clouds of heaven, and is brought before him, and a kingdom is given him. Students of the prophecy should take notice that this occurs before the nobleman's return, as he returns "having received the kingdom."

Before he goes, he entrusts to his servants, those of his own house, each a pound, (100 denari, or about $17.) and said to them, "Occupy," or traffic, "till I come." So to Christians are given equal opportunities in the Holy Spirit, the Word of God, and the field of labor in the world.

"But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us." So the Jews had sent a message to Rome after Archelaus, protesting against his authority. So the Jews rejected Christ, saying: "We have no king but Cæsar."

When he returned with the kingdom, then came the reckoning with his servants. "We must all stand before the judgment seat of Christ." The time comes when the servants of God are to be rewarded. One comes, saying, "Lord, thy pound hath gained ten pounds."

There is nothing belonging to earth that has such matchless vital power as the things of God which are entrusted to his servants. There is no limit to their power of growth. Consider the influence the Bible has had upon the world in spite of unbelief, false beliefs, and the hatred of wicked men. It is an important part of the wealth which the nobleman entrusted to his servants, and its promulgation and growth has been through human channels. Surely the pound has gained ten. A man may preach his own words, his own ideas, thoughts, imaginations and fancies, and wonder why his preaching has no effect. He holds in his hand the word of God, but he does not trade with it, and there is no growth. His pound is laid away safely in a napkin. If he would but obey the injunction, "Preach the Word," he would be startled at the results. The Sword of the Spirit will do its own cutting, if it be but used. The seed will grow if it be but planted and tended. No man knows what a power for usefulness he himself may become if he be but quickened by divine things.

It is safe to say that one ignorant Galilean fisherman in the hands of God has had more influence on human lives in this world than the proudest, wisest, noblest Greek or Roman philosopher that ever lived. O the pounds will grow if we will but use them. What excuse is there then for us to lay this power

entrusted to us for the enriching of ourselves and for the transforming and saving of the world, in a napkin? The reward of the faithful servant is his increased power for usefulness. The punishment of the unfaithful one is loss of power. "To him that hath shall be given, and from him that hath not even that which he hath shall be taken away." L. A. A.

A THREEFOLD CORD.

VARIETY is one of the essential elements in the proper development of Christian character. Some things in the Bible appeal to the intellect and mind of thinkers, from the youngest child to the greatest philosopher; some things appeal to the principle of loyalty, and are to be practically obeyed; and some appeal to the affections and emotions and are to be enjoyed. We believe in a religion which has all these different elements. We do not want a religion which is all intellect, all duty, or all emotion. Christianity is broad in its bearing upon human needs. It brings before us something to be believed, something to do, and something to enjoy. There is the threefold cord, believing, doing and enjoying. In order to be well developed, well balanced Christians, we must have something of all three. We may say they are inseparable, and make the tie that binds the Christian heart to God. Some make too much of one and some too much of another. Too much theory, without practice and experience, is cold and dead. But a religion that is all emotional is weak and fluctuating. There is no objection to people enjoying their religion; true religion is a joyous thing; but if joy be not built upon truth received intelligently, and does not result from faithful obedience, it is like a vapor, speedily dissolved. It will not stand the test of trial and affliction. We want something solid, something that will not be up to-day and down to-morrow. Christianity gives us that solid rock of truth. Let all who believe the gospel obey Christ's commandments, and they will enjoy his approbation while they hope for his glory.

"GOD'S LOVE, PURPOSE AND PLAN OF THE AGES" is the title of a new tract which has come to our table. It is a lecture which was delivered by H. L. Suydam, of Geneva, N. Y. It is a clear statement of the truth, with much Bible testimony, and is worthy of a wide circulation. Send him a two-cent postage stamp and obtain a copy.—EDITOR.

COMFORT IN AFFLICTION.

[BY request we republish the following lines, based on Jeremiah xxxi. 15–17, used as a text at the funeral of an infant.—ED.]

The voice of woe in Ramah heard,
Is heard again in this dark spot.
An unseen foe has used his dart,
The mother cries, "My child is not!"

She thinks her toil and labor vain.
How great her pain and sad her lot!
No human comfort will she take;
She still cries out, "My child is not!"

But word from Heaven at last is heard:
Thy voice from weeping now refrain;
O, cease thy tears; thy dear one gone,
From death's dark land shall come again.

Thy toils and pains are not in vain;
Thy work shall have its rich reward;
Not one dear soul shall aye be lost; [Lord
You'll meet your child with Christ the

He speaks to you in words of hope,
To cheer you e'en in this dark lot.
He conquered death; they'll come again;
No longer say, "My child is not!"

Through Christ all souls shall live to God
You've added one to heaven's store.
Through faith take comfort in the thought
That all shall meet to part no more.

A WORD ABOUT DAY DAWN.

IT has been mentioned before that a third edition of DAY DAWN is being prepared. We promised to proceed with the work as fast as means should be provided. Three-fourths of the work is now done. Some have assisted by liberal contributions, and others by ordering the new book and paying in advance. For all such confidence and help I am thankful. As more money is needed in order to complete the work, it has seemed best to make the following statement and request.

The third edition is revised and also enlarged, so that it will be interesting to old readers as well as new. It will contain nearly if not quite four hundred pages, like the pages of the second edition. In consultation with friends, the price of the new book, in cloth-binding, has been fixed at one dollar; but, though much enlarged, for the benefit of many the price in paper cover will still be fifty cents. The request is that friends help us through by ordering the book in advance. Friends consider this.

The few remaining copies of the second edition, bound in cloth, can be had for fifty cents a copy.—EDITOR.

SCRIPTURE TERMS.--NO. 2.

"JEHOVAH is a God of judgment." Dear reader, can you add Hallelujah? Blessed be his name, you may. Turn to Isaiah xxx. The people took not counsel of the LORD, but trusted in Egypt, a type of the world. But Egypt's help was vain. Then the Holy One of Israel said: In returning and rest shall be your safety and strength. They refused. They would flee and their pursuers should be swift. "Ye shall flee till ye be left as a beacon upon the top of a mountain, etc." "And *therefore* will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have *mercy* upon you: for the LORD is a God of judgment; (that is why he will have mercy:) *blessed* are all they that *wait* for him," the God of judgment.

Isa. xlv. 21–25: "There is no God beside me; a *just* God and (an Avenger? No) a *Saviour*. * * Look unto me, and be ye SAVED, *all* the ends of the earth: for I am God. (that is why ye shall all be saved.) By myself have I sworn, the word hath gone forth from my mouth (not in mercy only, but) in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear," being "ashamed" of their previous rebellion.

The word "*tsedaqah*," here, verses 8 and 24, and in one hundred and twenty-five other places, rendered *righteousness*, is the very same translated *justice* in fifteen places. Let the student turn to them and mark *righteousness* in the margin of each, with prayer for light, and he will delight in God's justice and judgment, so often linked together.—Gen. xviii. 19; 2. Sam. viii. 15; 1. Kings x. 9; 1. Chron. xviii. 14; 2. Chron. ix. 8; Job xxxvii. 23; Prov. xxi. 3; Isa. ix. 7; lvi. 1; lix. 9, 14; Jer. xxii. 15; xxiii. 5; Ezek. xlv. 9; Deut. xxxiii. 21.

Tsedeq, rendered justice ten times, in Job viii. 3; Ps. cxix. 121; Prov. viii. 15; Eccle. v. 8; Jer. xxxi. 23; l. 7, is translated *righteousness* four times in R. V.; in Ps. lxxxix. 14; Prov. i. 3; Isa. lviii. 2; lix. 4, and seventy-nine times in A. V. Reader, will you not also mark these ten righteousness in your Bible margin?

When the apostle quotes Isa. xlv. 23, he says: "Every tongue shall confess, or *give praise* [R. V. margin] to God."—Rom. xiv. 10, as in xv. 9. "Therefore I will *give praise* unto thee among the Gentiles," or nations.

Bless him! "Our God," not God out of Christ, as so often misquoted, for there is no God out of Christ, see 2. Cor. v. 19; but, "Our God is a consuming fire."—Heb. xii. 29. So "let us have grace whereby we may offer service well-pleasing to God with reverence, or godly fear and awe" (v. 28); and knowing the *fear* of the Lord, let us persuade men, (2. Cor. v. 10) to fear, believe, love and obey him.

The Lord Jesus Christ shall judge or rule God's people with righteousness, and God's poor with justice.—Ps. lxxii. 2.

Rejoice before the Lord, for he cometh to judge or rule the earth with righteousness. —Ps. xcvi. 10–13; xcviii. 6–9.

TOLEDO, O. H. VEYSEY.
560 Indiana Ave.

ERRATA.

ON p. 246, read *mishpat* for misphat, q for g in tsadagah, tsedeg, tsedag, tsaddig, and *punish* for permit, with a comma after surely, in line 37, second column.

STANDING NOTICE.

WE have prepared a Circular Letter, mentioned before, for the purpose of advertising our works, MOSES AND CHRIST, DAY DAWN, and THE WORLD'S HOPE. Let all who desire to aid in this work, and are willing to act as agents, each send us a two-cent postage stamp, and we will send in return a package of twenty such letters and as many envelopes, to be sent by the agent to twenty persons selected by himself. This plan enables many to act without leaving home, and also provides to those who need or wish it, a small remuneration for each sale procured, as explained in the letter. Let all who believe and love the truths we advocate make some continuous effort to spread them, and the work will enlarge on all sides like a snowball rolled over and over.—EDITOR.

"HE shall give his angels charge over thee."

EXTRACTS FROM LETTERS.

I ENCLOSE a dollar for a copy each of DAY DAWN and MOSES AND CHRIST. I am anxious to do something for the cause, but have yet been unable to get my finances in such a shape as to do anything. I hope to be able to add a mite to the work after a while. I feel I can never repay you for all the good things that have come to me through your writings.

I am in hope of sometime meeting you, and also of attending some of the meetings of the friends of the "larger hope." I almost fell in with the idea of the person who, in the HOPE of July 15, in giving a report of the meeting at Yale, said: "We do believe and teach the *largest* hope." But it occurred to me that I once thought I, as a Methodist, had the very largest hope possible, but have come to see we can never justly claim to have *the largest* hope as long as there is anything more to learn about what God has in store for all.

I know of one or two more besides myself, in this place, who earnestly pray that the Lord may uphold you and give you strength and grace for the good work in which you are engaged.

Your brother in Christ,

PONTIAC, MICH. G. C.

MY WORLD'S HOPE has been going the rounds among friends. They feel that they have met a felt want in their lives, both in spiritual food and in pointing to the Scriptures for the proof of that hope which has burned so long in their hearts for all mankind. The intelligent thought which helps them to think for themselves comes like food to the hungry, and the spiritual element like water to the thirsty.

One person,—— ——, sends you two dollars by me, for which send the HOPE for one year, a copy of DAY DAWN, a copy of "Songs of Hope," a few tracts, "God's Hope for Mankind," and for the balance, back numbers of the HOPE.

I have not had time to seek for subscribers, but many are reading my papers. I try never to hoard up spiritual food, but feed on it myself, and then let others feed on the rich repast, which never diminishes by their partaking.

I know something of opposition, but "The Lord is my strength and my shield; in him do I put my trust."

With much love for the cause of God and his people. L. L.

MARINE CITY, MICH.

WE sing in our hymns, "The light of the world is Jesus." John says: "In Him was life, and that life was the light of men;" and that "This is the true light, that lighteth every man that cometh into the world." Now if they have the light by the life, of course it follows that whenever that life is imparted, they begin to have the true light. With the scales of prejudice off our eyes, how the truth shines forth.

During the protracted meeting at the Baptist church here a rather startling exposition of Romans v. 20 took place. The preacher, who was from Detroit, quoted the text, through mistake, just the reverse of what it reads, viz: "But where *grace* abounded, *sin* did *much more* abound," biased his remarks accordingly, and finished by saying that this was why the world was so wicked to-day.

Directly following him, the pastor of the church arose and spoke against the "Larger Hope" views. Though unaccustomed to public speaking, zeal for the right gave courage, and as best I could I explained to the many present, that if the brother's quotations were correct, there would be *no* "Larger Hope," nor smaller hope, for poor sin-cursed humanity.

I have since often thought that the brother blundered into the only reasonable way Orthodoxy can quote that text, viz: "Where *grace* abounded, *sin* did *much more* abound." But we, blessed be God, can stand out intelligently on the precious text, just as it is, and the hymn we sing (unconsciously to its author, no doubt) breathes forth the same great truth.

"He comes to make his blessings flow,
Far as the *curse* is found."

Glad to hear from brother Veysey once more. May the HOPE still continue to be the medium of truth and love to the little band who have broken loose from "Babylon;" and let us all as best we can hold up the hands of our editor. MRS. J. A. J.

GALIEN, MICH.

I ENCLOSE a dollar for four copies of "Moses and Christ."

Reading in your last paper concerning Dives and Lazarus, I was reminded of Mr. Geo. Storrs' explanation of the parable. The writer seems to agree with him, but I think scarcely brings out the idea as clearly as he did.

As this parable is the foundation with many for the belief in endless torment, his views may be of interest and I will try to give them, though I fear my memory is too treacherous to do the subject justice.

Mr. S. argued, as it was in a group of parables, that it was a parable (fable, See Webster) and therefore was not to be taken literally, or according to its surface meaning. He thought Dives represented the Jews. His dress, "purple and fine linen," was the very dress of the Jewish priesthood. (See Exod. xxxix. 27–29), The Jews were "rich" in peculiar privileges, etc, (See Rom. iii. 1, 2.) but these advantages were to pass away and this change was symbolized by death.

Lazarus represented the Gentiles, who were "poor," and could only pick up "crumbs" of knowledge from the poor man's table; and were not allowed except at the "gate" of the Jewish temple. Their change for the better, to keep up the harmony of the parable, is also symbolized by death, and they find themselves in "Abraham's bosom;" for "They which are of faith, the same are the children of Abraham."—Gal. iii. 7. Thus the Gentiles are "comforted," while the Jews are "tormented," and the "gulf" between is impassable, for it is impossible to receive the benefit of the Christian dispensation, which comes through faith, while cleaving to the "works of the law" or to the Mosaic dispensation for justification.

"Neither will they be persuaded though one rose from the dead," was proven true when Lazarus was raised.

I don't know that this is worthy your consideration, but I send it at a venture.

LYNCHBURG, VA. MRS. P. A. K.

REMARKS: We gladly give this place. It is the view of the parable taken by many, and in its general features seems a reasonable application. Certain it is that the change that took place to both Jew and Gentiles, at the first advent of Jesus, is fairly expressed in the terms of the parable. The Jews died and were buried, nationally. The Gentiles died, and were *not* buried, but were carried to Abraham's bosom, the position of covenant favor, by the gospel messengers.

But it seems that the parable will not bear a minute application on that line. If the rich man represents the Jewish nation as a whole, who are the "five brethren" for whom the great solicitude was expressed by the rich man, lest they too should come to the same condition of torment?

It seems that Jesus spake the whole "group" of parables, commencing with the "lost sheep" of Luke xv, for the purpose of reproving the rich, selfish and self-righteous "Scribes and Pharisees," who murmured because Jesus received sinners and ate with them. He elsewhere showed that the publicans and outcasts, whom they despised, would enter the kingdom before them. The poor sinners accepted Christ at once, but the proud *representatives* of the nation were left desolate, and they cannot enter the kingdom until "the times of the restitution." May not these two classes be primarily represented by the rich man and Lazarus? The sympathy the rich man lacked while in his former life, he came to experience in hell.

Even if taken in the most individual and literal sense, the torment only relates to the period between death and resurrection. The Greek word *hades* (the corresponding Hebrew word being *sheol*), here rendered hell, related only to the intermediate state. It has no bearing on the question of endless torment. There is no such condition after all are made alive in Christ.

We may have something more to say on this subject later. [When the above was prepared, it was expected that our article on the same subject would follow in a later paper, but they go together, instead.—EDITOR.]

I NOW send you the sixty names of those to whom I sent the Circulars. I now enclose stamps for three more packages. Much good is done with little effort, or at least it seems so. The task is a delightful one. The spread of the light is most encouraging. But we cannot expect the masses to accept the truth now; only the "little flock" of overcomers, to whom it is the Father's good pleasure to give the kingdom.

With constant prayer for your success in the work, I am yours searching for truth.

SPOKANE FALLS, WASH. M. F. F.

As I read the HOPE of May 15, I found some thoughts in the leading article that seem contrary to other things in your writings which I thought I understood. Take these words: "Men are said, when unconverted, to be asleep. 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.'" Do we find any where in the New Testament the idea that the unconverted are asleep? On the contrary, are they not always spoken of as dead? and are not Christians meant when reference is made to those that are asleep?

And as to the subject of the Sabbath, I will only mention that I believe as you have said that one person is not expected to have the whole truth. So I leave that subject for further light on it in the future.

Now again, the remarks on the Sunday School lesson for June 1. The question is asked: "Can eternal life be gained through good works?" And the answer is given: "Yes, in a certain sense." Then Romans ii. 7 is quoted to prove it.

I understand eternal life is a gift, and that the reward, a crown of life, is only promised to Christians that prove faithful to the end. But the passage referred to above in that connection I do not understand. If you can give me a better understanding of it, I will consider it a favor. I want to rightly understand God's word, and to believe a truth is always a truth.

I would be glad to meet some of the readers of the HOPE and exchange thoughts with them personally. I think it would do me good. But I know of no one near me that fully believes in salvation for all. May God bless you in your labor of love, is my prayer.

MRS. E. B.

MANCHESTER CENTRE, VT.

Remarks by the Editor.

1. YES, I understand that the unconverted are spoken of as dead. But I have regarded death and sleep as synonyms, in common Bible usage. The Saviour said of Lazarus: "Our friend Lazarus sleepeth;" and also said plainly: "Lazarus is dead."—John xi. 11–14. It seems that the same idea is conveyed in the passage quoted from Eph. v. 14, whether it should be applied to saint or sinner: "Awake thou that *sleepest*, and arise from the *dead*, and Christ shall give thee light." Who can rise from the dead but those who are dead? And if Christians can be asleep, dead and without light, I would like to know what it is *not* to be a Christian. Is it not exactly what each person must do in order to become a Christian—awake from sleep and rise from death? It does not seem as if this should be confusing to anyone.

2. I am glad when a seventh-day-Sabbath-keeper is able to exercise such charity toward those who do not observe that day. We can all afford to be patient with each other in our differences.

3. As to the criticism on the Sunday-School notes, perhaps the writer of them should answer it. But as this is not practical at present, I may say a word instead. It is easy to mis-speak in seeking to express an idea. Perhaps it should not be said that eternal life is gained *through* good works. I know that L. A. A. believes that eternal life is a gift. Romans ii. 7 affirms this too, but God is said to give it or "render" it to those who continue patiently in well-doing. I understand this to be in harmony with what Jesus says about the good seed (the word of God, the knowledge of which Jesus says is eternal life, —John xvii. 3) taking root only in "honest and good hearts." It might not be exactly right to say that a crop of wheat is from good ground; rather should we say it is from the good seed; but yet the wise farmer expects a crop only when the seed is sown in good ground. So the truth of the gospel—the word-seed of eternal life—finds fruitage only when rooted in honest and good hearts. This seems plain in the light of the parable of the Sower, and is clearly exemplified in the case of Cornelius and Paul himself. Of course it is faithfulness after receiving the knowledge of the gospel that wins the reward of the high calling of God in Christ Jesus. [This should have appeared sooner, but was overlooked.]

As I am alone here in the faith of the final restoration of all, and having no one to talk with of the larger hope, I concluded to send you one dollar for four copies of MOSES AND CHRIST, that I might try to get some to read them, and by so doing to get a better understanding of the truths they contain.

CATALINE, TEXAS. B. F. H.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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OBJECTIONS CONSIDERED.

THERE are several serious objections in some minds to the idea of the final salvation of all. Perhaps the principal ones are based on (1) Everlasting Punishment, (2) what is commonly called the Unpardonable Sin, (3) the Rich Man and Lazarus, and (4) the Second Death. As the last two have received some attention in late papers, we will now give brief attention only to the other two.

To those not familiar with the Bible plan of the ages, these and other objections may seem unanswerable, but in the light of that plan they disappear. He that sees the representative character of Jesus and his work, and the many broad and universal statements of the Bible, is apt to think all *should* be saved, but to some of these the above mentioned Scriptures stand in the way. We believe all the Scriptures harmonize when understood, and that it is much easier to explain the few seeming difficulties in harmony with the salvation of all, than to harmonize the many broad statements with the idea of a limited salvation.

Objection First:—"And these shall go away into everlasting punishment: but the righteous into life eternal."—Matt. xxv. 46. Does not this passage show that the punishment of the wicked is to be as long as the life of the righteous?

Answer:—It is not the present intention to say all that might well be said on this subject, but to show that the passage is not inconsistent with the final salvation of all.

It is important to consider the words everlasting and eternal. We do not claim that the one word means less than the other. The two have exactly the same signification. Nothing is gained by denying or evading this fact. They are both from the same Greek word, *aionion*, and should be rendered by the same English word. In the revised version, both are translated eternal, which tends to confirm some in the idea that the punishment of the goats is to be endless. But this inference is not necessary.

The Greek noun on which the adjective *aionion*, is based is *aion*. The corresponding Hebrew word is *olam*. (It will be remembered that the Old Testament was first written in Hebrew and the New Testament in Greek.) The definition of these words given in Young's Analytical Concordance is age, age-lasting. In the Old Testament, the word, *olam*, is translated ever, forever, everlasting and eternal. And the point of special interest is that it is applied to things of both limited and unlimited duration. God's age is of necessity unlimited; but the covenant, priesthood, inheritance, statutes and ordinances of the Jewish economy were limited to the Jewish age, and yet were said to be forever or everlasting. They were age-lasting. The same word is applied to the life-time of a servant, and rendered forever. Exod. xxi. 6 and Deut. xv. 17. The bondage was age-lasting—a man's age. In other places it referred to the age or duration of the

Jewish dispensation. These were both limited. When applied to God or his attributes, it is unlimited. And it is worthy of note here that many, many times it is said: "His mercy endureth forever." But on the other hand, it is said: "He will not always chide: neither will he keep his anger forever."—Psalm ciii. 9. See also Jer. iii. 12.

The Greek noun, *aion*, according to Young and other scholars, is defined to be an age, and *aionion*, its adjective, is age-lasting. In Philemon 15, *aionion* is translated forever, referring to the life-service of Onesimus. The same word is often applied to the spiritual and future life of the righteous, and as we have seen, is applied to future punishment. The same word is used in 2. Thessalonians i. 9,—*aionion* destruction.

Then why are not the life and the punishment both endless? As well ask, Why are they not both limited? seeing that the word is used in both ways. To all careful thinkers, it should be evident that the duration of both the life and the punishment must be determined by something else than the word *aionion*. It is always age-lasting, and the length or duration of the age depends entirely on the *nature of the thing* to which it is applied. It is never translated endless. When Paul speaks of "endless life," (Heb. vii. 16), it is an entirely different word, meaning indissoluble, and relates to the nature of the life, rather than duration. When *aionion* is applied to those who have this indissoluble life, as God and Christ and the righteous, it is of necessity endless. But when it is applied to anything of a mutable nature, as the life of any beast, the career of any mortal or the age of sin and corruption, by the same necessity it is limited.

All admit that the life which Christ imparts, his resurrection life, is indissoluble, immutable, endless, immortal. But immortality, nor any of these words that imply unlimited duration, is ever used in the Bible in connection with sin or punishment. If sin were endless, of course punishment, which is the effect of sin, would be endless too. But we are plainly told that Christ came to make an end of sin and bring in everlasting righteousness.—Dan. ix. 24. He is the Lamb of God that taketh away the sin of the world, (John i. 29), by the shedding of blood, that is, by the complete destruction of the life or nature in which sin dwells and is possible. Hence it follows that the 'aion,' or age, of sin and punishment *must* be limited, while the 'aion,' or age, of righteousness and life must be endless.

That the word 'aion' does not necessarily refer to an endless period is evident also for the two following reasons: (1) it is sometimes rendered world, which has an end;—"The harvest is the end of the world,"—Gr. 'aion,'—(Matt. xiii. 39; see also Heb. ix. 26); and (2) as in the last reference, it is plural, ('aionos'), more than one, which could not be if 'aion' meant an endless period. It is the plural form of this word that is used in Hebrews i. 2, and translated worlds. Evidently it is should be translated ages, as in Ephesians ii. 7, where Paul speaks of "the ages to come," in which God will show the exceeding riches of his grace. If forever, translated from 'aionion,' is an endless period, then 'forever AND ever' is an absurdity, as nothing can follow endless duration. All is plain if it be remembered that God's plan covers a succession of ages. There can be 'aionion' punishment, or destruction, and 'aionion' life, or salvation, beyond it. But as the life which Christ imparts is indissoluble, or indestructible, it cannot be followed by another 'aion' of death. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." The death is first and temporal, but the life is last and final.

We are not left to depend merely on the definition of the word, clear as that is, but we have a definite Bible example of the limited meaning of eternal when applied to the fire in which the wicked are punished. It is the case of the corrupt Sodomites, who "were wicked and sinners before the Lord exceedingly."—Gen. xiii. 13. Their grievous sinfulness is further mentioned in the eighteenth and nineteenth chapters of Genesis, and in the sixteenth chapter of the prophecy of Ezekiel, (verses 49, 50). In the seventh verse of Jude's epistle, the sin of Sodom is stated, and also their punishment. They were "set forth as an example, suffering the vengeance of eternal (Gr. 'aionion') fire."

And yet Ezekiel, in the passage following the above reference, distinctly foretells their restoration. He speaks of Israel, too, as being worse than the Sodomites, sinning as they did against greater light, and foretells their restoration also. Jesus himself said it will be "more tolerable" for the land of Sodom in the day of judgment than for the cities of Israel that sinned against greater light; and yet Paul declares that even "All Israel shall be saved," not merely from the grave to be judged and condemned to a second death, as some would have their salvation explained, but by the Deliverer turning away their ungodliness from them.—Romans xi. 25-27. This shows as plainly as language could that the "eternal fire" on the wicked Sodomites is not to be either endless or hopeless.

Enough has been said to show that the "aionion fire," and "aionion punishment," of the goats, into which they are cast at the dawn of the millennial age, does not cut them off from the hope of final salvation. Indeed, when rightly understood, it will be seen that the fire is a necessary means of their salvation, inasmuch as judgment is to be unto victory. They need the pruning and burning, to purify them from the dross of selfishness and sin, and are therefore subjected to the fire for their good, by their loving and all-wise Father and Saviour. At least that is how God's character, method and purpose, as revealed in the Bible, appear unto us; and so believing, we teach.

Objection Second:—"Does not Jesus speak of an 'Unpardonable Sin,' the sin against the Holy Spirit?"

Answer:—The word 'unpardonable' is not in the Bible. Jesus did say that the sin against the Holy Spirit would not be forgiven, "Neither in this world ['aion,' age] nor in the world ['aion'] to come." Now, without going further, we leave it to all candid readers whether, in the light of the plan of the ages, this passage is not rather a weak foundation for such a tremendous structure as the doctrine of endless or hopeless damnation? It certainly seems so to us.

As Christ was talking to the Jews, in the harvest or closing work of their age, why may not 'this age,' in the above passage, have had primary reference to the Jewish age, and the 'age to come,' to the dawning gospel age? And why, then, may not those rejected Jews be forgiven in the times of restitution, when, as we have seen, "All Israel shall be saved?" Read Ezekiel xvi. 63, revised version, and see that they will be ashamed when the Lord forgives them.

But if the same sin be committed in the gospel age, and the same passage be applied, and if the 'age to come' be regarded as the millennium, then why should not these sinners share the doom and also the hope of the goats, already considered?

It has been thought that Paul refers to the same sin, in Hebrews vi, where he says it is impossible to renew to repentance those "who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted of the good word of God, and the powers of the world ['aion'] to come, IF THEY SHALL FALL AWAY." But it seems very doubtful that any of those wicked Jews ever had such an experience; and it does not seem possible that any person having such an experience and such safe-guards COULD fall away. It would be like falling after having eternal life. Some regard Paul's statement as declaring the utter impossibility of such ones falling away; and this is not void of reason, as the same apostle has elsewhere declared that He who has begun a good work in us will finish it, or perform it until the day of Jesus Christ.—Philip. i. 6. The apostle gives ground for the above inference, when he says: "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak," (about falling away).—Verse 9. A similar idea is given in chapter x. 38, 39: "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." [Here is another IF.] "But," he adds, "we are not of them who draw back to perdition; but of them that believe to the saving of the soul."

But though none may draw back to absolute 'perdition,' or destruction of being, it may be that some may 'fall away' to some extent. And it is fair to ask: Fall away

from what? We suggest that it cannot be from divine sonship they fall, but from the favor and exalted privilege of the firstborn, or advanced ones. A son of God can no more cease to be a son, than a son of man can cease to be a son. And here we refer to the regeneration. God's spiritual work in man cannot move backward, just as a child once born cannot be unborn again. He may be disinherited, but he is still a son. Paul illustrates this very thing in this connection, by referring to Esau.—See Heb. xii. 15–17. Esau committed what might even be considered an unpardonable offence, by selling his birthright; and "afterward, when he would have inherited *the* blessing he was rejected; for he found no place of repentance, though he sought it carefully with tears," (Verse 17); and yet he remained a son, and though at first he was so angry he would have killed his brother, yet in due time he became reconciled to his loss and to his brother. "Lest I should be a *castaway;*" "He that beareth thorns is *rejected;*" in these and in "He was *rejected,*" the Greek words mean disapproved. There is no thought of endless torment, nor death, in any of them. But there is an endless loss in the sense that the birthright, the crown, or the high calling, once lost can never be regained. He that loses time or opportunities can never get them back. There is no sacrifice, ransom nor forgiveness in the sense of undoing the consequences, for such wilful sin after justification. —Heb. x. 26. That is sin against the Holy Spirit, and the person must bear the consequences—the loss of position and influence. The ransom is to recover from death, or to make alive in Christ. This secures full justification, sonship, and endless life; but the POSITION to be occupied in the kingdom depends upon the use made of opportunities. The advocacy of Christ maintains the sonship. This view is eminently practical and important, and is in harmony with justice,—securing reward to "every man according to his works." The punishment for wilful sin is a "sorer punishment" than "death without mercy," (Heb. x. 28, 29) but it is not inconsistent with reconciliation.

The manner of the prodigal's treatment on his return is another illustration. His father did not disown him, but received him gladly and rejoiced over him. But this could not remove the fact of his wasted life and substance. He had lost his inheritance. To the elder brother it was said: "Son, thou art ever with me, and all that I have is thine." He was the heir. Let us not be like that elder brother, as some seem to be, unwilling that the prodigal SON should have ANY place in the family.

The relation of Jacob and Esau is an illustration of the Jewish and gospel churches, as well as of the two grades,—rulers and servants,—in the gospel church. "The elder shall serve the younger." The Jewish was, like Esau, the first, and they sold their birthright—the kingdom. It was given to another nation. They are to be restored and blessed, but they will never be first. Their sin, in this sense, was unpardonable; that is, they can never regain the relative position lost. "The first shall be last, and the last first." This fact, that opportunities lost cannot be regained, is used by the apostle as the basis of his earnest exhortation in the passage in Hebrews xii. It may have a bearing on all the grades of Christian life, and so determine the differing degrees of glory among the stars. Forgiveness, in the sense of kind treatment after true penitence, does not necessarily remove the consequences of negligence. A day or an opportunity lost cannot be regained. May this have its due weight upon all. "Hold fast that which thou hast, that no man take thy crown." There is nothing in all this to favor the idea of loss of being, or endless enmity and curse. "There shall be no more anything accursed." —Rev. xxii. 3, R. V. margin.

In order to be "lifted up," or "highly exalted," Jesus had to go through the judgment process, and have the sin—the sin of the world—which he had taken upon himself, by assuming our nature, completely cast out, or destroyed. And in this we have a clear exemplification of the process by which Christ will draw all men unto himself —or by which, through judgment, the world will in due time come to victory of life.

Encourage those who falter in the way.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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"RATHER TOO SIMPLE."

In the July number of Z. W. T. are two articles, in substance somewhat related to each other, in which some things are said that to my mind seem rather misleading. The articles are headed respectively, "I will draw all unto me," and "Rather Too Simple." In the first of these the following words occur:—

"Our Calvinistic friends see in the word *all* no more than the elect, and in the word *draw* they see nothing but force or compulsion. Our Universalist friends get the word *all* right, but they hold the same erroneous view of the word *draw*.

Our Arminian friends, on the contrary, though they get the correct view of the word *draw*, namely to constrain, or exert an influence upon, but not a compulsory influence, nevertheless fail to get the true sense, because they do not allow the true meaning to the word *all*."

In the same article I find these words:—

"All of God's dealings with his intelligent creatures are on this principle of drawing, persuading and constraining, and not of compulsion."

Strange that the writer of such words can not see this: that if drawing does *not* mean compulsion, it is just as strong a proof that the drawing must ultimately result in the salvation of all who are drawn—namely "all men"—as though drawing did mean compulsion; because, if not compulsory, there can be no drawing unless there is a voluntary yielding, which means *willingness* and a desire to be saved;—it means a *coming;* and "whosoever cometh unto me I will in no wise cast out."

A little farther on I find these words:—

"Using the Father's work as illustrative of Christ's work, we know that there will be no coercion, no compulsion, and that it will be by the cords of the truth that all will be drawn; and that those who resist the spirit of the truth, when the Lord and all his gracious provisions are fully known, will be privileged to do so, none being drawn against their wills."

The writer of these words seems to have a somewhat confused understanding of what being drawn "by the cords of the truth" means; and also what it means to "fully know" "the Lord and all his gracious provisions." To my mind, the latter is the result of the former—i. e., the knowing is the result of the drawing. Not till the sinner is drawn, does he begin to know God, or to know the truth; and if the drawing is continued until *full* knowledge "of the Lord and all his gracious provisions" is attained, then there can be but one result—complete salvation. Such full knowledge as this is to "know God," which *is* eternal life.—John xvii. 3. To say that one can "know the Lord and all his gracious provisions" without knowing God is manifestly a contradiction.

To suppose that any would "resist the spirit of the truth, when the Lord and *all* his gracious provisions are *fully* known," is to suppose an impossibility; for if all will be drawn, and if in being drawn, "there will be no coercion, no compulsion," it seems to me that all who are drawn must become willing and obedient followers of him who draws them. It is manifestly impossible to draw an unwilling person without "coercion or compulsion." How one could be drawn by the cords of the truth—"*none being drawn against their wills*"—and then (at the very point where all resistance, if ever any existed, would naturally be the least—"when the Lord and all his gracious provisions are fully known") "resist the spirit of the truth," is more than I can see any reason to expect.

The writer of the article "Rather Too Simple" claims that there is a distinction between "the bringing to a *full knowledge of the truth* and bringing to a *full knowledge of God;*" and while claiming that "the full knowledge of the *truth* must in due time come to *all*," says:—

"The full knowledge of God is that deep and full appreciation of God's character and plan in all its minutiæ which comes only as a result of a close, intimate acquaintance and communion, and is possible only to those who, when brought to a knowledge of the truth, gladly and fully surrender themselves to God, etc."

It seems to me, in spite of the writer's reasoning, that full knowledge of the *truth* is to know *God;* in fact, I cannot see how it would be possible to have *full* knowledge of the truth without knowing him, for Jesus, who is "God manifest in the flesh," says, "*I* am the *truth*." "No man cometh unto the Father but by ME." To have a full knowledge of the truth of God's plans in regard to

our salvation, we must know Him who is the way, the truth, and the life.

I cannot find that the Bible teaches anywhere that even the most advanced saint will *ever* have a "deep and *full* appreciation of God's character and plan *in all its minutiæ;*" for though we are told that "'The secret of the Lord is with them that fear him, and he will show them his covenant," I do not think it means that any will know all his plans; for we are told that "His ways are past finding out." (See Rom. xi. 33; Job xi. 7; and ix. 10). To know him fully, would be to equal him in knowledge, which can never be. But knowing his plans at all is knowing himself to a degree, and just in proportion as we know his plans, we know him.

As I understand it, there is a certain degree of knowledge which every sinner must have attained—a knowledge of his *need* of something—before he can voluntarily seek the Lord. But even that preliminary knowledge must be the result of His teaching. I think it is plainly taught that *all* will be brought to that degree of knowledge where, however imperceptible to them the drawing and teaching may have been up to this point, they will begin to *feel* the drawing and be able to yield to its influence, and see plainly without any blinding veil just where they stand. This will be the "beginning of wisdom"—a beginning to know God; and when they get as much of this knowledge as will be sufficient to show them unmistakably their true state and God's love for them, it is inconceivable that they should even wish to "resist the spirit of the truth."

I do not find it stated anywhere that "this is eternal life that they might *fully* know Thee." To even *begin* to truly know God at all is to begin to have eternal life. The sinner who is dead in trespasses and sins cannot know God at all. If "the dead know not anything" is true of the naturally dead, it is equally true of the spiritually dead. There must be a *beginning of spiritual life* in order to know God.—1. Cor. ii. 14. Life must begin at least as soon as knowledge, if not sooner. This is true of the natural life. However imperfect the knowledge may be, the life is there. Is it then unreasonable to say that God begins the spiritual life *at least* the moment that knowledge of spiritual things begins, if not sooner? The "fullness" of knowledge has not come to even the most alive and advanced Christians, and yet they are said to *have* eternal life—"He that believeth on the Son *hath* everlasting life."—John iii. 36. (It is claimed by some that the rest of this verse is proof that some will never see life. If such a conclusion could be fairly drawn from it, I think it would prove that no one who was not believing on the Son at the time when Christ spoke these words could ever have life, but that God's wrath is now, and ever will be, abiding on all but the few believers of that day.)

In view of the above, it seems manifestly absurd to speak of anyone resisting the truth "when the Lord and all his gracious provisions are *fully* known." It is only ignorance, or *imperfect* knowledge misapplied, that can cause resistance. As the knowledge of the truth increases, the resistance, if any exists, much decrease.

In the article "Rather Too Simple," the writer gives what he calls "a play upon English words to prove the everlasting salvation all," as follows:—

"'Does not all the Bible say that to know God is life eternal? And does it not say also that *all* shall come to a knowledge of the truth? Well then, do not these two statements *prove* the everlasting salvation of all men?'

"We answer,—Such an argument would not pass for *proof* to any well-balanced mind. Very shallow indeed must be the brain which accepts such sophistry as conclusive proof."

Farther on I find these words:—

"You will have noted that the expression "That *they* might know Thee" refers not to everyone, but only to a special class referred to in verse 2. And in verse 2 you will find the special class mentioned in contrast with "all flesh."

I suppose I am among those whose brains are "very shallow," for, in spite of the reasoning which follows these words, I fail to see that the two passages quoted teach anything *less* than the "everlasting salvation of all men." But in so understanding the passages I do not (as will be seen from the foregoing) take the view of the writer of that article—that, one can come to a full knowledge of the truth, and yet not know God. As already said, this seems to be impossible. I may be mistaken, and if so, I hope and pray to be brought into clearer light. I cannot see that

he "they" of verse 3 is "in contrast" with he "all flesh" of verse 2; on the contrary, I hink "they" refers to "all flesh;" while the as many as thou hast given him," instead f being "in contrast" to, are rather (now nd at the time the words were spoken) a *art of* "all flesh—a *part* that shall eventuly become *all*. If Christ has power over ll flesh, (and, as stated elsewhere, if "All ower is given me in heaven and in earth,") e who died for all certainly will not leave ome of those, over whom he has all power, o be forever lost. "And this is eternal life, hat they ("all flesh") might know Thee." As the Father has given all things to the Son, "all flesh" must be included.—Matt. xi. 27; Luke x. 22; John iii. 35; v. 22; xiii. 3.

It seems to me that the expression "that he should give eternal life to *as many* as thou hast given him" emphasizes the fact that not one should be lost of all who were given into his power. If *all* are given, how can "as many" be any less? I take it that the first five verses of the chapter refer to Christ's finished work for "all flesh," and that at the sixth verse he turns to speak particularly of the "special class"—his disciples and the elect.

In regard to the passage in Timothy (1. Tim. ii. 4), the writer of the article in Z. W. T. says:

"For it is agreeable to God's will that all men (and not merely the church now being elected) be saved (recovered out of the ignorance, prejudice, superstition, and condemnation which directly and indirectly came upon all men through Adam's fall and sentence, and from which all were redeemed by the one sacrifice of Christ), and that they should all come to a knowledge of the truth."

Such a definition of the word "saved" as is contained in the parenthesis above seems to show worse "sophistry" than the writer of the above is combatting, if by "saved" he means anything less than salvation unto eternal life. Does he mean to say that God could or would save people from all the things enumerated in the parenthesis, without saving them completely?

The same sentence that declares God will have all men to come to a knowledge of the truth first declares that he will have all men to be saved. Either the passage teaches that God wills the *salvation* of all men, or else it *does not teach* that he will have all to come to a knowledge of the truth. If the salvation of all men is by this passage in a state of uncertainty, their coming to a knowledge of the truth is also left in uncertainty, and optional with themselves. The Emphatic Diaglott renders the passage: "Who *desires* all men to be saved, and to come to an accurate knowledge of the truth." And Job xxiii. 13 says that "What his soul *desireth*, even that he *doeth*." If these passages, then, do not teach universal salvation as plainly as words can teach it, I must confess my inability to understand the meaning of very simple language. "As *in Adam* all die, even so *in Christ* shall all be made alive." "If any man be *in Christ*, he is a new creature; old things have passed away, behold, all things have become new." C.

PONTIAC, MICH.

"IN HIS NAME."

King of kings, and Lord of lords,
Ruler of the earth and sea!
He it is who at all times
Willing is our Friend to be.

We who come to Him in sin,
Knowing He can make us clean,
Are receivers of His love,
And may now upon Him lean.

Father, help, when this we know,
To remember those who need,
Even yet, Thy helping hand.
May we plant some of the seed:—

Seed to grow in other hearts,
Teaching them of Thy great love.
Then when they are cleansed and free,
They will thank the God above.

So will all thy work go on,—
Work for sick, and blind, and lame.
And may all a motto keep:—
This we're doing "IN HIS NAME."

NORA E. PATON.

THE gifts of the Spirit were never all given to any believer. Christ alone had them all, and they have been divided to his members severally as he will. Among the gifts enumerated by Paul are wisdom, knowledge and faith, as well as healing and the other gifts usually counted the more supernatural. All these are by the same Spirit; and let no member disparage those who may have gifts differing from his own.—See 1. Cor. xii.

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PRICE OF DAY DAWN.

THE regular price of DAY DAWN, in cloth cover, has been 75 cents, and in paper cover 50 cents; but as the paper-covered books are disposed of, the few remaining copies of the cloth-bound book can be obtained at 50 cents each, including postage. This is a good opportunity to secure one cheap before the new edition is ready. Send all orders for it to J. H. PATON, ALMONT, MICH.

"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

MEETINGS AT GALIEN.

It is proposed to hold a series of meetings Galien, Mich., beginning Monday, Sept. nd, and continuing over the following Sun- y. On each afternoon through the week, e Lord willing, there will be Bible read- gs and prayer meetings, and preaching ser- ce in the evening. On Saturday, should e weather be favorable, there will be an all- y's meeting in a grove, and a picnic dinner, which all are invited. Friends from road, near or far, who can attend this eeting will be heartily welcomed and glad- entertained. Those who propose coming ll do well to write to that effect to Bro. elvin Lyons, Galien, Mich.

Friends of the Larger Hope, will you make ese meetings a subject of special prayer, that e Word of God may here have free course d be glorified; that utterance and power ay be given to those who endeavor to hold rth the Word of life; that the church in at place, including all who call upon our rd Jesus Christ in sincerity and truth, may greatly strengthened and established; and at the dead may hear the voice of the Son God and that those who hear may live!

Brethren and sisters, let us make a special fort to attend this meeting, and make it a ccess. Bro. Paton has promised to be there early as possible; and it is hoped that her speakers will be present. Galien is ven miles west of Buchanan, on the Michi- n Central R. R.

LIZZIE ALLEN, Pastor.

"THE RELIGIONS OF INDIA" is the title of book about to be published by the well- own authoress, Mrs. H. V. Reed, of Chi- go, Ill. She has spent years in collecting e historical facts and preparing this vol- ne, which is now in press. I have before a copy of one of its chapters, entitled, KRISHNA." I consider this a valuable pro- ction, and judging from this (Chapter iii.) it is safe to say that this book would an important addition to every intelligent n's library, and that Mrs. Reed is a bene- tress to many, by finding so many facts d putting them within easy reach, in a y readable form.

AN OPEN GRAVE.

I stood beside an open grave,
So long, so wide, so fresh and deep;
A charnel house, just newly made,
Where some poor mortal soon must sleep.

A father, mother, husband, wife,
Perhaps a brave and noble son,
Will occupy this narrow bed,
Their earthly joy and sorrow done.

Or, perchance, some lovely maid,
Who in this life her home had blessed,
Will in this lonely spot be laid,—
A sleeping bower in which to rest.

Then looking up from my reverie,
I saw the cortege slowly move,
With measured step and solemn mien,
Toward the place whereon I stood.

And, stepping back, I paused awhile,
Attracted by that common tie,
That draws us to each other here,
And makes us one in that goodbye.

The man of God, with hands upraised,
Toward the blue ethereal span,
The question asks, in thoughtful voice:
"Can this be all there is of man?"

The mourners sob; the heart-felt tear
Unhindered comes to every eye;
The people bow, while he repeats:
"'Tis appointed once for man to die."

A pause ensues, each one looks up:
"O God," he cried, "and can it be,
That this is all there is of man,—
A creature made so much like Thee?"

Then opening wide the sacred book,
While sorrow in their hearts is rife;
"I am," in cheering tones he reads,
"The Resurrection and the Life."

That blessed sound, of God's own love,
Upon their ears does sweetly fall;
The message which of old did come,
That sure and certain hope for all.

W. C. HICKS.

BENTON HARBOR, MICH.

THE Third Edition of DAY DAWN is nearly ready for the binder, and will doubtless be ready for circulation about the time of our next issue. Those who have aided have our heartfelt gratitude. The whole book has been carefully revised, and three entirely new chapters have been added. These are entitled, "The Gospel Age," "God's Second Things," and "The Judgment." The increase of matter in the work is quite accurately estimated by its enlargement from 328 to 400 pages. The price in cloth-binding is one dollar; in paper cover, as before, fifty cents. Special terms to agents.

NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus Entering Jerusalem.—Luke xix. 37–48. (Lesson for Sept. 21.)

After leaving Jericho Jesus went on toward Jerusalem, apparently by the way of Bethany. At Bethany, with Mary and Martha, and Lazarus, whom he had raised from the dead, he spent his last earthly Sabbath. And here, when the Sabbath was past, they made him a supper at which Mary anointed his feet, "Against his burial," and Judas received a rebuke for his greed that apparently so incensed him as to cause him to make his bargain with the high priests.

The next day, Sunday, five days before the Passover, the day on which the lamb for sacrifice was to be taken up, Jesus set out with his disciples over the Mount of Olives toward Jerusalem. Is it not significant that this coming as a triumphant King should be upon the first day of the week? At this passover season the way was thronged with pilgrims from all parts of Judæa and of the world journeying to Jerusalem to keep the feast. Doubtless the majority of these, the devout and faithful ones, knew of Jesus and may have shared the benefits of his ministry.

At Bethphage he sent and borrowed a young colt of an ass and sat thereon, the only instance recorded of his riding. In this manner they came to the descent of the Mount of Olives, overlooking the city in its pride and splendor, gleaming in the morning sun. Something in the situation, some mysterious power emanating from that majestic, silent figure seated on the colt, some divine impulse suddenly pervaded the entire multitude, and with one accord they began to rejoice and praise God for all the mighty works which they had seen, saying: "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." As was both convenient and appropriate in that grove of olives, they broke branches of palm trees, and waved them in the air, and spread them with their garments in the path before him. Their glad enthusiasm knew no bounds. It was the triumph of a King, and was both commemorative and prophetic. But how different from the triumphs celebrated in those days by earthly conquerors. His victories were bloodless ones and caused no one to mourn. Rather a nation's gratitude for blessings conferred voiced itself in those glad shouts.

The cold and critical Pharisees did not share this enthusiasm. "As lumps of ice in a sea of fire," they requested that he rebuke his disciples for their unseemly joy. Jesus turned the rebuke on those cold-hearted ones and said: "If these shall hold their peace, the stones will cry out." No human failure or faithlessness can cause God's word to fail.

"And when he was come near, he beheld the city and wept over it." He saw it as it spread before his eye in its prosperity and beauty, thronged with more than two million people, it is said. He saw it as it would be a few years hence, entrenched, besieged, ravaged, desolated; centuries of bitter misery stretched before his vision, and the contrast moved him with such profound emotion that he wept aloud, saying: "If thou hadst known in this thy day," this the climax of thy opportunities, "the things that belong to thy peace, but now they are hid from thine eyes." Then he describes the things that were to come upon the city, all of which were literally fulfilled a few years later. And all this was to be "because they knew not the time of their visitation."

"And he went into the temple, and began to cast out them that sold therein." We are informed by Mark that this was on the day following the triumph, or on Monday, and seems to be in fulfillment of the prophecy: "The Lord whom ye seek shall suddenly come to his temple even the messenger of the covenant whom ye delight in: behold he shall come, saith the Lord; but who may abide the day of his coming? or who shall stand when he appeareth?" He was indeed like refiner's fire or like fuller's soap, cleansing his house: and this triumph, this coming to his temple, this work of cleansing and judgment may all be symbols and foreshadowings of a mightier triumph, and a mightier cleansing, when not that nation only, but all nations shall unite to do him homage, saying; "Blessed is he that cometh in the name of the Lord."

The Widow's Gift.—Luke xxi. 1–4. (Lesson for Sept. 28.)

"And he looked up, and saw the rich men

casting their gifts into the treasury." It is certainly a fine thing to be rich. When one looks about in this sad world and notices on every hand the destitution, the hunger and the consequent misery, it certainly seems as if the grandest of all privileges would be to be able to give money and food, to give it freely and without limit as the need required. "O that I were rich, that I might help the poor," is the sincere desire of many a sympathetic heart; and many a one who sees a worthy cause, dear it may be to his heart, struggling along, crippled and hampered for lack of means, is apt to be sore at heart over his own inability to give it the assistance so greatly needed.

Yet there is much to be said on the other side. The qualities and habits that make and keep men rich are very apt to kill out the feeling that prompts to generosity. One finds much more readiness to help, and genuine, sympathetic kindliness among the poor than among the rich. What is generosity? A rich man may give a thousand dollars and not feel it as much as the daily laborer does the dime he puts into the contribution box. Who is the more generous, according to the Saviour's rule? Is it not the one who has sacrificed the most, and who has therefore given most of himself. As a rule, the gifts that cost us nothing benefit neither ourselves nor those who receive them.

Money is very limited in its power to do good. A kind, true, word or deed, which any one with a loving heart can bestow, will sometimes go farther than a purse of gold given without thought or feeling. Money is soon spent and need recurs again and again. It may not be spent wisely. It may do more harm than good. But if new thoughts, principles, and motives be awakened in the life, temporal prosperity will follow, and permanent good be secured.

Many would be rich that they might do good. Christ who was rich became poor that he might do good. Should rich men therefore shirk all responsibility in this matter of giving, since Christ did not give money? Nay verily, let them follow Christ in this, that he gave all he had, including himself, to the world. Here is something in which rich and poor alike may imitate him. The demands of the gospel are even more exacting than the demands of the highway robber. He says: "Your money or your life;" it says: "Your money and your life."

"Of a truth I say unto you that this poor widow hath cast in more than they all." This certainly is in accordance with the principle that gifts are prospered according to the sacrifice involved. Self-sacrifice puts life into a gift, and life grows and flourishes, and none can put a limit on its influence. It is a seed that brings forth fruit, while a gift costing nothing falls to the ground like a stone.

The poor widow cast in more than the rich because she cast in her all. She probably never knew that any eye save God's noted her action. The rich gave for effect, she gave through love. Her deed was recorded, and like the tiny seed cast into the ground, from which and its fruits harvest after harvest is reaped, so none can tell the far-reaching effects of her simple gift. Thousands have been prompted to give through her example, and its influence is not yet spent, nor will it be while the words of Jesus last. When she in the future shall see the great harvest, will she not have cause for joy?

L. A. A.

STANDING NOTICE.

We have prepared a Circular Letter, mentioned before, for the purpose of advertising our works, Moses and Christ, Day Dawn, and The World's Hope. Let all who desire to aid in this work, and are willing to act as agents, each send us a two-cent postage stamp, and we will send in return a package of twenty such letters and as many envelopes, to be sent by the agent to twenty persons selected by himself. This plan enables many to act without leaving home, and also provides to those who need or wish it, a small remuneration for each sale procured, as explained in the letter. Let all who believe and love the truths we advocate make some continuous effort to spread them, and the work will enlarge on all sides like a snowball rolled over and over.—Editor.

"Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye when the Lord shall bring again Zion."—Isaiah lii. 8.

CREATION'S HOPE.

EDITOR WORLD'S HOPE,

Dear Brother:—On reading July number of the HOPE, I was impressed to pencil some criticisms, which now I send you, on Mr. Brite's paraphrase and comments on Rom. viii. 20, 21. The passage reads thus: "The creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the sons of God;" (R. V.) whereas Mr. B. renders it "liberty AND glory," which makes a vast difference in its meaning and enables him to draw this inference: "To be in the liberty and glory of the sons of God means to be in *incorruption*." Certainly it does, if the copulative "and" can be substituted for the preposition "of." But this alteration is unwarrantable and begs the question, therefore the "glory" of the sons of God being shared by the whole creation is quite out of the question.

In what then does the creation participate if not in the "glory" and "incorruption" of the sons of God? It enjoys the "*liberty of* their glory;" or the liberty from its former bondage which their glorification introduces to creation. The inferior animals are included in "the creation" so blessed. Are they glorified? A vast part of the world's population are not "sons of God" and consequently will not be immortalized at the coming of Christ; will these be glorified then? The truth is the whole inferior creation has suffered in the consequences of the first transgression, and waits in hope the deliverance from the curse which the millennial scene will introduce at the glorification of the church—the body of Christ. This is the prelude to the eternal state.

The plain meaning of the passage is this: In the manifestion of the sons of God, when they receive the redemption of the body, all creation is delivered from its bondage into the glorious liberty consequent thereon. "For the earnest expectation *waiteth* for the manifestion of the sons of God," to bring the liberty for which it groans which is the accompaniment of the "glory" but not the glory of the sons. Fraternally yours,

SPARTA, WIS. J. F. T.

REMARKS:—The above having reached me just in time for this paper, I will say a word in reply. Bro. Brite may speak for himself later. This is the first attempt to answer Bro. B.'s argument which I have seen. Bro. R. himself seems to quietly ignore it. I think that is easiest and safest for him and his cause. It is his strongest argument—silence.

It is said to be customary for disputants to attack the weakest point. If Bro. T. has done this, Bro. Brite need not be alarmed for his position.

In attacking the *idea* of Bro. B, as expressed in that article, the HOPE is attacked. The mere wording, "liberty *and* glory," is his, and perhaps he would not defend it himself. The old version says "glorious liberty." The revised and others say "liberty of the glory." I care not which is used. The "liberty of *glory*" will be a "glorious *liberty*" indeed; but I cannot even imagine how the creation can ever have the liberty without the glory. Suppose I have a friend who has long been under the power of disease, but is healed. I could well say that he has been delivered from the bondage of disease into the freedom of health. Could he have the freedom without the health? Certainly not, just as he would not have been in bondage but for the disease.

So in this passage, "the whole creation," whatever the apostle means by creation, is said to be in the "bondage of *corruption*," and afterward delivered from it. The state contrasted with the old one is called the "liberty of *glory*." Could they be in bondage without sharing the corruption? If so, then there may be a little ground for assuming that they can have the liberty without sharing the glory. The contrast is clear, even without the second statement—"into the liberty of the glory." To be delivered from the "bondage of *corruption*" necessitates a following state of *incorruption*, as much as freedom from *disease* necessitates *health*.

There are points suggested which must be passed at present. It is not necessary to include the beasts and the ground. "Creature" or "creation" here used is the same as in Mark xvi. 15: "Go, preach the gospel to every creature,"—[literally "the whole creation."] Are beasts to hear the gospel? *Man* is God's building, and when complete, he will be in God's image, which includes incorruption. Paul gives "incorruption" as *one* of the qualities of men made alive in Christ, and declares that all will be thus made alive. Not all *at* Christ's coming, but as a consequence of it, in due time, will God bring all men to such glory.—EDITOR.

LETTER FROM ANDREW JUKES.

Enclosed I send you a copy of a letter, which I have just received, from that grand old man, and "restitution" writer,—Andrew Jukes, of Woolwich, England. He is now near eighty years of age, very feeble in body but still strong in the faith of the blessed "Larger Hope." I send this because I think perhaps you and some of your readers will be interested in hearing from him, especially those who have read his works.

As touching our doctrine of the "Larger Hope," I would suggest, that we be content with calling it the "Larger," not the "*Largest* Hope;" for how do we know that it *is* the largest hope possible? How do we know that we have reached the limit, that is, the superlative degree? Truth and Hope are illimitable, and cannot be bounded by mortal man. And the failure of the host and confusion of sects of Christendom, in their attempts to limit and bound them, ought to convince all those, "who, by reason of use, have their senses exercised," "to discern the *Signs of the Times*," that such a thing cannot be done; for they are too broad, high, deep and grand to be successfully limited or bounded by the ingenuity of mortal man.

I believe that "the Christ" will judge both men and wicked angels, and in *all* cases his "judgment is unto victory;" and in due time "*all* things, both which are in heaven, and on earth," will be gathered together in him, even in Christ; so that God may be "all in all."

Truth and hope, like God's love, are sufficiently comprehensive to embrace *all* things; but perhaps it has not yet entered into the mind of fallible man, to conceive of the grandeur and comprehensiveness of what the expression,—"The Largest Hope,"—truly means, or what God has in store for his creatures. And while it is true that our hope is larger than all others of which we may know, yet when we claim it to be "the *largest* hope," then, we too, begin to limit and bound it, which, I think, we should not do, until we "*know it all;*"—know fully, even as we are fully known.

May God help us to get rid of every "mark of the beast," and out of all narrow channels of thought;—out where we can freely bathe in the blessed sunlight of his illimitable truth, boundless love, ocean of wisdom, and drink in "hopes" larger and larger until we are "changed," and "caught up" to meet the Lord in the air, where "Faith" and "Hope" will be swallowed up of blissful reality,—Amen! !

Yours in "The Larger Hope."

J. W. BRITE.

My Dear Brother:—

Your letter of July 23., reached me this week. I am now an old man, and all writing is more or less an effort to me. The days are past when I could gird myself and walk whither I would. But I cannot receive your letter without attempting to send you a few lines of thanks and loving greeting, to bid you be of good cheer, and to rejoice, whatever *reproach* for a time may come upon you for your testimony as to the *full* salvation which Christ has wrought in giving himself a ransom for *all* men. I too, even as all God's prophets, have suffered for this testimony. You, in your free country can hardly believe how bitterly the truth of "the *restitution* of *all* things," was opposed when I first brought out my little book on this subject. First the Publisher to whom I offered it,————, a very liberal house, said they were afraid to issue a book holding the doctrine I advocated. Then, when it was printed, not only the religious magazines generally, but even some of my best and oldest friends, condemned me. I was charged by *one* dear soul with not believing the Bible, and denying the "*atonement*," and I know not what else; and a dear and honored brother in Christ, when he heard that I had been invited to a conference of Christian brethren in Switzerland, said, that if I was permitted to be present, or to take a part, *he* would not attend the meeting.

I need not speak of things like this, I only refer to them to tell you to fear none of these things. The "Truth" is stronger than all lies. If it is misrepresented and condemned and slain, it yet will rise again. Christ *is the Truth*, and he must go conquering and to conquer, and must reign till all his enemies are subject to him.

You ask me if there are any magazines in this country which advocate the doctrine of Restitution. I know of none. But the truth spreads in spite of all opposition. The fact that my little book is in its 12th or 13th edition is one proof of this. I feel sure, that, even among those who still profess to believe in the endless torment of the lost, there is much inward doubting. It was, I think, the "Contemporary Review," a so-called worldly magazine, which brought my little book very prominently into notice some seventeen years ago. One of the Professors of King's College, London, wrote an article in that magazine, giving an outline of the views advocated and recommending all who were interested in the question to read the book for themselves. This review, or notice, made my book known everywhere, for the Professor signed his name, and the "Contemporary" then, as now, circulated everywhere, both in England and the Colonies. I regard all this as the hand of God. He gave me the thoughts in my book,—He helped me to publish it,—it is, I believe, *His* help which has made it so widely known.

Of course there are now several other books, more or less clearly advocating the same views;—Farrar's "Eternal Hope" is one of these; Plumtre's "Spirits in Prison" is another. Besides these there are many single sermons on the same subject, but I forget their titles. Probably Mr. Whittaker, the Publisher in New York, who imports English books, could give far more information upon this point than I can.

The other matter of which you speak in your letter is the doctrine of Substitution. This subject, perhaps, requires even more care in the handling than the doctrine of Restitution. For though the popular so-called Evangelical view of Substitution is a gross mistake, and practically denies the union of Christ and his members, in his death and cross, saying that he died that we should not die, and suffered that we should not suffer, etc., there yet is a truth in Substitution, if that word is taken in its proper and original sense. "Substitution" means literally "Standing in the place of another," or "being placed under the burden of another." "*Standing in our Stead*," means literally "*in our place or standing*." "Stead" is simply the correct old English for "Standing." The true sense of the doctrine of Substitution is that the Eternal Son of God came into and stood in our place or stead or standing. And this surely is the truth. By his taking flesh of a woman, he came into our nature and into our place and standing; and still comes there to save us, *joining himself to us*, when we are by nature under the fall, to *give* us *His* Life, and to bear our curse and burden *for* us and WITH us.

The wrong view of Substitution, which is the so-called Evangelical or Puritan view, is that Christ, the Son of God, came into our place, not only by death to deliver us out of our place, (which is true,) but that we never should be in our place, which is simply nonsense and contradiction. Certainly he did not die that we should not die, as is so often and so falsely said; for ONLY "if we be dead with him shall we live with him." He did *not* take our place that we should never take it, for it *is our* place and we are by nature in it—"by nature children of wrath, even as other men." But He took our place, our nature and curse, standing *with* us in our lot, first to give us his life, and then by his death and "RESURRECTION" to bring us out of *our* lot into *His* lot. In a word, we are delivered not *from* death, but BY it, and OUT OF it. Our salvation is not the saving or reinstating of the old man; but his condemnation, through the incarnation and death and resurrection of the Son of God, and through our death and resurrection *in* and WITH him.

The line of the offerings in Leviticus, however, shows us, not only that there are various and distinct aspects of the *one great offering*, which may be seen either as a sweet-savour offering, or as a sin and trespass offering; but also that there are, and always will be, very differing and imperfect apprehensions of the same offering, and even of the same aspect of it. We only see what we have learnt to see; and our first views of Christ, as our first views of everything, even in this world, are, and must be more or less imperfect. God knows THIS, if WE forget it. Thank God, we are not saved by our views but by his grace. And just as by grace we walk in HIS life and in HIS light, the things

of his kingdom will open to us and in us.

I write now with some difficulty, for years are telling on me, but I think perhaps that you will understand what I have written, [Yes, I think I do, Bless God, Amen!—J. W. B.]

If I can I will send you by this post, a copy of some lectures which I delivered on the Offerings in Leviticus some forty-three years ago or more. I was a young man then, but even then, by grace, I was a cross-bearer: and though I might now, here and there, perhaps alter a word to make my meaning clearer, I still thank God for what he *then* showed me of the Offering of Christ and of HIS BODY. If the little book reaches you, please accept it with the writer's Christian Love.

Yours Very Truly.

ANDREW JUKES.

WOOLWICH, ENGLAND.

REMARKS:—We are heartily glad thus to hear from the aged veteran in the cause of the FULL gospel of Christ. He has stood long and faithfully in the front of the battle, holding aloft the banner of our King, inscribed with the grand motto: "Christ for all the World, and all the World for Christ;" and in his name proclaiming the absolute invincibility of Truth and Love. The reproach has been great, but his courage has been equal to it. God grant that his last days may be peaceful and happy, while he waits for the voice: "Come up higher."

In regard to the nature of the work of Christ, we think the writer's explanation as to the relation it sustains to the salvation of man is clearer than the definition, by the word Substitution. He does not believe that Christ took our place in such a way as to exclude us from UNION WITH HIMSELF in the work. To this we say a hearty AMEN. This is substantially what we have taught—Union with Christ as a means of life and reconciliation to God. But we cannot see why the word SUBSTITUTION should be used, when it is not Scriptural and conveys to the minds of many the idea that Christ did something INSTEAD of us, in such a sense that we are excluded from any part in the work. The Scriptures, so far from teaching that Christ suffered and died "in our room and stead," as it is often expressed, plainly show that we are to "suffer WITH him," (Rom. viii. 17), and "be made CONFORMABLE unto his death," (Philip. iii. 10), in order to share his resurrection life and glory. And against the imaginary and unscriptural idea, of one class of believers in Substitution, that there must be a perfect Adamic nature given to us [or reckoned to us] before we can have anything to sacrifice, our aged brother has well said: "Our salvation is not the saving or re-instating of the old man, but his condemnation, through the incarnation and death and resurrection of the Son of God, and through our death and resurrection IN and WITH him."

This is the grand doctrine of the New Testament, and we think it should not be dishonored by being even seemingly linked, by the use of an unscriptural word, with the barbarous and unjust idea that God SUBSTITUTED his innocent Son to suffer the punishment due to sin instead of the guilty. Neither love nor justice could either demand or be satisfied with such an arrangement. Both love and justice will be satisfied when, IN and THROUGH Christ, all mankind will be "reconciled to God."—EDITOR.

EXTRACTS FROM LETTERS.

I NOW send for more circulars to increase the light and truth in this benighted land, if I should dare to say it. There is plenty of preaching, but it is so hard to think that some of our dear ones which are gone will be eternally lost, and that is what is taught here by all denominations. But I love all the people and can pass over their blindness, for once I was blind, and I am just beginning to find it out more and more; and I am truly thankful to the Giver of all good things that I am permitted to know that I was blind, but hope by the help of the Father to grow wiser and better and make a brighter light so long as it is Father's will for me to dwell in this tabernacle. Brothers and sisters in the hope, I earnestly ask your prayers and sympathy.

L. S.

BLOOMER, ARK.

EVEN the coming of the Lord loses its blessed significance, unless looked at as a part of a broad, beneficent plan of God for

the whole creation. Only when I hear it so presented does my whole nature cry out, "Glory to God." Only so can I open my heart for God to fill it with love for all mankind.

I had the privilege of a talk of some length with Mr. ——— (a principal teacher of the Christian Alliance). God is using him wonderfully in the four-fold gospel, but has not shown him his whole plan of salvation. He warned me with desperate earnestness of the danger I was running into in considering the question of final salvation for all mankind, and said if I did I would probably spend the best ten years of my life in great darkness and later on come back to the old truths and find peace. I knew in my heart that God was giving me peace as he opened my eyes to see a little of His plans, but really it was so hard to have a man I have so revered speak to me that way that I could scarcely wait until I got home to cry my heart out for a few minutes. But thank God who gave me in the midst of my tears sweet comfort and the assurance that I was suffering for very truth's sake, and that this was only another instance of a prophet and a wise man failing to see the things that God had revealed to a babe. Thank God it is all of his free and full grace; grace that draws us to Jesus, grace that keeps us there, and grace that will glorify us some time. Without it we cannot come to God, and with it we cannot stay away.

Well, it is clear that the C. A. as an alliance, does not want to emphasize other than the four truths for which it was originally started. There appear to be many in it who hold diverse views upon other subjects, but they hold all consideration of these subjects as controversial and undesirable in the C. A. meetings, so, for one, I want a little more freedom.

I gave away my "Moses and Christ" to Mr. ———, one of the strongest Bible students among the ministers. He promised to read, mark and return the book to me. (Let the reader pray that God may show him precious light.) If I had had more I think they would have been kindly received.

Old Orchard Beach, Me. * *

[The above was handed me by Bro. Veysey of Toledo, O.—Ed.]

I have just received the Hope of August 15. Perhaps Bro. Russell has never felt the crushing power of truth more than he surely will if he dispassionately reads the simple arguments so plainly set forth in your article, and that gently rise to the surface in Bro. Brite's long letter to him. I admire the spirit of both these writers. I hope it will be continued, and would like to see the same spirit in Bro. R., and desire more of it in myself.

I am glad you allude to Bro. R's unscriptural idea of eternal life on the creature's merit. I began to doubt his premise on this some years ago. Eternal life as a gift of God, through Christ Jesus, and salvation by grace, I have fully believed in ever since my conversion nearly twenty years ago.

I have been trying to think of some way to get people started to search for the truth on these subjects. I have a plan to suggest. It is this: After giving the readers of the Hope good notice of what is to be done, devote one number to the best arguments you can collect in favor of the final triumph of grace and the universal reign of righteousness, making it eminently a missionary tract for general circulation. Then publish as many copies over the regular issue as the subscribers will order beforehand. Let all subscribers, and all others so disposed, order as many as they can pay for, for gratuitous distribution. I believe in this way thousands of little streams of light could be turned on the people. If this suggestion suits you, mention it in the Hope, and say what the cost would be. I will give at least one dollar towards it. J. M. Bowers.

West Bowersville, Ga.

In regard to the suggestion of Bro. Bowers, I would say that if it meet the approval of our readers, I will make the Hope of November 1st, a special number, and do the best I can to adapt it to new readers. Let the correspondents assist us with short pithy articles. Let all order early as many as they want, that we may know how many to print. The actual cost of extra numbers, after the type is set up, is about one cent each. Unless the money accompanies the orders we cannot meet the expense of this extra issue. Let all who are interested make a special effort.—Editor.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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MOTIVES FOR CHRISTIAN WORK.

"Therefore, my beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1. Cor. xv. 58.

ONE important truth suggested by this text is that the work of the church is the same as the work of the Master. We are to be co-workers with Christ. This is surely a blessed partnership, a blessed privilege to us that we should be counted worthy to enter into such a partnership; that we should be counted worthy to have such a companionship, to work side by side with Christ; that we should be permitted to suffer with Christ, to suffer in his name and on account of his truth, bearing reproach on account of it, even when we are mistreated, or sometimes despised on account of it.

Sometimes indeed all these things are brought about by our own fault, our own weakness, our own incapacity. Sometimes we have to confess that the reproach is deserved. But it is a blessed thing that we are accepted in spite of weakness and backwardness and failure and everything that would tend to hinder and bring reproach; that he accepts us into his fellowship, and gives us a grand privilege to work with him. Surely if he is not ashamed of us, we need not be ashamed of him; we should not be unwilling to confess that we are in his service. Especially will this be true if we realize that he is working not only with us, but *in* us. He worketh in us both to will and to do of his good pleasure.

This is the spirit of a glorious marriage, a glorious union. It is not the consummation, the marriage for which we are looking in the future, the glorious completion of this matter, but it is the real spirit of it, the beginning of it, if our hearts are united to Christ, he dwelling in us, and we in him, and rejoicing in hope of being with him, united in immortal bonds, life undying and glory eternal. It is not the consummation, but it is a blessed foretaste at least, a foregleam of the glory that is to be revealed. In the midst of these troubles and difficulties, we can go on our way rejoicing in hope of the glory of God.

It is well to consider in what the glory of God consists, or at least how it is to be revealed. We believe that the glory of God will be revealed not merely in the exaltation of the saints, but in the fact that the last and lowest, the most unworthy and degraded, of his children will be won for Christ, by Christ, to Christ, and made one with him in the glory of the immortal state. That is the manifestation of the glory of God. If that be true, all can see it is a good reason for rejoicing; "rejoicing in hope of the glory of God;" expecting it; believing it will come.

It is in that sense that Christ spoke of "the glory of God" when talking to the sisters of Lazarus, who doubted his power to raise that lowest lost one, who had been dead until corruption had begun. No expression of doubt is recorded of the raising of the little girl. She was like the innocent child.

Almost any one will believe that Christ can save the children. There was no doubt raised about his being able to raise the widow's son. That was in the range of what the people regarded possible under the circumstances. But in the case of Lazarus, the last and lowest, he that was dead four days, there was a doubt. "By this time he stinketh." Corruption had begun. It is a hopeless case. Better not roll away the stone from the sepulcher. Just as if her heart sunk within her in fear and doubt. But Jesus answered her: "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" He would have her willing to let him do it, let his voice be heard even by one corrupt, and let him be delivered and come forth. And he came forth by hearing the word of the Master, bound hand and foot with grave-clothes. Then Jesus said: "Loose him, and let him go." He was the worst case, and the last case. He was in the lowest and worst condition. He was in that state of corruption where people regarded him beyond the reach of hope. But Christ's power and grace were not limited. Lazarus came forth.

Of course, we cannot suppose for a moment that all these things were done by him merely for the purpose of bringing back those three persons from death. Perhaps it was not a very great blessing to them to be raised from the dead and brought back again into this mortal life of sickness and trouble, to go through it all again and die. You might say it was a blessing to their friends, and yet for any one to wish the dear ones back who have gotten through with their trials and struggles would be very selfish. When our friends have gone away in death, surely we do not want them to come back. They have gotten through with the struggles, and however it may appear from our standpoint, why should we call them back? Christ raised those three for the purpose of illustrating his spiritual resurrection power. As he raised those three graded ones, bad, worse and worst, so he is able to raise spiritually all mankind. Then there is glory in the fact of those three being raised. When we rejoice in hope of the glory of God, it relates to that consummation when the last and lowest of death's victims shall be redeemed from the bondage of corruption and brought into the glorious liberty of the sons of God. That is our hope.

The objection is sometimes urged, that if our hope be correct, it is a discouragement to work. "There is no need of doing anything, if all are to be saved finally. Let us just fold our arms and do nothing." So says the objector. It is in reference to that point we would speak—the motives for Christian work. There are motives worthy of being considered. We do not expect to mention them all, but there are some that press upon our attention.

First, it comes to mind that there is a great deal that *needs* to be done. Now of course whatever is to be done must be done. No work can ever be accomplished without being accomplished. It will not do itself. To do a thing requires force and application. Suppose a large building has fallen down and buried a dozen men under the ruins. Men would be aroused at once, and some one would say: "Now let us go to work." And they would pull off their coats and roll up their sleeves and go to work to remove the rubbish. Suppose some one should come up and say: "Do you believe you can get all those twelve men out from the ruins?" Those full of energy and hope would answer: "Certainly we can get them all out." "Then if you are sure you can get them all out, what is the use of doing anything?" There is just as much nonsense in that remark as in the idea that if all mankind are to be lifted up and blessed, then there is no use in working toward that end.

The trouble is in a wrong idea of what it is to be saved. We are not responsible for that wrong idea. We charge it upon our opponents. Shall we say that the churches around us are in some measure responsible for that false idea of salvation? The idea of salvation usually presented by evangelists is: "Don't you want to go to heaven when you die? Now if you want to go to heaven when you die, come to Christ." And the whole drift of their teaching is about going to heaven at death. That is not the Bible idea. The Bible idea of salvation is that men are to be raised up out of sin. They

are not to be saved in heaven in sin, but saved from sin. It is a good deal better we should get a little heaven here on earth, than to wait till we die. What we need is to have our hearts changed, and our thoughts made pure and our ideas lifted up and our whole being renovated. If people get the right idea about being saved, it is just as practical to save men as to get the twelve men out from the rubbish. If they are going to be saved, they must be saved, and somebody must do it.

Some people say: "If all are going to be saved, then Christ died in vain, and all he did was useless." O my friends, let us learn a practical truth on this matter. The very fact that God sent his Son into the world to suffer and bear all the reproach he did is only an expression of God's method of saving men. When he called you and me into the vineyard as fellow-workers with Christ, it meant that we were to go to work in harmony with Christ. His purpose is to make men better, to give them better thoughts of God, and better and more loving ideas of Christ.

You see then that one of the great motives for Christian work lies in the fact that there is so much that needs to be done, and done now and done here, just as quickly as it can be done. It needs hearts moved and filled and controlled of God to accomplish this work. That is a good motive for Christian work, because it should be done. It is Christ's work, and he came to do it, and he calls us to help him. We are to work with him in the accomplishment of this purpose. It has begun and it will go on whether here or hereafter; it is all one with God. The magnitude of the work requires that you and I should do our part.

There is a motive for Christian work in the fact that you and I as Christians cannot prosper ourselves unless we work. We may admit that there are among us and among people in general who believe in the larger hope (as also among others) who are in danger of being troubled with a sort of indifference, a resting on the oars, folding the hands. There is danger here. Brethren and sisters, let us beware lest we give comfort to the enemy on that line. O that we may be up and doing, realizing that there is a grand work to be done. We cannot develop our own Christian characters unless we work. We cannot be truly happy while others are unsaved. This is a practical matter, and one that comes very near home to each one of us. There is danger of letting things slip and slide along, of neglecting the children, and instead of gathering them into the Sunday-School where they can be taught, of letting some other institution carry them away where they will be taught things they will be glad some day to forget. We do not say they do not learn any good, but I can remember learning things when I was a boy in Sunday-School that I have had to fight off all my life. One of them was that God sent his Son into the world for the purpose of appeasing the Father's wrath; that God hated me and was ready to strike me down if I would not obey him. There never was a greater mistake than to teach children that God hates them because they do not do right. The mother does not hate her child because it is naughty; she loves it. If she does not love it, it is wrong in her. God loves all his children. I had to unlearn that evil lesson. I regret many and many times that our children are being trained in schools where false notions of God and of Christ are being instilled into their minds. They will have to unlearn them. We should take a lesson upon this line. Let others do all the good they can, but, friends, we too should be up and doing with the light and ability God has given us.

Another motive for Christian work is the prompting of heart to the work. People have said to me, "I do not see why in the world, if you believe as you say, that you do not stop preaching." The reason I preach is because I cannot help it. I love the work I am in my element. I speak now in behalf of all Christians. When the love of God in any degree is implanted in any heart, that love which reaches out toward mankind, it becomes a controlling motive that in itself makes men act. You do not need to try to be kind and good and do all you can to bless those you love. There is a grand truth in this fact that the love of God is shed abroad in our hearts by the Holy Ghost that is given

unto us. When this love is in the heart it is ample motive to the Christian. And it is one that causes never to tire of the work. We weary *in* it, but never *of* it.

I confess that sometimes in the years past there have been times when I felt that I had emptied myself clear out, as though my brain were vacant and my nerves exhausted. And sometimes a feeling of discouragement comes along on the line of apparent neglect of those who should be interested, those who in their hearts and lives were pledged to sustain the work, when weary with labor and care we have gone home after a week's work with empty pockets. I remember some instances of this kind. You know preachers have to eat and drink and wear clothes, and their children need to be fed and clothed the same as other people's children. When a man gives his time and strength to this work, the brethren and sisters are pledged to hold up his hands. And when this is neglected, it sometimes brings a discouraged feeling and I sometimes have felt that I could never preach again. But right on the heels of it, a call comes one way or another. There are hearts that want to be comforted. Dear ones are swept away. I have within my reach some element of blessed truth that comforts the distressed, and bears the heart up in the midst of sorrow and affliction and I feel constrained to go to the work. There is an inspiring power. The weariness is gone. The thought of the neglect of the brethren is gone. I can work again, and I forget everything else, but seeking to tell God's blessed story to those that need it to comfort and lift them up. The love of mankind, which is God's love shed abroad in the heart, is one of the grand motives for Christian work. It makes no difference whether a man believes in the salvation for all or for only a part, the motive of the love of mankind, and the desire to be an instrument in the hands of God for blessing and saving men, this motive moves men out.

There are different elements of work. Part of the work is to build one another up, help each other, do good to each other by mutual helpful endeavor. If the people are sick, help them; if they need money, give it them. If there are those who cannot clothe themselves, clothe them. The only use of money is to use it, to do good with it. The greatest good, the greatest hapiness, that has ever come to any human soul is on the line of helping to bless others. The greatest happiness a man can have comes on the line of being a co-worker with Christ on the line of benevolence. It is a mistake to think that the way to be happy is to be selfish, to gather together and keep gathering. O no, it is in giving that men are blessed. "It is more blessed to give than to receive."

We have Christ's commission as a motive for work. It is the work of holding forth the word of life. Christ said, "Go ye." It is pointed language. It means you. It does not mean the apostles simply, because he was not with them down to the end of the world. You are not always to wait for people to come, but go. People are very apt in this matter to act like a fisherman who should range his nets up on some hill and try to call the fish up there to be caught. They will never get up there. Just so, friends, it is in our churches. We do not meet the difficulties of the case. We do not know how. We need to learn how to get at the people. We need not expect to become successful fishers of men unless we go where the men are. In some way we must get where the people are or else we cannot fish them. We must throw the net around them and gather them or else they will not be netted. "Go ye." You can do something. Everybody can. We are reminded of a story of the days of Wesley. Two shoemakers were converted, and they were both anxious to do something to help in the work. One said to the other: "You can preach, and I can cobble. You go and preach, and I will divide with you." Those men were both preachers. Just as truly was the old man at the bench a preacher in God's sight as the man in the pulpit. The men or women who engage earnestly in the duties of life are just as surely preachers as I am or anybody else.

"Go ye therefore." "Therefore!" What does that mean? On that account. On account of what are we to go? In the preceding verse he says: "All power in heaven and in earth is given unto me." On this the "therefore" is based. For that reason;

that account. Just think of the encouragement to work in that. That thought comes to us sometimes and lifts us right up, when we think that he who has all power in heaven and in earth has said: "Go ye." Then can the work fail? O, my friends, it cannot fail. Just as sure as Christ has all power in heaven and in earth, all other powers are subject to him and must yield in due time. If Christ is going to lose a part; if there is to be even a remote corner in God's universe to be an eternal seat of hell torment; then Christ did not have *all* power. But he had it all, so we are to go. "Go ye therefore, and preach." Publish the tidings. Is not that a motive? Is it not a grand encouragement?

The fifteenth chapter of first Corinthians tells us of the victory, how mortality is going to be swallowed up of life, how death is to be swallowed up of victory. This mortal shall put on immortality and this corruptible shall put on incorruption; and the grand song shall be sung of freedom from death and its sting. The last verse of that chapter is our text: "Therefore, my beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord." On what account? On account of the promised victory to come. "Be ye *therefore* steadfast, immoveable." Do not get weary and give up in discouragement. Why? "Forasmuch as ye know that your labor is not in vain in the Lord." It brings encouragement to all who realize it. What is done in his name will not be lost, will not fail, nor be destroyed. His Word will not return to him void but shall accomplish that whereunto it is sent. In the glorious kingdom that is coming, it will be a part of the reward that some thought now expressed has been an encouragement and strength to some one. For we know that our labor is not in vain in the Lord.

A sister once objected to this larger idea. She said: "If all are going to be saved, I should think it would be a discouragement to work." She is a teacher and a quite successful one. She has had some severe cases of discipline in her experience. I said to her: You told me of that hard case you had, that boy that was so hard to conquer: what was it that encouraged you to persevere and not give him up? Was it the idea that you might possibly fail? Or was it the determination and assurance that you would succeed?" She said: "I felt sure of success." "That made you work, did it? That is just the way with me. I feel sure of success."

There is nothing in the world that will take the vim out of a person like the thought that there is not much hope, that may be they will be lost and lost forever. It takes all the heart out of a man. But the thought of success gives courage and zeal. Paul understood that, so he said: "Be ye steadfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

We surely have some good motives for work. Let us go to work. Let us determine that we will work. Let us each ask the question: "Lord, what wilt thou have me to do?" And then let us be ready to do what he bids us.

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SANCTIFICATION BY TRUTH.

THE following remarks are from a letter I received from Bro. Brite some time ago. They were suggested by some allusions I made to the doctrine of sanctification in a letter I wrote to him. I consider them too valuable to keep for my own private reading, and would therefore ask you to please kindly publish them in the HOPE, hoping they may be "meat indeed" for someone.

Your Bro. JULIUS STADE.

"I agree with you on the importance of crucifying the flesh (mind of the flesh), for without holiness no man can see the Lord, and few there be *even* among "Restitution" writers who put sufficient stress upon this all-important doctrine. And among the mass of professed Christians it is almost entirely overlooked, in these days when pious, worldly-mindedness is so successfully misusing the truth of God; and in the light of the advanced wisdom of this age self-sacrifice is exploded folly, and the mere fact that a path involves loss in this world, is considered a good reason for avoiding it. The doctrine of the cross,—when it bears upon our walk,—is not only omitted, but openly condemned. Sad that it should be so; but it is not denied, and by some it is even gloried in, that Christianity now involves no loss. The times are altered. The world is changed. The offence of the cross has ceased. They that live godly need not suffer. A path has been found, a happy path some think it, wherein the highest profession of Christ costs nothing; nay, in which such a profession, so far from involving the *loss* of this world, is the surest way to gain its praise.

According to this popular doctrine held by the masses of Christendom, Christ suffered for us, Apostles, Martyrs, Prophets, all suffered, *suffered*. They in pilgrimage lost *this* world for another; but we, in happier days can possess both worlds! !

Such is the substance of the teaching in modern Christianity in the main. But it *cannot be*. If God's word be true, our path after Christ must be still a sacrifice. We, as those of old, if *true* followers of Christ, *must with him*, 'PRESENT OUR BODIES A LIVING SACRIFICE'—Rom. xii. 1. We must suffer *with* him, and overcome even as he overcame. The doctrine of vicarious atonement (substitution) is, I think, in a large measure responsible for the lack of stress on self-sacrifice, even among those well advanced in the shining pathway. Such song-book theology as "Jesus paid the debt, all the debt I owe," is so strongly imbedded in our minds, that it is a most difficult task to get rid of the idea that he suffered *instead* of us, sacrificed *himself* instead of us, letting us go free from self-sacrifice, etc. Many who are well along in the pathway of "truth" according to God's "plan of the ages," have yet to learn the great truth "As *he* (Christ) is, so are we in this world." And that our blessed Saviour's self-sacrifice (sacrifice of himself) was not *instead* of us, but AS US; *with us*. And we must drink of the same cup he drank of. He, while on earth, lived not for himself, but for God and humanity. His first recorded words are, "I must be about my Father's business." His last, "It is finished." The sacrifice of self "finished." He ever went about doing good. He did not live a moment for self, but always for God and his creatures, and "As he is, so are we in this world." He sacrificed "self," so must we. He did not do it in his own strength. ("Of myself I can do nothing.") The Father gave him the power to overcome the world, by and through the sacrifice of self,—himself, and he did it for us, on our behalf. *With* us, and *as us*, but not *instead* of us. Even so, we, of ourselves can do nothing. But the risen Christ will impart to us the power to overcome and sacrifice self, even as he overcame and sacrificed. He was filled with Spirit (mind-life) of God, without measure. He gives us his Spirit, mind and life, by measure, a little at a time, as we are able to bear it,—drink it in by understanding the "Word of God."

And thus it is we are enabled to conquer self, and crucify the mind of the flesh (the carnal mind, which "is death") and only as we eat (understand) the flesh ("word") of the Son of man, and drink *in* his blood (the *spirit of the word*) can we overcome the selfish mind of death, and have "the life indeed" in us,—which life is the Spirit, mind or life of the Christ. "To be spiritually min-

ed IS LIFE and peace." And as we daily imbibe, drink in, a little at a time of the Spirit, mind or life of Christ, even so, and *thus*, do we become truly sanctified, pure and holy, "washed (and made clean and white,) in the blood (life) of the Lamb;" and *not* by or through our own good works, prompted by self-interest, as is usually the case. However he who is daily being washed in and by the word, he who is becoming truly sanctified and made holy by drinking in the mind or Spirit of Christ, is not forgetful of good works, of the gold and silver and precious stone kind; and they flow from him just as naturally as a pure fountain sends forth a pure stream, or as a good tree bears good fruit. They work not to save themselves, but because they are saved; and being in the light, they do not spoil their works, as those who are attempting to work for God in the dark. May the Lord help us to "walk in the light, even as he is in the light," and to become rapidly and truly sanctified,—set apart for his service. "Father sanctify them THROUGH thy truth, *thy word is truth.*"

If I mistake not, dear Bro. Stade, here is the secret of how to become truly sanctified. It is by "the washing of regeneration" through "the word." The eating of the word, understanding it, drinking in the life, or spirit of it. The mistake our so-called holiness brethren and many others make, I think, is the expectation of receiving holiness and sanctification in some other way, besides the one true and *only* way. Many are expecting it at the altar through prayer as a *direct* gift from God, and indeed many are claiming to have thus received it instantaneously with the asking for it. And at the same time they are as ignorant of God's word and his plans as a ten-year-old child; and put no stress whatever on the understanding of the word as the power of the gift of sanctification. They trust in their preachers, their teachers, their prayer and testimony meetings, their altar and mourner's bench, for that instantaneous washing and cleansing, which never comes; for it is a gradual process, an eating of the "meat indeed" and a drinking of the "drink indeed,"—the heavenly manna, the bread from heaven, Christ, "*the word of God.*" They beat the air for hours, in their revivals, prayer meetings, etc. and like Martha are anxious and careful about many things, when "*but* ONE *thing* is needful," viz. knowledge of God and his Son Jesus Christ. O when *will* God's zealous children,—"a zeal not according to knowledge," learn that the "one thing needful" is to get their Bibles and sit quietly down at the feet of Jesus to "hear (understand) his words," and learn of him as Mary did? "She hath chosen that good part which shall not be taken away from her." Her works of service are of the gold kind. They will stand "the refiner's fire." The Martha way of serving the Lord, her kind of works are wood, hay, and stubble, and will be burned up, causing loss in the way of reward.

Everything depends upon the word of the Lord. "Faith comes by hearing (understanding) and hearing by the word of God." Jesus said in explaining a certain parable, "The *seed* is the word," therefore the word is a seed, *the* seed. The good ground is "good and honest hearts." The life in the seed germinates; it springs up, first the stalk, then the blade, then the ear, then the full corn in the ear. Here is the true process of sanctification, slow but sure. Light and heat (love) are necessary to the growth. They come *only* by and through the word,—the understanding of it. Yea, we even grow in grace through knowledge, for Peter said, (2. Pet. i. 2–5) "Grace to you and peace be *multiplied* IN THE KNOWLEDGE of God and Jesus our Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, THROUGH THE KNOWLEDGE of him that called us by his *own glory* and virtue; whereby he hath granted unto us his precious and exceeding great promises, that THROUGH THESE ye may become *partakers of the divine nature*, having escaped from the corruption that is in the world by lust." Without holiness no man shall see the Lord, and without the "one thing needful" (the washing by the word) no one can become holy or truly sanctified.

J. W. BRITE.

LET us seek to stretch our desires to the width of God's promises, and to confine our wishes within their bounds.—*McLaren.*

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DEFENSE OF THE GOSPEL.

THE Christian warfare is both offensive and defensive. The Christian is to carry the gospel into all the world, and proclaim it to every creature; but having done this, he is also set for the defense of the gospel. He must defend it from the assaults of unbelievers and the corruptions of those who would oppose the truth. Hence he must gird on the whole armor, and determine by divine assistance, to war a good warfare.

But in doing this, the Christian soldier is to keep at his specific work, and defend *the gospel*, and that alone. If men are defending the gospel, they must not confound the defense of the gospel with the defense of the creed; the defense of the denomination; the defense of the church; the defense of the priest; the defense of the pope; the defense of Luther, of Calvin, of Wesley, or any other man. There are a thousand things which men defend that are *no part of the gospel*, and that were never heard of till long after the gospel was preached and proclaimed through the land; and if we are to be effective defenders of the *faith*, we must keep steadily at work defending the gospel, and allowing other things to defend themselves.

Satan's art is to occupy our time and attention defending something besides the gospel, while he, having amused us with these feints, puts in his work of wickedness in every direction. While we waste our strength and time on trivialities, he shoots his arrows at every vital part.

What have the Christians of to-day to do with the errors, blunders and fooleries of past centuries? Why need they stand up to defend men who have confessed themselves sinners, who have acknowledged their own errors, and who have only said, "Be ye followers of me as I follow Christ." Let Christian men cease to employ their time in such futile and profitless undertakings. Let them look to the line of defense that has been laid by the great Captain of salvation. Let them draw in their scattered forces which are scattered along sectarian picket lines, and wasting their ammunition in the defense of things which need not and cannot be defended. Let them cast aside the traditions of the elders, the creeds and confessions by which men have divided the flock of God, and let them stand for the defense of the gospel, and the gospel alone, the Bible and the faith that saves, till God shall crown their labors with blessings, and give them the victory through our Lord Jesus Christ.—*Armory.*

GOD'S NOBILITY.

THE man who wipes the tears from sorrow's eye,
The fever'd lip bedews; binds up the sore
And broken heart; upon the rocky shore
A beacon lights; a star puts in the sky [grow
Of some dark life; makes two grass blades to
Where one had grown before; unmasks the wrong
That virtue feigns; and is a thousand strong
For mercy, truth, when justice seems so slow:
And thus adds beauty's bloom, a charm divine,
The song of bird, the hum of honey-bee,
The fragrance of sweet spring, like cheer of wine
To bless another's lot: or bond, or free,
A rag upon his back, or linen fine,
Still, he is one of God's nobility.

Ira Billman, in "Bluebird Notes."

"A good tree cannot bring forth evil fruit."

NOTES ON SUNDAY-SCHOOL LESSONS.

Parable of the Vineyard.—Luke xx. 9-19. (Lesson for Oct. 5.)

THE parable of the vineyard, the culminative illustration of Jewish faithlessness and failure, was spoken on the last day of the Saviour's public teaching. The parable covers their whole dispensation. God established Israel in the earth as a bit of ground reclaimed from primitive wildness, cultivated, enriched and set with vines. Those who had authority were the husbandmen. The prophets and teachers were those whom God had sent to receive the fruit. The fruit for which he looked was a condition of heart and mind that would enable them as a nation to receive the knowledge of God. That fruit was withheld. The rulers would not enter themselves, nor permit the people to enter. They were stumbling-blocks, while Christ's enemies could sneeringly ask: "Have any of the rulers believed on him?"

The parable culminates in the rejection of the owner's son, and it is brought home to their hearts with such searching force that they put the coat on and find that it fits. When their just doom is foreshadowed, "He will come and destroy these husbandmen and give the vineyard to others," they cry out almost involuntarily, "God forbid!" "So be it not;" a negative amen. The name of God is not in the original.

The Jewish nation was dealt with as a representative nation, a fair sample, perhaps above the average; and what they did and what they failed to do we may fairly infer that any and every nation under like circumstances would have likewise done and failed to do. Man in the flesh was tried in a national capacity, as he had been tried in Adam as an individual, and he failed in both cases. The progress of mankind to this point in their history was a downward progress. God pronounced all very good in the beginning. We can look back to those Edenic heights of innocence and realize that though it has been over a downward road of a terrible experience of evil, yet it has been progress. Those steps had to be taken. That lesson had to be learned. God gave them many lights and much instruction, yet all those helps seemed only to reveal their wickedness. "By the law is the knowledge of sin." The law was given that sin might abound. It is a significant fact that the people most favored of all the earth, educated under that law which was to bring us to Christ, were capable of committing the most horrible crime—a crime against every instinct of goodness and truth and love—that men or devils could commit, the murder of the Son of God, putting to death in a horrible manner an innocent man, uncondemned, who had shown them nothing from the first to the last but loving kindness, goodwill and blessing. This was the effect of law on the human heart.

Mankind there, through their representatives, the Jewish people, reached the very lowest point possible for them to reach;—there is no lower. There is always hope when darkness reaches its climax. O, that we could compress in a few words the glorious success that God builds out of man's failure! the unspeakable blessing that comes through man's darkest crime! But it is beyond expression. Tongues of men and of angels cannot cover it. Our lesson hints at it. "The stone which the builders rejected the same is become the head of the corner."

The world lay dead in Joseph's new tomb. Man in the flesh was nailed to the tree. All the sufferings of the flesh, the mortal agony which humanity has, and must undergo, were representatively realized in the person of our Saviour. But the resurrection morning and the deathless joy that lay beyond were at hand. If the world died in him, in him it also rose. If it suffered in him, it shall share his joy. The ascending scale of victory is begun. The pivotal point was reached when Christ arose. Sin, death and hell are abolished, and no more place is found for them. What was done in him will by him be done in all. So God can change defeat into victory.

The Lord's Supper.—Luke xxii. 7-20. (Lesson for Oct. 12.)

"Then came the day of unleavened bread, when the passover must be killed." We may read this with the deeper thought in mind. The day had come when the Lord's passover must be killed; the day for which

all other passover days were made. The fullness of time, even the very hour, the fourteenth day of the first month at even, had come, and God's Lamb was ready.

He sent Peter and John, disciples in whose executive ability he evidently had confidence, saying, "Go and prepare us the passover that we may eat." Then he gave them directions for finding the right man and the right place, directions which precluded Judas from being able to interrupt the hour of the feast with his betrayal.

"And when the hour was come, he sat down [reclined], and the twelve apostles with him. And he said unto them, With desire have I desired to eat this passover with you before I suffer." Jesus was and is an ideal Friend. He knew and experienced here on earth the joy and comforts of sympathy, and the delights of social, friendly intercourse. It is pleasant to think of him spending the days and nights of this last week of his earthly life with his loved friends in the retirement of the home at Bethany. There is no reason to think that he permitted the shadow of the cross to fall upon him there. There is no reason to believe that he denied himself any harmless joy of social fellowship. There is in this lesson an evident yielding to such a desire in thus arranging to spend the last few hours before he suffered alone with these loved friends. His converse with them has in it no trace of gloom. He counsels them against it. "Let not your hearts be troubled." "If ye loved me, ye would rejoice." "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." And his very last words to his church before he lifted up his heart to God in prayer on their behalf, our precious heritage through all the time to come, are these, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but *be of good cheer:* I have overcome the world." O how love can glorify suffering!

Of the ceremony of the passover, Christ appropriated the simple eating and drinking of bread and the fruit of the vine as commemorative of his death, and illustrative of our dependence on him for life, and our oneness in communion with each other. But notice this: the feast is robbed of every element of law. There is no time given when it shall be observed, neither hour, nor day nor year. There is no penalty attached to its non-observance. Considering this, how wonderful that it should continue to be kept to this day universally among his followers. How love triumphs over law! There are some who would force into the simple memorial the legal elements, but in so doing they force out the spirit of the occasion. It is not a slavish act, not a formal duty, but a voluntary tribute of love.

Spirit of True Service.—Luke xxii. 24–37.
(Lesson for Oct. 19.)

"And there was also a strife among them which should be counted greatest." This strife doubtless occurred early in the evening when they were seating themselves at the table. It may have been a contention as to whom should have the place of honor. Some think it was that none were willing to wash the dusty, weary feet of the travelers, who according to their custom had removed their sandals on entering the house, and there was no hired servant to perform this humble duty. It seems strange that at that hour there could have been any contention on such a point. Evidently they knew not that they stood on the threshold of one of the most solemn and terrible scenes the earth had ever witnessed. They may have expected something quite the reverse. They may have looked for the establishment in triumph of an earthly kingdom, and may each have hoped for the highest place in its ranks.

Only those who are humble are fit to be high. More of unrest and anguish is caused by pride and ambition that can be measured. Only in learning of him who is meek and lowly in heart can we find rest for our souls. Christ gives them the key-note of his kingdom when he says, "He that is the greatest among you let him be as the younger; and he that is chief, as he that doth serve." Then after supper he rises and girds himself with a towel and takes a basin of water and performs himself the neglected duty, washing the feet of his disciples; an object-lesson in humility. "For whether is greater, he that sitteth at meat, or he that serveth? But I am among you as he that serveth."

"Ye are they that have continued with me in my temptation." Faithful and tried friends, with all their imperfection. "And I appoint unto you a kingdom, as my Father has appointed me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." It is worthy of note that Judas is not excepted from this promise.

Then comes the warning to Peter. "Satan hath desired you, that he may sift as wheat: but I have prayed for thee, that thy faith fail not." What confidence the Lord always manifested in prayer. We can always pray for our friends when we can influence them in no other way. Peter did not consider himself in any special danger. There never had been a time perhaps when he felt more sure of his loyalty to Christ than at that moment. But he knew not his own heart nor the future. "If any man thinketh he standeth, let him take heed lest he fall."

L. A. A.

REPORT OF GALIEN MEETINGS.

THEY commenced on Monday night, Sept. 22, two or three meetings being held every day through the week, (except Wednesday, when our day meetings gave way on account of the funeral of a prominent and much-respected man of the place) and closed on Sunday evening, Sept. 28, only that Bro. Veysey remained to "gather up the fragments, that nothing be lost."

The public speakers who were present all or part of the time, and who took a more or less active part in the work, were Sister Lizzie Allen, of Buchanan, Bro. Potts, of Royalton, Bro. Veysey, of Toledo, O., Bro. Brite, of Peirce City, Mo., and the writer of this report. It perhaps should be said that Bro. Brite does not count himself a preacher, but his presence among us, (having come 700 or 800 miles on purpose to attend the meetings) and his earnest words, made a very interesting element in our experience. All who heard him were convinced that he is abundantly able and called of God to proclaim the good tidings. This is not said for flattery, for "To whom much is given, of him much is required."

Bro. Potts also, at this meeting, came among us for the first time. He has been (perhaps still is) associated with the "Christian" Conference. He said he came to learn. But he is also "apt to teach." God has also given him a more than ordinary ability in singing, which helped us greatly. If therefore he ever puts his light under a bushel, he never can plead the excuse that he only had *one* talent.

The object of the meetings was to strengthen the brethren, by mutual counsel and conference in the things of Christ—things doctrinal, practical and experimental—and to hold forth the word of life, as revealed in Christ, as a means of winning or reconciling men to God. We think the object was realized. By general consent it was good to be there, even including all the sacrifices. Perhaps it was none the less for our good that our joy was modified by mourning. On Sunday morning, the expected meeting gave place to the funeral service of a daughter of a brother living near. But the house of mourning is better than the house of mirth. A large gathering of friends listened to a short discourse by the writer based on Matt. v. 4; 2. Cor. i. 3, 4 and Isa. lxi. 1, 2. It is blessed to preach a gospel that comforts *all* that mourn.

We expect both immediate and remote results. The former are especially realized in the hearts of believers; the latter, the *day* will declare. Casting bread upon the waters, we expect a crop after many days, assured that the labor is not in vain in the Lord.—EDITOR.

THE CLEANSING BLOOD.

THE blood is the life. What blood (life) is it that cleanseth from sin? Is it or is it not the life (blood) that Jesus gave at his death on the cross of Calvary? Let us look at this reverently, in the light of Scriptural facts and principles. What life did Jesus give in that death? Surely it was the *animal*, or natural, life or blood that there was shed; and we cannot understand that that blood or life is applied to us as a cleansing power. Who can believe that anyone has ever been washed in that blood, or that he would have been cleansed from sin by it if he had been so washed? And yet it is true that we must be washed in the blood of Christ, in order to be cleansed from sin; and it alone cleanseth from all sin.

We are satisfied that no one can grasp the truth as to the value of the shed blood without first seeing that Christ was made *sin* for us (2. Cor. v. 21), and that the blood or life of sin, which is the spirit or nature of the flesh, had to be shed, in order to the destruction of sin, or "the body of sin."—Romans vi. 6. Christ as the Second Adam being the "Unit of the whole," the "Seed" of the whole crop, "the Head of every man," he carried the *world's* sin to the death. Hence "all men" WERE in him "reconciled by his death."—Rom. v. 10. He that sees this vital

relation between Christ as the Second Adam, or Head, and the race, cannot believe in a limited atonement, or reconciliation. Faith in Christ is the act of the mind in grasping the truth as to this vital relation and the "finished" work in him.

The act of faith which appropriates this work of Christ *for* us, (this death *to* sin in the "Head of every man."—Rom. vi. 10.) is by and under the control of the Spirit (the life-power of the *risen* Christ) and is the first *evidence* (not the cause) of the *new* life of Christ within, and it begins at once to do the same work *in* us. Thus the work of Christ in himself becomes his work in us, and we are "cleansed by the blood,"—Christ's spirit of life applying practically the spirit of his death. Thus Paul could say we were reconciled by Christ's death, and shall be saved by his life.— Rom. v. 10.

There is a double process in salvation, a dying and a rising. The old nature is to be killed, the new developed and born. The death is by the shedding of blood,—the blood of the victim, the carnal or fleshly nature—the spirit or life of the flesh,—and this death is secured by the Spirit or life (or blood) of the risen Christ working in us. This higher life is the regenerating force, and what Christian can fail to see that this is the life (blood) he gives us, and which cleanses us from all sin (1. John i. 7), by carrying out the destruction of the flesh, and bringing the spiritual nature on to perfection. This is the blood (life) of the Lamb in which the robes are washed and made white.—Rev. vii. 14. Such is the power by which in due time the Lamb of God taketh away the sin of the world.—John i. 29. This is the blood (life, spirit) of which except a man drink, there is no life (blood) in him.—John vi. 53, 54.

In none of these can it possibly mean the mere animal blood (life) shed on the cross of Calvary. That death was necessary, because in Christ our Head it was the climax of the destruction of the flesh, the nature in which he was sin for us. But, "It is Christ that died; yea, rather, that is risen again."—Rom. viii. 24. We can imagine the death of the carnal nature without the quickening or rising power attached. "The wages of sin (which) is death," fully carried out, without the quickening Spirit, would be annihilation. But by the grace of God revealed in our Head, by the regenerating agency of the Spirit, DEATH IS CONVERTED, so to speak, into THE WAY OF LIFE. And hence the death and resurrection of Christ are joined as *one*—the basis of all redemption for man, the key of hope and immortality.

Who ever, being sane, thought of being washed in and cleansed by the literal blood? Neither is it the life which he then gave at his death, but the life which he now imparts, that saves men by regenerating them, which as we have seen includes drinking in the spirit of his sacrificial and reconciling death, and the spirit of his new and immortal life. This is the redeeming and cleansing power—the only blood or life of Christ which we can drink, or actually receive into our very being.

It seems that all unprejudiced persons must admit that the literal or animal blood of Jesus, which was poured out on the cross, was corruptible. It would prove that he did *not* have our nature, were it otherwise. Indeed, it was the index of a life to be utterly destroyed—representing that nature in which sin—God's victim—dwells. It was shed for the purpose of destruction. But the new, the higher, the conquering and cleansing life is incorruptible, and therefore immortal. In view of this contrast between the two kinds of blood (or life), what clearness and fullness in the apostle's statement: "Forasmuch as ye know that ye were not redeemed by *corruptible* things, as silver and gold, [two of the most valuable and incorruptible earthly things], * * but by the precious blood [life] of Christ."—1. Pet. i. 18, 19. Then in verse 22, he shows how souls are "purified" (washed, cleansed), namely: "By obeying the truth, through the Spirit."

This is certainly in harmony with the idea that "the cleansing blood" (life) is that which is constantly proceeding from the immortal Fountain of life, by which men are enabled to follow the Lord Jesus in sacrifice and in the regeneration; and not the animal blood which had to be shed. The lower or animal is typical of the higher and spiritual. Let us look to the living Fountain for drink and cleansing.

EXTRACTS FROM LETTERS.

THE papers you sent have come to hand. I like their tone, and their doctrine of charity or love. This is the key-note of Christianity. I have studied the Holy Bible for about sixty years. I cannot believe that the word (hades) translated hell is what it has commonly been taught to be. St. Paul was a learned man and he used it but once in all his epistles, that is: "O death, where is thy sting? O grave [*hades*] where is thy victory?"—1. Cor. xv. 55. And he labored more abundantly than they all, through the grace of God. O that I had the knowledge he had of God and Jesus Christ our Lord. But I will not complain. I have obtained much from the Lord and will be content to do good.

I think this true Christianity will save many from the insane asylum. Believing God's blessed truth never made anybody insane; and our blessed Lord healed all such wherever he found them.

Can a Christian use the Lord's prayer—the greatest prayer ever made—without praying for all mankind? As St. Paul says it is the will of God that all should be saved and come to the knowledge of the truth, to pray that God's will may be done is to pray for the salvation of all. We cannot properly pray for anything that we do not believe will be done.

"Should all the forms that men devise
Come 'gainst my faith with treach'rous art,
I'll call them vanity and lies,
And bind the gospel to my heart."

I read in the record that Christ came to seek and to save the lost; and will he not do it? B. F. S.

RICHFORD, VT.

I HAVE noticed the cross on my paper, and have felt it my duty to write, but have hesitated till now. I have tried to get the money to send you, but I cannot, and so must ask you to discontinue the paper, though I am so sorry to part with it. I thought when I came here I should be able to pay for it, and until now have succeeded, but at the present time I cannot pay. I like the HOPE, and it has been a comfort to me in my loneliness.

The Lord bless you, Bro. Paton, in your search for truth, and may you learn more and more of the glorious plan of salvation and the future work of Christ and his glorious reign in the ages to come. It is blessed to contemplate on these greatest of all themes. I am glad the light shines so brightly on our pathway. Your sister for the truth.

SIOUX FALLS, DAK. MRS. M. A. C.

[Sister C, is the widow of one who labored as a preacher in the gospel field. With her consent, the HOPE will still visit her regularly, without the cross, in hope that it may still be a comfort in her loneliness.—EDITOR.]

INCLOSED please find one dollar to renew my subscription. I appreciate its contents, and will do more as soon as I can. My sympathy is with all the honest and earnest. I am regarded as an Adventist, simply because I observe the seventh-day sabbath; although I take no stock in visions taught by them; neither a one thousand year sky kingdom, nor the idea that they are proclaiming the third angel's message, etc. All for which I see a "Thus saith the Lord," taught by anyone, I am in duty bound to accept; but I intend to set no stakes that cannot be pulled when better light is seen. Christ's coat was seamless and so is mine. I can turn it just as often as we can counsel together and agree upon it regardless of sects and isms.

Over twenty years ago I joined the church of the First-born; and that is all the church I have regarded as Scriptural since. And while the Adventists have believed in the annihilation of the Jews I have always believed that every one of them would be saved, and be restored to there own promised land; and I have often wondered why the Gentiles should be destroyed more than the Jews. And since reading the arguments set forth in the HOPE, I have concluded that Christ would in some way fulfill his mission, to seek and to save all that was lost, and not let the devil cheat him out of nine-tenths of the race.

But I do not wonder that people believe in the destruction of the wicked. Certainly the cities of Sodom and Gomorrah with their inhabitants were destroyed by literal fire (Gen. xix. 24) and that fire we are plainly told God rained from heaven. 2. Peter ii. 6 tells us that these cities were turned into ashes, con-

demning them with an overthrow, making them an example unto them that should after live ungodly. Ezekiel xvi. 53, 56 tells us that the inhabitants of these cities shall be restored to their former estate.

Now with these plain Scriptures before us, stating that this great event was accomplished on purpose for an example to them that should after live ungodly; would it not be easier understood, and harmonized more perfectly with other Scriptures to believe with John (Rev. xx. 7–10.) that at the end of the thousand years, at the general resurrection, the wicked will come up about the camp of the saints and be destroyed just the same as the Sodomites were; fire rained from God out of heaven? Neither party is annihilated, nor suffers endless punishment. But as the wicked are compared to hay, wood, chaff, thistledown, etc., each receives according to the evil done; and then the resurrected wicked restored, the same as the Sodomites. And right there we believe that every knee will bow and every tongue will confess that Jesus is the Christ to the glory of God the Father.

With this view the above Scriptures are in perfect harmony one with the other, and may be literally fulfilled; and to me anything short of that would make them meaningless. If God is able to rain fire from heaven and devour the Sodomites, and then restore them, certainly he can fulfill John's statement and rain fire from heaven, burn up, and then restore all that after lived ungodly. With this view scores of other texts are easy to be understood that otherwise are hard to reconcile with universal salvation. For instance the statement of Malachi. After foretelling the doom of all that do wickedly, he says, the righteous shall go forth and tread upon the carcasses of the wicked [in what way?] for they shall be ashes under the soles of their feet. That is the natural body, or carcass; the spiritual is restored and formed as it shall please God.

We do not suppose that the Sodomites each sensed the same amount of suffering; but believe that God dealt justly with them, the same as he will with those that after them have lived ungodly. Some will go as thistledown when touched by fire, scarcely realizing any punishment; while others will burn as stubble; and the more enlightened and more sinful may truthfully be compared to wood.

But we cannot claim space for farther comment. I did not think of mentioning the subject when I commenced writing; but believe I have written as the Lord led; and would kindly ask Bro. Paton to give it space in the HOPE, for the consideration of others. Further would ask him to make any remarks that may throw light, for or against my view. Light is what I want; have received much from the HOPE, and expect to receive much more. Would not give one cent a year for any paper that published no thought only what I knew before reading.

Yours in the largest hope.

WAYLAND, MICH. J. S. FISHER.

REMARKS:—I am a little surprised at finding one so free as the above writer still keeping the seventh-day Sabbath, seeing there is no such requirement under the Spirit's teaching after pentecost; but I am glad to find such a one broad enough to fellowship Christians that do not observe that day. Would that all Christians were as broad as Paul on this matter, when he said: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind."—Rom. xiv. 5.

It is evident from this that the observance of days should not be made a test of fellowship; and the above writer is perfectly right in denying the correctness of the claim, based upon someone's visions, as to the "third angel's message." They had better learn the breadth and fullness of the "everlasting gospel," or *first* angel's message, before applying as a test the supposed message of the *third*. But I am glad that to his own Master each one stands or falls, and that God is able to make him stand.—Rom. xiv. 4.

The above letter shows that the literalism of the Adventists has still a strong influence over the mind of the writer; as he says that anything short of a *literal* fulfillment would make the statements of John meaningless to him. I wonder if it is possible for anyone to carry out consistently the theory of literalism. It seems that the brother must hesitate some-

times. Even the Adventists allow that the Bible makes use of symbols and figurative language. Take the four beasts of Daniel, the fourth of which is mentioned in Revelation. Are they literal beasts? I think the brother would admit that they refer to human governments. According to Daniel, the fourth goes into the burning flame.—Dan. vii. 11. Is there no inconsistency in the idea of burning a symbolic beast with literal fire?

Surely our brother does not hold that the stars, candlesticks, seals, trumpets, vials, horses, riders, the sword proceeding out of a certain one's mouth, etc, etc, are all literal! What about the woman clothed with the sun, the moon under her feet, and crowned with twelve stars? Is the woman or her array to be taken literally? If not, why take the dragon, "called the Devil, and Satan," literally?—See Rev. xii. 1, 9. Compare this with Revelation xx. 2, and see the identity of the two descriptions. Are we to believe that the key, the chain and the bottomless pit are literal? If so, then perhaps we should take the fire literally.

So far from being meaningless if taken figuratively, it takes on a much broader and grander meaning than if taken literally. It involves great principles and glorious results. The literalism of the Old Testament is to be taken typically; and the antitypes of the New Testament are higher in kind than the types. The types are on the earthly plane and the antitypes on a higher plane. The Sodomites were destroyed by literal fire; they stood in the attitude of the carnal nature or mind; and the question is, By what kind of fire is the carnal mind to be destroyed? Is it not the kind of fire that Jesus kindled in the earth? He said: "I am come to send fire on the earth; and what will I if it be already kindled?" Is there any reasonable doubt that it was the fire of divine love that Jesus came to send on the earth? "God *is* love;" and "Our God *is* a consuming fire." Could the loving Son of the God of love send any other kind? The disciples on a certain occasion were inclined to the use of literal fire on the Lord's enemies, and asked him if they might call it down as Elias had done in the typical times, and he rebuked them saying: "Ye know not what manner of spirit ye are of: for the Son of man is not come to destroy men's lives but to save them."—Luke ix. 51–56.

Shall we expect the spirit of the loving Saviour to change, so that he will pour down the very kind of fire for desiring which he rebuked his disciples, and that he will superintend the matter so that each one will be burned more or less slowly according to their sins? Let the brother think carefully, and he may see that the blessed Christ and his saints must be very poorly adapted to do such horrible work.

The apostle, in the last of Romans xii, gives us the principle on which those "who follow the Lamb whithersoever he goeth," or in whatever he doeth, are to deal with their enemies: "If thine enemy hunger, feed him; if he thirst, give him drink. For in so doing thou shalt heap *coals of fire* on his head. Be not overcome of evil, but overcome evil with good."

It seems to me that all that is required for the solution of all texts to which our brother refers is to keep in mind the progress of the plan of the ages from the type to the antitype, from the natural to the spiritual; and to remember that Christ does not change. Then the "fire from heaven" in the summing up of Christ's work will not be confounded with the typical "fire from heaven" in the olden time. Then it will not be necessary to think of the Lord as under the necessity of raising up the wicked to burn them up literally, and then restore them again. The Lord's burning process is at once the second death and the way to life. The destruction of death is making men alive. With these remarks, I leave the subject for further thought on the brother's part.—EDITOR.

ENCLOSED find one dollar which use as you think best. I read the HOPE with much interest. It must ease many sad hearts; for it teaches this grand truth: "In the faith that God is love, we can be patient and peaceful in darkness; while in that faith we are also prepared to find all additions to our light and additions to our joy in the Lord."

DETROIT, MICH. J. F.

"Blessed are the pure in heart: for they shall see God."—Matthew v. 8.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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ACQUAINTANCE WITH GOD.

"Acquaint now thyself with him, and be at peace. Thereby ood shall come unto thee."—Job xxiii. 21.

THESE words were originally spoken to ob, by one of the three comforters that ame to him in his trouble. But evidently ey may have a general application, to every uman being. This is one of those passages nd there are many of them in the Word) at will bear a good deal of examination. he more carefully we analyze it, the more e shall see in it. It is full of ideas either pressed or suggested. It implies that the rson addressed is not at peace. There is a ant of rest and satisfaction. It is said in e Word that there is no peace to the wick- ; that they are like the troubled sea, that nnot rest, that casteth up mire and dirt,—a nt of harmony, a stormy, unrestful con- ion of things. Who does not know by own experience that such is true of peo- when they are engaged in what is not ht, that is out of harmony with the laws of ir being, with the laws of society, with the s of God? That condition brings unrest. has no peace. No wonder it is said: here is no peace to the wicked." Our t implies the same thing. The words, e at peace," imply that there is a state var, a state of enmity, a lack of harmony; here it is said: "Acquaint now thyself n God, and be at peace. Thereby good l come unto thee."

While the mind is in a state of unrest on unt of wickedness and disloyalty, on account of being out of harmony with the laws of our own being, which are therefore God's laws, it is evident that there must be a great lack, a sense of need, an unsatisfied condition, a longing for rest and good. Things good in themselves may be to us either blessings or curses, according to the condition of mind in which we see and receive them. When the mind is not at rest, everything seems to be out of harmony. Not only his gifts but God himself appears to us according to the condition of our minds. If we look through a glass, everything appears the color of the glass. A red glass makes everything appear red, and a green glass makes everything appear green. So the state of our mind affects our thought of God and his gifts—all the things that surround us. We look at them and appreciate them according to the condition of our minds. We see and receive good or evil according to the mental state, or according to the glasses we wear. To those who are unkind and severe, so the Lord appears; and to those who are upright and kind and good, the Lord appears so to them. The Psalmist evidently teaches this when he says: "With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward."—Psalm xviii. 25, 26. What a person is must determine his idea of God. Then may we not say it is absolutely impossible for the person who is severe and critical and unkind, to think of God as he is revealed in the Word, kind, loving, benevo-

lent, all-forgiving, all-forbearing, gracious and merciful in his dealings with the children of men?

We have seen in former study of the Word, that when the good seed, the gospel of Christ is sown, it depends entirely upon the condition of the ground or heart whether or not it will bring forth fruit. That is in harmony with the present thought. If we are at peace, good will come to us. We will derive good out of those very things that do not appear good. If our minds are not at peace; if we are not at rest within; if there is a spirit of strife and vengeance; then everything will take on the color of the state of our mind, and we will not derive good even from the things that are intended to be of great blessing to us.

Let it be observed that we are not told to *make* our peace with God. It says: "Acquaint now thyself with him and *be* at peace," implying that the peace will come to the mind as the legitimate result of being acquainted with God. How can an enemy make peace? How can a person whose mind is at variance with God make itself at harmony with him? Is it possible for the blind to make himself see? Is it possible for the deaf to make himself hear? Is it possible for the lame to make himself well and able to walk? Is it possible for the crooked to make himself upright? Is it possible for the leopard to change his spots, or for the Ethiopian to change his skin? Is it possible for the one that is prone to do evil of himself to learn to do right, regardless of the influences that come from above and that tend to elevate and give new life and energy to the mind? Is it possible for the dead to make himself alive, or to bring himself to the second birth? It seems as if all must see that man's help must come from above; just as the earth itself can produce nothing, without light, heat and moisture from above, after the seed is sown. Shut away any portion of the earth from the light and heat of the sun and from the showers of heaven, and it will be absolutely barren; it will produce nothing; it is dead. But let that same earth be brought under the influences of the light and heat and genial rain, and when the seed is planted in that soil, then it will bloom in beauty, and bring forth an abundant harvest. So it is with the human mind. It is incapable in and of itself, separate from the influences of the Sun of righteousness, and the genial showers of heavenly grace, to raise itself up, or to bear spiritual fruit.

Thus we find that the Bible as well as nature teaches that the Lord is always to be the first mover, through the influences of his light and love shed upon humanity for the purpose of drawing them into an acquaintance with himself. It is necessary to become acquainted with God in order to be at peace.

Let the statement be repeated that it does not say *make* your peace with God. People often urge others to make their peace with God. They seem to lose sight of the great truth concerning the mediatorship of Christ, and of the reconciliation wrought in him for us. Their thought is not in harmony with the gospel; neither is it in harmony with the powers of our being. The Bible nowhere teaches that people are to do this.

A story is told of a little girl who was supposed to be dying. A certain earnest Christian woman came to visit her, bringing her some dainties, and trying to do her good. She was anxious about the state of her soul, and asked her this question: "Have you made your peace with God?" "No ma'am," answered the child, "I have not."

"Well," continued the lady, "do you not think you should attend to that, and make your peace with God?"

"No ma'am," again replied the child.

The lady was puzzled and asked her, "Why do you say so?" The little girl looked up and said:

"My peace was made with God eighteen hundred years ago."

"What do you mean?" asked the lady. That little girl had learned the truth of the gospel that that woman had not learned. She took out her little Testament and opened it and read:

"For he is our peace * * having abolished in his flesh the enmity, * * so making peace; * * and came and *preached* peace to you which were afar off, and to them that were nigh."—Eph. ii. 14–17.

That is the proclamation of amnesty, pardon, peace and freedom for the guilty; so

though the government had sent out a proclamation of amnesty to the rebels, to preach peace to them, the conflict being at an end, and their enmity being abolished. They were not to make their peace. The mission of the Lord Jesus Christ was not to reveal to man some way by which he might make his peace with God, but he came to reveal the great truth that God is love, and the way by which all are, and to be made, one with himself. God is full of tenderness and love and compassion and sympathy. He came to make God known, assured that if they knew God they would be at peace with him. The knowledge of God, reconciliation and eternal life are inseparable.

There is a thought here in regard to that word, "acquaint." We may in a certain sense know a great many people, and yet be acquainted with very few. It implies more than a casual knowledge. To know another is more than merely to be introduced. Acquaintance is a deep word. It implies a heartfelt knowledge, a mutual understanding and relationship, a condition of things that is in keeping with the interests of the heart on both sides. People may have a theory about God, and about the gospel; they may have an outline of the great plan of Jehovah, and yet not be acquainted with him, and not have peace. It seems that if we could come into the heart of God, appreciate his love and sympathy, and feel what he feels for us, then we would have peace. This acqaintance implies a certain similarity of condition. It is not improperly called an "experimental knowledge." The apostle says: "He that loveth not knoweth not God." We cannot know him if we have none of the feeling that prompts him to action. How can we know even a human being unless we have such a knowledge and sympathy and feeling with them that we understand them from our own experience? How can we know anything of what they feel except by a similarity of feeling in our own bosom? "He that loveth not knoweth not God." It is not only love toward him, but love towards others; because God loves even his enemies. Now if we have not that spirit of philanthropy and forgiving kindness, how can we know God?

There is a deep meaning in that word acquaintance when we take into account the fact that in order to be acquainted with him there must be some similarity between him and us. If we love not, we know not God, for God *is* love. So if we realize just what God is to us, how loving, how merciful, how broad and full and complete his plans are for our good, we would be at peace. It would drive away our fear. It would take away not only the sense of guilt but also the promptings of our lower nature that leads us into sin. This acquaintance with God would elevate the mind, and bring us into harmony with him and with each other, and create the highest condition of harmony and peace in the family and neighborhood that could possibly be realized.

Thus far we have spoken of a personal acquaintance with God, as the basis of true peace and harmony, a condition of moral health and balance, on account of which many things around us would be as it were channels through which would flow the richest blessings from him who has given us all things richly to enjoy. This is, you remember, what the text says: "Be at peace, and thereby good shall come to thee."

But there is another view of this matter we would suggest,—a broader view, we cannot say an individual view, though the whole is made up of individuals. We would suggest a few thoughts about the book of Job which have reference to a certain means of becoming acquainted with God. Unless we know something of his purposes and plans in their fullness and breadth; if we have limited and narrow ideas of God, and if God, is not limited and narrow in his purpose and plans, for the good of man; we cannot be acquainted with him. O that we might get a large view of God, of his work and his word and his gospel provisions, full and comprehensive and far-reaching, and taking into their grasp the world of mankind.

We would suggest what has long been evident, that the book of Job is a pictorial book, a great allegorical work, giving a comprehensive view of God's dealings with the race of mankind as a whole; in one sense, of his dealings with the church; and in another, of his dealings with man as man, from first to last, in a comprehensive word picture, or

an allegory of the great plan of salvation, and of human experience in the development of that plan.

In the first place, Job is represented as being upright, in a right condition; but it is plain that he needed to be tried, that if he were tried, he would fail, and in a sense he certainly did fail. He came under the influence of trouble, and lost health and strength and balance and property; he lost all he had. His sons and his daughters were gone, and absolute ruin seemed to overwhelm him.

This is like the human race. Coming from the hand of his Maker man was upright. God made man upright, but he has sought out many inventions. We would err if we should say he was "perfect." He was pronounced "very good;" just right for the purpose intended; as nearly perfect as an animal man could be; but certainly not holy or perfect in a New Testament or spiritual sense, or he could not have sinned. "A tree is known by his fruit." He has certainly come below the *standard* given at the first. He has had much bitter experience. Job's experience in his trouble is a picture of the state of mankind during the interval from his rebellion until he shall be restored.

Is it not true that man has had dark and terrible trouble, and experienced bitter sufferings beyond anything words can describe? They can be felt, better than they can be told. And have they not had some miserable comforters? Surely they have. Job had three men who came to comfort him, and they told him a great deal of truth, but it was mixed with error. One of the truths they told him was our text, and anybody, familiar with the teachings of the New Testament cannot say that these words were not true. These men reproved him sharply. They brought him pictures concerning God and the realities of life that were true and good, and yet they did not meet his case. They could not answer him. He continued to be proud in his own heart. He justified himself rather than God, and in this they could not set him aside; they could not answer his arguments. This is just how it has been with the comforters that have come to mankind.

You remember there was a fourth one who finally came to Job, and he set aside those three. He let them do their best; we might almost say he let them do their worst; and then he answered Job. Just so it is with these human comforters. They have told us a great deal of truth, but it has been badly mixed, and they have not helped man out of his trouble in any true way. Christ alone can do that. He is the fourth. Under his influence man is humble, and confesses his sin and weakness and nothingness; and then the Lord gives him the help and deliverance that is needed.

During the interval Job had some glimpses of the truth. We find him talking of death. He speaks about man dying and wasting away, and about there being no hope for man in himself, and he says: "If I wait, the grave is my house." And he says: "Appoint me a set time, and remember me. Thou wilt call and I will answer thee. Thou wilt have a desire to the works of thy hands." Then in the language of faith he says: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin-worms destroy this body, yet in my flesh shall I see God."—Job xix. 25, 26. This rendering of the passage expresses about what the majority of human comforters—church teachers—have believed and taught. But in the margin of our Bibles the latter verse is given as follows: "After I shall awake, though *this* body be destroyed, yet *out of* my flesh shall I see God." The Revised Version says: "From (or without—margin.) my flesh shall I see God." This makes it harmonize with Paul's teaching as to the spiritual nature of the resurrection body. It is as much as to say that though this outward form shall utterly perish and be consumed, yet that will not prevent us from seeing God. We shall see him in a higher and better condition.

Job first fell or was proved weak under the influence of evil, suffered much, and had those miserable comforters, and then Elihu came and showed him the truth, and then he says: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."—Job xlii. 5, 6.

His mind has been brought forward to the condition in which he is made to realize the

truth concerning God; and the effect of such knowledge was to humble him by a correct estimate of himself. Remember it has been said that every eye shall see the Lord. Most people think that this is hopeless; that when the Lord is revealed to the masses, there is no hope for them. But here is brought to view the very opposite thought. Seeing the Lord led him to repent in dust and ashes.

O, that we might get a comprehensive view of God's great plan, that he is dealing with the human race even as with individuals. He has permitted the race to pass through the dark and terrible experiences that they might learn their own nothingness. When the light and truth of the Lord comes to be revealed in their hearts, getting a glimpse of him, in that light they will see themselves, and they will abhor themselves. And remember it is said: "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

And as it is with the individual, so it is with the whole race. In due time God's purpose shall be accomplished in the restoration and in the rich blessing of the human family. It is a remarkable fact that the close of the picture is given in the word. Job had his whole family restored to him, all his sons and daughters, just the same number he had at first, and his wealth was much increased. So all that were lost in Adam shall be restored in Christ. Not one shall be lost, and the glory and wealth and honor and grand conditions which the Lord will give will be greatly increased. Man's condition in Christ redeemed will be greater far, infinitely better, than that lost in Adam.

O, what a blessed thought it is when we see this. It brings to us a view of God, his character and love that is worthy our thought, worthy our attention. Will it not do us good to thus get acquainted with him and know him? When we see God revealed in all the fullness of his love manifested in Christ, does it not draw up our hearts and minds, and awaken a spirit of love and gratitude and humility? Do we not want to trust him and obey him? Why should we do otherwise? Why should we not yield all our powers into his service? Why should we not become acquainted with God and so be at peace,—enter upon that state of harmony that will bring good and blessing to us in every direction. O, that we may become intimately acquainted with him as with a dear friend, one upon whose bosom we can lean our weary heads and into whose hands we can put our hands and say: "Lord do with me what seemeth good in thy sight, only let me feel that I am thine and thou art mine."

SCRIPTURE TERMS.—NO. 3.

Psyche, Zoe.

THE first occurs one hundred two times in the New Testament, and is translated *life* forty-one times, soul fifty-seven times, heart once, Eph. vi. 6; soul Revised Version; mind, three times.—Acts xiv. 2; Phil. i. 27; Heb. xii. 3, each soul, Revised Version. Zoe occurs one hundred thirty times and is always translated life, except life-time in Luke xvi. 25.

The expression life in these Greek terms is entirely distinct. In phyche, which means animal soul, we have the only word translated soul in the New Testament. The Hebrew synonym, nephesh, is applied to beasts, birds, fishes, reptiles and man.—Gen. i. 20, 21, 24, 28, 30; ii. 7, 19; ix. 10, 12; Lev. xi. 10, 46. It is very variously translated, as soul four hundred fifty times, life one hundred one, person twenty-eight, (dead) body four, creature eight, self twenty-one, etc. etc.

The Vulgate or Latan is anima. Every animal is a soul, i. e. a body with blood (an essential for a soul in the Old Testament. —Lev. xvii. 11, Revised Version.) energized or vitalized by spirit.

The psyche, or soul, generally refers to this present life, this natural or physical life. —1. Cor. xv. 44–46. The zoe to the future life in the next age, called forty-five times aionian or age-lasting life, or eternal life thirty-one times and everlasting life fourteen times in Authorized Version.

In Matthew xx. 28, The Son of man came * * to give His phyche, or soul, or natural life a ransom, as in Isaiah liii. 10, 12, the Father, Jehovah, makes the Son's soul an offering for sin. He poured out His soul, His natural life, unto death. The soul or natural life being in the blood, we see why the blood or the life, or the soul, maketh

atonement for the soul or life (Revised Version. Lev. xvii. 11.) i. e., natural life, or living soul.—1. Cor. xv. 46; Gen. ii. 8.

Now see the two words in John xii. 25, He that loves or hates his natural life or soul (Revised Version margin.) loses or keeps it unto aionian zoe, or eternal life, life in the next age.

The soul that sinneth it must die.—Ezek. xvii. 4. This present life is forfeited, not preserved, made better or immortalized. No, we die in Him.—2. Cor. v. 14–17; Col. iii. 4. And now by faith, in the resurrection in fact, we receive a new life, the divine life, the enduring life in Christ Jesus that cannot die, cannot be destroyed. It is a new creation.—2. Cor. v. 17. It is the divine nature. —2. Pet. i. 4. H. Veysey.

INCREASING LIGHT.

I have been reading the Hope, and feel somewhat enthused on the question of the "Larger Hope," if not the "Largest Hope." None can rightly claim the "Largest Hope," for the way is to grow brighter and brighter even unto perfect day. Now it is night. We—Christians—are travelling by lamp light. The Scriptures "Shine as a lamp in a dark place;" as a "lamp to light our feet."

Who has not travelled with a lantern on a dark night? and how limited the view. But we are near the day dawn, when the day star will arise, and light will break forth—even perfect day, or light. Jesus said: "I am the Light of the world." And as Bro. Jukes says: "Christ is the Truth," and must go conquering and to conquer, and must reign till all his enemies are subject to Him; and the "last enemy [to be conquered] is death." "I am the resurrection and the life." "I have the keys of death." "I open the door and no man shutteth it." "O death, where is thy sting? O grave, where is thy victory?" "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor. (What a perversion now-a-days!) He hath sent me to heal the broken-hearted (not to lacerate with the doctrine of eternal torment); to preach deliverance to the captives * * to set at *liberty* them that are bruised."

He also preached by the Spirit to the spirits, or angels, who were cast in prison for their disobedience in the time of Noah, when the Ark was being built. And what was the gospel, or good news, he preached to them? Was it that an eternal burning awaited them at the day of judgment? "Will He not *deliver* the prey?" Yes!

We will hold the fort. May we be courageous standard-bearers. He says: "I am alive, who was dead; and am alive forevermore."

My anticipation is very vivid of Christ's grand and glorious reign, when he shall rule supreme; when all shall be united under one head, even Christ, and when all shall confess him and obey him. He shall not fail until he shall accomplish that which pleaseth him.

We are saved as yet, neither by substitution nor restitution; but by hope and by faith, and especially by grace. It is by "faith we have *access* into the *grace* wherein we stand," and hope reaches beyond, within the veil, or looks forward to the time of deliverance.

Denver, Colo. W. H. Wallick.

P. S. I would like to read Farrar's "Eternal Hope," and Plumtre's "Spirits in Prison," also Bro. Jukes little book. Can anyone tell me where I can get them? I also want to help carry out Bro. Bowers' suggestion. So I send herewith two dollars, one for my subscription for another year, and the other to aid in spreading the Larger Hope.

W. H. W.

WATER BAPTISM.

"Divers washings and carnal ordinances."—Heb. ix. 10.

Water applied to the flesh, by whatever churchly mode, is, and can be, only a fleshly or carnal ordinance. John plainly owned his object in baptizing with water that it was to "manifest Christ to Israel." This object accomplished, why should not his baptism be discontinued? "Why are we still subject to ordinances?"

Paul argued that the early disciples were "carnal" because there were divisions among them. That there should now be divisions concerning a "carnal ordinance" only emphasizes the carnality of latter-day Christians. It is a sad commentary on human nature that a great church should be founded on a divi-

sion concerning this ordinance, so that it actually refuses to all other Christians a place at the Lord's table; not that those refused have not had "washing," but just haven't had it *their* way.

One of our churches in the plentitude of its power according to its catechism makes every infant by baptism "a child of God and an inheritor of the kingdom of heaven." Christ could not promise one mother that her two sons though baptized with his baptism i. e. with water, could have even a seat in his kingdom, for he modestly declared it was not his to give.—Matt. xx. 21. This contrast between the bridegroom, Christ, and the espoused bride, the church, is decidedly odd and striking, and proves beyond peradventure that Protestants do believe in "holy water."

The proof text with water-baptist believers is John iii. 5: "Except a man be born of *water*, etc." Judging from the connection, this text must refer to the natural birth, and is probably but another way of saying: "First the natural; afterward the spiritual." Christ says to men "born after the flesh," "Ye must be born *again*."

Christ commanded his disciples: "Go ye, teach all nations, baptizing them (in water? No, but) *in the name*, etc." For God seeketh a people for His *name*. The church, the bride of Christ will take the heavenly bridegroom's *name*.

Paul says that he was *not sent to baptize*, but to preach the gospel.—1. Cor. i. 17. The command was "Teach all nations, *baptizing* them." The participle was here used as if the baptizing came by or through the teaching, as in Acts x. 44. There is no doubt however, that the apostles practiced water baptism, but it should be remembered that they came very near foisting on the church the rite of circumcision also. Accustomed to the many rites of Judaism, it was natural that they could not at once realize their freedom from all such ordinances.

It should be significant to those who are ticklers for the "one baptism," and contend that it is immersion in water, that, though Christ baptized "with Holy Ghost and with fire," for he came to "send fire on the earth," (Luke xii. 49) he did not baptize with water.—See John iv. 2.

Well, true Christians should be glad that Christ is preached even though it be through "strife and envy" for "*my* church." Especially now should we rejoice over the fraternal spirit growing in the different sects, proving that Christ's prayer may soon be answered, and his disciples will be "one," and then there shall be "one Lord, one faith, *one baptism*." When this comes to pass, surely there will not be any "Knowing only the baptism of John."

MRS. P. A. KRISE.

REMARKS: There are some who regard water baptism as absolutely essential to salvation; and there are other who discard it entirely, as a thing of no importance. It may safely be admitted that both are sincere. THE HOPE has been steering its way between these two extremes. Some think we make too little of water baptism, and some, too much. Most of our readers have seemed willing that we should enjoy the same liberty of opinion that we cheerfully accord to them. There is perhaps quite as much danger of narrow-mindedness and bigotry—which is the sect spirit—in one position as the other. May the Lord help us *all* to avoid the spirit of dogmatism, and to "Prove all things, and hold fast the good."

Will the sister allow me for the present to take the place of the *absent* Baptist brother, to make a few suggestions?

1. Is it fair and logical to apply the "washings" and "ordinances" of Hebrews ix. 10 to baptism, when the latter was no part of the Jewish ceremonial system? If so, it will apply with equal force to "the Lord's table." Both baptism and "the Lord's supper" were instituted in the dawn of the Spirit dispensation, and cannot fairly be set aside as Jewish.

2. If water baptism was useful in John's day for the purpose of manifesting Christ to Israel (the natural man), is it not fair to infer that it may serve the same end to-day for all who like Israel are in the primary school? To baptize men is often a very effective way of preaching the gospel of Christ's death and resurrection.

3. "Why are we still subject to ordinances?" is above asked; but Paul adds, "after the commandments and doctrines of men."

(*Continued on page 313.*)

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"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

HE with whom God's dwells is never less alone than when alone; for then he enjoys without interruption God in himself, and himself in God.—*McLaren.*

(*Continued from page 311.*)

See Col. ii. 20–22. The context shows that Paul did *not* include baptism, and that the ordinances nailed to the cross were those of the Old Testament, those which pointed forward to Christ.

4. It is by no means necessary that there should be divisions among Christians because of baptism. Let each enjoy liberty, and walk in his own degree of light. But if divisions occur who makes them? Who departed from original practice? This is surely a fair question, and one which should be scripturally answered before anyone is blamed for making division.

5. We are under no necessity to believe either in "holy water" or "infant baptism," because holding to the immersion of believers as an ordinance of Christ. This ordinance can be regarded simply as an act of obedience, or in addition to this, as an expressive symbol of death to sin (or the carnal nature) and resurrection to holiness and life in Christ, without either the idea of "baptismal regeneration" or of "infant damnation." Because the ordinance does not save, but only the spiritual change which it represents or symbolizes is salvation, is not a sufficient reason for discarding the ordinance. It is its spiritual significance that sanctifies it, and raises it above all meaningless ceremonies.

6. It may well be questioned that Jesus made reference to water baptism, in Matthew xx. 21–23. Indeed, the Revised Version and the Emphatic Diaglott have no baptism at all in the passage. They only refer to drinking his cup, which probably is the same as the spiritual meaning of baptism. Christ was not looking back to his nor their symbolic baptism; this was past in their experience; but he was looking forward to the cup of death which it symbolized. This they too, as well as himself, must yet drink. He was not to drink it *instead* of them. Mark records the same conversation and mentions this baptism into death. Luke xii. 50 shows that it was future: "I have a baptism to be baptized with; and how am I straitened till it be accomplished." We would emphasize the fact that water baptism is *not the reality*, but a divinely appointed New Testament *symbol* of the real, spiritual reality, through which *all* must pass in the process of salvation.

The Diaglott gives the more correct rendering of Jesus' statement about sitting on his right hand or his left. The statement is: "It is not mine to give, *except* for whom it has been prepared of my Father." It is therefore Christ's prerogative to give rewards, which agrees with all other Scriptures, "For the Father hath committed all judgment unto the Son."

7. We think the sister may be right as to John iii. 5. Jesus there stated a universal rule, one which has no exceptions. The *only* way into God's Kingdom, or to reach God's image, is by two births: "First the natural; afterward the spiritual." To apply that passage, as some do, to water baptism, is to make it the reality instead of the symbol, and to exclude all who, either before or after Christ's time, failed to be baptized in water.

8. Why did not our sister tell us *how* the apostles baptized "in the name?" To teach is one thing; to baptize is another. It has never been man's province to baptize with the Holy Spirit or fire. The Lord alone can do that. And yet men were to baptize. They could administer the symbolic appointment. But they were not to do this in their own name. Paul said he was glad he had not baptized many of them, lest any should say he had baptized in his own name.—1. Cor. i. 13–17. As he might have baptized with water in his *own* name, had he been so inclined, so it should be evident that he baptized a few with water in *Christ's* name. While it was Paul's special work to do the preaching, it seems to have been the work of his assistants to do the baptizing. We have seen modern illustrations of this. But none of them do it in their own name. "In the name" may mean "by the authority" or "in the spirit" of Christ. The passage in Acts x. 47, 48, shows that they were baptized with "water," "in the name of the Lord." The word plainly teaches that we are not only to be baptized "in his name," but also to pray, or eat, or drink, or whatever we do, in the name of Christ. It does not mean that we are *not* to do these external things because they are done "in his name."

9. Though Christ himself did not baptize, his disciples did, under his direction, so that it was said that "*Jesus* made and baptized" his disciples. The act of circumcision was *never* done by the authority of Christ. It was an ordinance of the Old Testament, and the Holy Spirit enabled the early disciples to discard it, in spite of their prejudice in its favor. The Holy Spirit did *not* forbid water baptism, as it belongs in the Spirit dispensation.

10. Nothing here said is to be understood as putting the symbol in place of the reality, or as knowing *only* water baptism. Neither do we make our view a test of fellowship. Our fellowship is in the *spirit* of these things. But forms have their use, in certain states of our development. Let the strong be careful not to put a stumbling-block in the way of the weak, by even *seeming* to belittle or set aside a plain command of Christ. The more spiritual people become the less need they may have of forms for themselves; but babes in Christ need the primary lessons as much as ever. And the stronger may take them by the hand and lead them in their first attempts to walk. If the stronger discard baptism and the Lord's Supper, the weaker may lose a needed help. It is safe for *all* to follow our blessed Head, who condescended to be laid in the watery grave, and said: "Thus it becometh us to fulfill all righteousness." Why should *any* motive hinder us from following him?—ED.

NOTES ON SUNDAY-SCHOOL LESSONS.

Gethsemane.—Luke xxii. 39-53.
(Lesson for Oct. 26.)

In our last lesson, Jesus said: "The things concerning me have an end." In touching upon these last scenes in his earthly life, tongue and pen and heart falter. The simple record, in its majesty and power, seems above and beyond comment. How dare we intrude upon the solitude of that moon-lighted garden, when he withdrew "about a stone's cast" from even his most intimate friends?

The story of his earthly life and its close has become in many minds mythical, removed from earth, as if it were the record of what took place on some other planet. Yet the Mount of Olives to which he "went as he was wont" on that eventful evening still sleeps in the sunshine; still is bathed in the light of the same moon that then made glorious the night; still wears the crown of olive trees which then gave its name. Ah! this earth has been wonderfully blessed in entertaining such a visitor for so many years.

How can we enter into his feelings on that hour? How can we comprehend the cause of that agony that forced the life-blood as sweat from the pores of the skin? It has been said that there rolled on his spirit the anguish of the world, its burden of guilt and misery; and this is probably true; for he bore our sins, and the chastisement of our peace was laid upon him. He did not stand there instead of humanity, for the sufferings of men have not been lightened by what he endured; nor is it best they should be lightened. If his grief secured for him such rich reward, so will it likewise secure a blessing for all who likewise suffer. Rather he knelt there in the garden as a type of the world. What he endured was the anguish representatively that humanity in each and all its members have and shall taste. Each life then experiences a drop of the bitterness, whereof he had the brimming bowl.

But how was it possible for one to endure this? This is a mystery in just the sense that Christ himself was a mystery. All conscious life is capable of a certain amount of pleasure and a corresponding amount of pain. The lowest form of life enjoys and suffers least. The mere brute creation is less acute in its sensibility, and has a more limited range of capacity than human beings. Men of highest minds and finest natures both suffer and enjoy more keenly than those whose lives are largely of the earth. Women as a class are said to suffer more than men. They are credited with finer sensibilities and keener nerves both for mental and physical experience. Here was this man, made of a woman, related only to a woman and to God, in whom the characteristics of God and woman met. He was gentle, refined, self sacrificing, patient, affectionate, like an ideal woman: he had the strength, wisdom, dignity and grandeur of God. Measure the hight of glory to which he ascended, far above principalities and powers, and every name that is named both in heaven and in earth, having in all things the pre-eminence, and judge from this altitude the depths to which he descended in this darkest hour. For here his soul was exceeding sorrowful even unto death. At this hour the passover lamb was slain, and from this hour God's passover was given over unto death and counted dead until the resurrection morning.

Why was it necessary for Christ to suffer thus? Why is it necessary for humanity to suffer thus? He was made perfect through suffering, and hence on his own account it was best that he should drain that cup. With him it was a voluntary thing. With humanity it is involuntary. He was strong to choose that path. We have had it chosen for us because our Father saw it to be best. So far as pertains to our salvation it was necessary for him to suffer that he might sympathize with suffering, and give us strength to endure and conquer through his victory. *My* heartaches mingled in his cup of woe, and therefore he knows what I feel as no other being can know. Your pain, my friend was likewise borne by him, and therefore he can give you strength and courage to endure. Much of our own pain benefits us in that it makes us sympathetic and able to succor them that are tempted. We are thus to be made kings and priests with him.

Jesus Accused.—Luke xxii. 54-71.
(Lesson for Nov. 2.)

Judas and his band found him in the garden. He advanced to meet them, asking

whom they sought. When he said, "I am," they went backward and fell to the ground. His majestic courage bore them back as an armed host could not have done. Judas then came up and kissed him. O loathsome touch of treachery and deceit! In all that time of insult and mockery that kiss was not the least he had to bear. The disciples with their swords made some show of displaying their courage of which they had so proudly boasted, and one of them, Peter, cut of the high priest's servant's ear. Poor Peter! his courage took him thus far and then oozed out. We are not told by Luke who it was that cut off the servant's ear. Luke's gospel was written when the parties interested were alive and it might have brought Peter into trouble. Years afterward, when Peter and the high priest and the servant were all dead, John records that it was Peter.

It was not only the rabble which came out to take Jesus. It was the high priests and the captains of the temple and the elders. To them Jesus said: "When I was with you daily in the temple, ye stretched out no hands against me: but this is your hour and the power of darkness." "This is your hour." The hour was midnight; midnight in the world's history. No darker hour has ever shrouded in its gloom this earth.

They brought him to the high priest's house. Peter followed afar off. He was in double danger. If known to be a follower of Christ he might reasonably expect to be included in his arrest and trial. Then he had just been guilty of an assault upon a servant of the high priest; a deed that if proved against him might cost him his life. It was safe, it was prudent for him to keep in the back-ground. But he evidently had an intense desire to know the fate of the Master. It may have taken more courage than we could understand to have entered that hall at all; and when he was thrice accused of being a follower of Christ, it may be he was thinking less of the disgrace and danger to be attached to the adherent of a sinking, and unpopular cause, than of his own imprudent and worse than useless deed in the garden. At all events, he denied again and again all knowledge of the prisoner at the bar. The saints and heroes and martyrs of the Bible are after all just men and women like ourselves. They are surprised in an hour of weakness by a sudden, unlooked-for temptation and the base metal reveals itself. The animal in us clings to life even at the expense of honor and truth. He that loveth his life shall lose it.

When the oath of denial and falsehood had fallen the third time from Peter's lips, there was an instant's hush in the noisy hall. From afar came the shrill crow of a cock, the first harbinger of morn. Then it was the Lord turned and looked on Peter. Their eyes met. It was as if they two stood soul to soul alone in that assembly. From the Saviour's eyes leaped forth a message of reproach and pitying love. His prayers were in that look. Remembrance rushed in upon the disciple's heart. Shame, confusion, contrition overwhelmed him, and he left the place to shed bitter tears.

Then, until the morning dawned, was the Saviour given over to the mob, who blindfolded him, smote him and mocked him. This was their return for the months and years crowded with deeds of love and words of life and power.

When it was day, the council opened and the examination began. They must find some charge against him grave enough to interest the Roman authorities, for they had no power as a nation to put a man to death. They questioned him; "Art thou the Christ?" That was a question he had never answered lightly. He charged his disciples not to tell it. He warned the devils to hold their peace when they cried out about it. It was something he liked to have people discover for themselves. People sometimes meet us with the question; "Are you a Christian?" We had much rather they would discover for themselves what we are. Words count for little. What would it weigh what we or any others claim to be? It is the life that speaks. Christ said: "If I tell you, ye will not believe." Finally, when they pressed him, he said: "Ye say that I AM." This was enough. His condemnation was sealed. They hurried him away to Pilate. This was the good confession that he witnessed. This was the rock on which his church is built. This it is that natural men and demons hate. It was for this he died.

L. A. A.

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A WORD FROM GALIEN.

To all the Brethren and Sisters of the Larger Hope, greeting:

MY heart is full of praise to God this morning, for his great blessing to us in the General Meeting recently held here. First, we had two joyful surprises in the coming of Bros. Veysey of Toledo, O. and Brite of Missouri. Just think, beloved friends, of an interest that brought Bro. Brite nearly 700 miles to meet with those of "like precious faith," and to meet Bro. Paton, whose writings had been the means under God of helping him to see that "grace must reach as far as sin has gone." And how it gladdened our hearts to see Bro. B. whose writings in the HOPE of late have so interested us all.

He and the writer of this were led in the same way to see the wonders of the grace of God, and both believe that no *other* way could have broken down the barriers of faithful early training. First, by Bro. R.'s teaching, the "*mists* were cleared away," (for which they will always feel grateful to him) so that they could see the truth and beauty of DAY DAWN, blessed be God!

During the meeting Bro. Paton gave us truths both new and old, from the sacred storehouse; assisted by Bros. Veysey, Brite and Sister Allen, our Pastor. Bro. Veysey remained three evenings after the close of the General Meeting, calling through the day from house to house, winning many souls to an interest at least, in the things of God. He left Thursday morning for Hollywood, to continue the work there, while Bro. P. and Sister Allen were preaching the word at Marcellus, followed by the earnest prayers of the faithful here.

The happy feast is over, but long will its hallowed influence remain. In the Baptist prayer-meeting Thursday evening, three of their own members testified of the blessing the meetings had been to them. Truly the leaven of truth is working. Let us all pray, as did one of old, "O send out thy light and thy truth. Let them lead me, let them guide me into thy holy hill."

"Be ours the stream from everlasting hills,
Thy Spirit's boundless grace;
Be ours the peace which lowliest temples fills
Where *Thou* hast dwelling-place.

GALIEN, MICH. MRS. J. A. J.

☞THE next issue of the HOPE (Nov. 1.) will be a special number, designed mainly for new readers, as suggested before. We offer them at the low rate of one cent each. Let those desiring to help in publishing and circulating this special number please send in their orders at once. If delayed, it will be too late. All who subscribe for one year, beginning with that number, will receive it fourteen months.

Absence from home, on account of the special meetings, and the care of the sick by some of our workers, have caused the delay of last paper, and so we send it with this.

DAY DAWN is still in the binder's hands. Subscribers please be patient.

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MISSIONARIES WANTED.

Will each one of the readers of our beloved World's Hope become one?

It will not be necessary to graduate from any of our modern schools. You are not too poor, or isolated. But in your own neighborhood no doubt your next door neighbor is in need of a better, higher, grander thought of God. And now let me suggest that each number of The World's Hope received, you read its contents, and then ask your neighbors to read, and while they are reading it, tell someone else of the grand ideas it contains and ask them if they will read it, and thus keep it going on the mission for which it was designed and printed. In this way you can do a work of which you are not aware and thus be a Missionary.

Much has been said and is being done for the heathen of foreign lands by the churches of to-day, but I believe there is more right near us to whom *the gospel* should be preached. While I would not belittle the work that is being done in other lands, yet I would say that if the general teaching from the pulpit is true, it would be better by far to call all the foreign missionaries home. According to the reports given us, there is only one of forty that accepts the Christian religion, or four of one hundred and sixty that join the church and are saved; and the one hundred and fifty-six go into endless misery or hell; that is, if the doctrine is true; and all because they heard the gospel. Does it not seem that it would be better that they should not hear it, and have them all saved? And in this ignorance would be extreme bliss; and in such a case it is certainly folly to be wise.

And all this confusion is because they fail to see the plan of salvation, and that He whose right it is to reign shall reign until all enemies are subdued unto him. Now, each one of you, dear readers, can be missionaries to help tell of His all-conquering love, and thus help theology out of such a low estimate of our Father's true purpose and plan.

The method I have adopted of scattering the good news as proclaimed in our beloved paper, the Hope, is this: I put a number of copies in my coat pocket and while going through the streets of the city I meet preachers and lawyers and I hand them each a copy of the paper with a request to read them carefully. In this way it is possible to do a great and good work. Some of those I meet and to whom I give papers I may not meet in this world again, but I shall have the pleasure of at least trying to do them good by giving them a better thought of their Heavenly Father.

I would ask each subscriber of the paper to try this plan of spreading the good tidings of great joy which *shall be* to *all* people (in due time). Do you not think that He who spoke to the troubled sea of Galilee can speak light to those who sit now (theologically) in darkness? Trusting that each reader will respond with a hearty Amen, I remain yours in the largest hope.

St. Ignace, Mich. Elijah Frostic.

HOPE THOU IN GOD.

When over waveless seas,
Borne by the gentle breeze
To heaven's flow'ry leas,
Hope thou in God.

When tempests round thee rise,
When storm clouds vail thy skies,
And doubt before thee lies,
Hope thou in God.

When friends, on either hand,
A firm devoted band,
Thronging around thee stand,
Hope thou in God.

When dangers threaten high,
When mighty foes are nigh,
And friends desert and fly,
Hope thou in God.

When young, and brave and strong,
Moving amid the throng
With springing step along,
Hope thou in God.

When weak, and old, and blind,
By others left behind
Groping thy way to find,
Hope thou in God.

Hope on, hope ever more,
Till on yon golden shore
All doubt and fear are o'er;
Hope thou in God.

—*Selected.*

EXTRACTS FROM LETTERS.

I ENCLOSE you two dollars, one for my subscription for the HOPE for 1891, and the other for the poor. The HOPE has been a good and welcome visitor. Its teaching has been a great consolation to me. I hope we will soon be with our blessed Saviour to part no more. Allow me a word on baptism and the breaking of bread. "To obey is better than sacrifice." Two baptisms are in practice to-day—the one of generations and the other of regeneration. One belongs to Jezebel, the other to Christ. The latter is to call on the name of the Lord, and to confess him before men in his own appointed way. The other does not belong to the faith and has no meaning. It belongs to the tradition of men, and not to the commandments of God.

Of the breaking of bread, the Lord said: "As often as ye do this, do it in remembrance of me." Can we remember anything better? I think not. As he gave his body, and shed his precious blood for us, in taking the emblems we are to show forth his death until he comes again.

Oh, dear Saviour! who gave us the promise that "Where two or three are gathered together in my name, there am I in the midst of them," keep us from the evil, and in readiness for thy appearing. Give us patience and everything we need to do thy holy will. Oh, heavenly Father! give us that wisdom which cometh from thee, and preserve us from the temptations of the world. And unto thee be the praise, honor and glory for ever.—AMEN. J. F.

PLEASE find enclosed $1.00 to apply on our subscription for 1891. We enjoy our paper more than we can tell you. We can feel the spirit of love and patience that pervades the entire paper in all difference with opponents. May God preserve you in that spirit. We are fast nearing the end of our life journey; but hope to meet you again on this side of eternity's shore. May the Lord bless and prosper you and yours abundantly is our prayer. MR. and MRS. M. B.

HOWARDSVILLE, MICH.

I HAVE been waiting some time for the significant cross on my paper,—waiting because I wished to know when my subscription expired. The HOPE has not ceased to be strengthening, encouraging and instructive to me; the same to many of my friends to whom I lend them, some of whom are unable to pay for them, and other some will soon subscribe for the HOPE. By the way, Brother R., or some of his admirers, has sent to my address, as also to some of my friends, several of Z. W. T. in which you and others who entertain similar views are severely criticised. But, dear brother, let none of these things move you, as evidently truth is on your side; or perhaps, rather, you are on the side of truth; a much greater degree of truth; and as it must eventually triumph over all falsity and error, you will doubtless triumph with it. Therefore you, with all of the larger, broader, hope can afford to exercise much patience and forbearance towards those still in the darkness of Christ as substitute, and *not* a ransom for *all*. To those of my friends who have received gratuitously such copies of Brother R.'s paper, I have lent my HOPE containing Bro. Brite's "Open Letter." Evidently Bro. R. intends leaving no stone unturned to cripple your influence for good. But let God recompense, and you and all will be well. Enclosed you will find my subscription for the HOPE for another year.

BUFFALO, N. Y. MRS. W. A. B.

THROUGH a friend I have been permitted to read your book MOSES AND CHRIST, and also a copy of THE WORLD'S HOPE. I like them very much on the whole, but some things are hard for me to understand.

If all men are to be saved, why did our Lord say of Judas, "It had been good for that man if he had not been born?"—Matt. xxvi. 24. Then again, in John xvii. 12, it speaks of him as being lost; and in Acts i. 25, it speaks of him as going to his own place.

Now if in the ages to come all men (This would include Judas) are to be saved, why would it have been better for him not to have been born? And are there not men to-day just as wicked as he? Are there not men who betray the Master just in the same way for money? Are there not men who sin against light, knowing they are wrong? Are they not guilty of the same condemnation?

Now we read that *every man* is to receive a reward or punishment according to the deeds done in the body. God deals with all men alike according to their works. So if it would have been better for Judas not to have been born, why may not that apply to other men, in the same way?

I am searching after truth. I have been a member of the ——— church for years, and have always taken an active part in church work. I love the Lord Jesus, and I love his people. But for years I have not felt satisfied with the teachings of my church. About a year ago Bro. K. brought me a copy of Bro. R's work. It was just the thing I wanted. The Bible was a new book to me. Things have seemed so much clearer to me ever since. The joy of the Lord has filled my soul. Some thought I was crazy, and some think so still. I tell them it is a happy kind of craziness. They said the same of Paul when he spoke of the same truths.—Acts xxvi. 24.

I have been a reader of Bro. R.'s works ever since, and take it all together I like his teaching very well. But I felt very sorry over the article in May *Tower*, "Harvest Gathering and Siftings." I did not like the spirit of that article, and I think he hurt himself by it.

Please excuse me for writing this long letter. I cannot expect nor wish you to take your valuable time to answer it. But I thought you might answer some of the question or explain those Scriptures through the HOPE. I wish to subscribe for it for six months, and enclose fifty cents for the same.

Yours in hope of a coming King.

CHEROKEE, IA. W. H. E.

REMARKS:—I can see nothing in the three passages the brother has quoted in reference to Judas that in any way should militate against the many broad statements of the Scriptures concerning the final reconciliation of all things to God. The fact that he went to his own place cannot properly be made to teach more or less than that he had a place and a proper place to fill in God's order of things. The passage teaches nothing as to the quality of his place. He no doubt will be properly graded.

If the brother believes what Bro. R. teaches, he cannot hold that Judas went to what some call an "orthodox hell." But he would doubtless be held to the idea that Judas, being a hopeless case, went out of *being*, out of *existence*, at death; for brother R. teaches that for hopeless cases there is no future life at all. But how anyone who had gone out of existence could truly be said to have gone to his own *place*, I cannot understand. Nothing can have a place if it does not exist. Nothing must be no-where.

The passage in John xvii, that speaks of Judas being lost, would be more to the point as proof against our position, if it had said "forever lost," or "hopelessly lost," as people often express it. I believe he was lost; lost to the cabinet of Christ, and lost to honor and right. But who can truly say he was more woefully lost than the prodigal son, of whom the father said later: "This my son was dead, and is alive again; was lost, and is found."

The passage that says: "It had been good for that man if he had not been born," must have reference to the loss and shame that came upon him for the traitorous act. Had he not been born until a later period, he would have escaped the terrible experience. "Had *not* been born" can only refer to the time and circumstances under consideration. The brother is doubtless right that many, for money, have been just as bad as Judas, but they, by living at a later period, *have* missed the special woe upon "that man" who betrayed Christ. Read Psalm cix, and find the curse pronounced upon him: "Let his days be few, and let another take his office, etc." But mark that the woe is only in reference to *temporal things*. There is certainly nothing to prevent his being made alive in Christ.—EDITOR.

ENCLOSED find two dollars; one for the DAY DAWN, the third edition. As it goes forth it will show that those who are turning many from darkness are growing in grace and knowledge as the day advances. There is no standing still; they must shine forth as the sun (sun of God's love) in the kingdom of the Father.

The other dollar I contribute to the work, and O that I could give much more; but if each reader would send his mite, the work

would soon enlarge, and the word of truth go forth to call the poor prodigals home, that are feeding on the husks and laboring under the hire of those that feed swine—(the most averse).

God is doing all things in his own way and in his own time. Let us wait on him patiently and be ready at his call. W. J. M.

DECKER'S POINT, PA.

ENCLOSED find thirty cents for which please send to my address THE WORLD'S HOPE for three months on trial, and some copies of July 1st, and August 15th, for missionary purposes.

Some one sent me a copy of each of these. Those letters from Bro. Brite are written in such a good spirit, and are so likely to set us thinking out beyond boundary lines and every thing in the shape of creeds of man's making, that I feel like sending out a few copies to those whom I believe do not wish to be followers of men, but desire to learn from all sources.

I believe with Bro. Brite and rejoice with him "that there is no Babylonish wall that can be built high, thick and strong enough to fence and hold the *illimitable* Truth of the living God."

Yours with growing love toward God.

LATROBE, PA. W. C. M.

I HAVE just been re-reading a back number of the HOPE and have been studying on some things in it; and I thought, What would I give if I only were sure these things are so? I think they are simply grand and glorious.

I got your book MOSES AND CHRIST last Spring and was greatly instructed by reading that. I thought this fall I would be able to take the HOPE and get a copy of DAY DAWN, but I have met with such losses this fall that I cannot do it. I lost two hundred acres of crop, and a fine horse; and now I expect to lose my farm and have a debt hanging over me.

As you kindly offer to send the DAY DAWN to the needy for the postage, I have decided to throw away pride and accept the offer, with many thanks. I am sorry to be deprived of the HOPE, but it is just impossible for me to get it. If you think my reasons good, and if you would like to enter my name upon the free list for a year, I will assure you that every word will be carefully read, and each paper will be hailed with joy. I would be ashamed to beg for temporal food, but I must have "meat in due season" for my soul, if I do have to beg for it. Some day the Lord may see fit to bless me with temporal things so I can reimburse the treasury that is open to the poor. Your brother in hope.

LAWRENCE, KANSAS. J. E. L.

[Both the paper and book will be sent.—EDITOR.]

NEARLY a year ago Bro. Veysey sent me your books DAY DAWN and MOSES AND CHRIST. I was and am now earnestly enquiring for truth and praying for God to enlighten me; and when I received the book MOSES AND CHRIST, I took it on my knees before God and asked him to show me the truth, if it contained truth; if not, to keep me from error. I threw down the book at the conclusion of the first chapter, and said I would not read such Universalism.

Well, I suppose some of my brethren will say then was the time I should have ceased to read such heresy; but this thought came to me: Are you so selfish that you are not willing that God should show mercy to all, even though they do not now see just as you see? Well, I picked up the book, and as I read, I hoped it was true; then I longed for it to be true; and finally I said, It is so God-like, it must be true:—for he will not tell us to kindle a fire on our enemies with love and kindness, unless that is his mode of dealing with his enemies.

Well, I bless Him that I can now see hope for all mankind in God's precious plan. Of course, I have much to learn, but I hope to be led into all truth.

You will pardon me, (for I do not desire controversy), but I wish you would give the subject of the Sabbath as impartial consideration as you do other subjects of the Bible. I do not see how you can differ with us on that subject, as the attitude of every Christian heart should be: "All that Thou commandest me will I do." And although I am glad to be able to believe there is hope for all, I also believe with you that God will reward us for every act of obedience. And although we may meet with unkindness and persecution from our former brethren, it should not make the truth of God of none effect.

Yours fraternally, S. F. P.

HILLIARD'S MICH.

REMARKS: I like the spirit of this writer wherein we differ as wherein we agree. In regard to the Sabbath, I have not decided without satisfactory examination and evidence. I have carefully read the arguments of the S. D. A's and think they err. But I am glad *some* of them are so free from the bondage of naturalism on other things.

"All that God requires will we do." But Abel, Noah, Abraham and Moses were commanded to do what is now not required. How then are we to determine our duty? Try this rule: Nothing commanded in a former dispensation is required in a later dispensation, unless it be *repeated* in the later age. With this, remember that our age began at Pentecost. If the Sabbath is an exception, why so? If the rule has any other exceptions, let them be pointed out.—EDITOR.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 8, No. 21. ALMONT, MICH., NOVEMBER 1, 1890. $1.00 a year.

TRIUMPH OF GRACE AND RIGHTEOUSNESS.

THIS paper will reach many who have never seen a copy of it before. To all such, especially, we send Christian greeting. Our regular readers waive their claim on advanced or new thoughts for your sake. We seek a plain talk with you on things which we consider of great importance—things concerning the Bible, man's origin, nature, duty, privilege and destiny. If the reader is a Christian—that is, one who accepts Jesus Christ as his Lord and Saviour—we come to you in the fellowship of the Spirit. We have no test of fellowship but the faith and love of Christ.

Opinions on many subjects may differ, but all who have his Spirit of life, love and loyalty are brethren and sisters in him, and under his leadership will come gradually nearer to a knowledge of the truth, and therefore nearer to him and to each other. "There is one body, and one Spirit, even as ye are called in one hope of your calling."—Eph. iv. 4. Wherein we differ, we should therefore "Endeavor to keep the unity of the Spirit in the bonds of peace." And yet it should be our constant aim to search for truth, wisdom and knowledge, as men of the world search for gold, silver and other hidden treasures (Prov. ii.), that having an abundant daily supply of the bread and water of life we may be *strong* in the Lord, and in the power of his might; that we may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ;" and that knowing the Father and the Son better, (whom to know is life eternal.—John xvii. 3), we may love God more fully and serve him more faithfully.

It is not necessary to know very much in order to *begin* the Christian life—only that we are poor, sinful mortals, and to know that Christ is our all-sufficient Saviour. But in order to advance in the way toward God and his glory, and be able to withstand the many foes, overcome the many obstacles and fight manfully the battles of the Lord, we must feed upon his truth. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. iv. 4. We can only be truly sanctified by the truth.—John xvii. 17. And we are not to be content always to remain babes in Christ, and feed upon milk; but we are to become able to use strong meat as those of full age, or well-matured in Christ.—See Hebrews v. 12–14. If any reader has not yet accepted Christ and entered on the journey toward God, he should at once begin with the first principles of faith, repentance, baptism, remission of sin, etc., and also use the sincere milk of the word, that he may grow thereby; but then he should leave the first principles of the doctrine of Christ and go on to perfection (both in knowledge and practice).—Heb. vi. 1, 2 and 1. Pet. ii. 2. Grace, peace and power, in reference to life and godliness, are given and multiplied through the knowledge of God, and of Jesus our Lord.—2. Pet. i. 1–4. The path in which those who are justified through Christ are to walk is one of growth, an ever-increasing light and knowledge, a shining way, "which shineth more

and more unto the perfect day."—Prov. iv. 18.

Our appeal then is to them who have a healthful desire, (which comes by the quickening of the Spirit of God), to face the light, and to know all that they *may* know of God, his revealed purpose and plan. Having taken your place, or, more properly, the Lord having placed you on the only sure Foundation, Christ Jesus, the Rock of Ages, we would, if the Lord permit, be the means of edification, that is, of building up in the most holy faith. We should be mutual helpers in truth and life, imparting to each other what the Lord by any means may have given to us.

As there are many members in the body of Christ, and all members have not the same office or use (1. Cor. xii.), it should not be expected that every minister or teacher should deal with the same elements of truth. Some are led by the Spirit and Providence of God to be evangelists, and to cause many to *begin* the Christian life; and that is all such men can do successfully. Others are not called specially to do such primary work, but are pastors and teachers. There should be perfect harmony among all who work for Christ in any department. Among teachers, too, there is variety of ability and direction of work. The same Spirit that enables one to bring out one phase of truth, enables another to develop another phase of truth. Let us all be willing to learn from one another, so far as we can.

That there are some phases of the truth of God's word that have not been generally seen and understood should be evident to all. Otherwise there would be no room for growth in knowledge, and a shining path with an ever-increasing light. It seems probable that many of the divisions into parties or sects among equally sincere Christians, and even many of the unpleasant strifes between them, are caused by seeing only parts of the truth, and each thinking that he has it all.

Two soldiers quarreled about the color of a shield. One said it was red, and the other, that it was blue. When it was too late to save their lives, they discovered that *one side* was red, and the *other side* blue. Both were partly right and partly wrong. Is this not much like the attitude of the sects toward the truth and toward each other? In regard to the principles of the gospel in reference to man's sin, forgiveness and destiny,—we might say the shield of faith,—men hold such different views. The Calvinist sees God's sovereignty and the election of a few to salvation; the Arminian sees man's freedom and responsibility, and what he calls "free grace;" and the Universalist sees the omnipotence of love, the triumph of grace and righteousness, and a clean Universe. May it not be that each is emphasizing but one pha of the truth, and that TRUTH itself, which many-sided, includes them all?

We come to you with confidence that th Lord through various agencies has given a comprehensive view of his love, purpos and plan, by which we can combine the thre views above stated—that is, make use of th Bible doctrine of election, admit man's free dom and responsibility, within reasonabl limits, and yet believe in the absolute victor of God's grace and righteousness, revealed in Christ, and applied to the purpose of seek ing and saving all that was or is lost.

Now let no one be alarmed. Just be quie before the Lord. Do not hastily decide. D not be prejudiced; that is, do not judge be fore hearing. Be like a good and wise judge on the bench: hear all the evidence, prayer fully and candidly weigh it, and then decide by the word of the Lord. Do not test what may be said by the creed of your church that may be good as far as it goes, but as light increases it should be modified; by heaven's own standard—God's word—"Prove all things; hold fast that [and only that] which is good." The question we ask you to consider is as follows:

WILL ALL MANKIND BE SAVED?

IN order to fairly consider this matter much depends upon what is meant by being saved. People are apt to answer this in the light of a preconceived idea of salvation. Some think that to be saved means to go to heaven—some good place away off somewhere—when we die. We do not think all will be saved in that way. We do not think heaven will ever have wicked people in it. Where sin and wickedness dwell cannot be heaven.

We think he was right who said, "Heaven is a prepared place for a prepared people, and without being prepared we can never go there." It is not the place that constitutes heaven, but the holy and happy condition of the people. Put a wicked man among those who love and serve God, as all will do in heaven, and he would not enjoy it. He had rather be somewhere else. Some men here had much rather spend their time drinking, card playing, gambling, swearing, etc., (These things are apt to go together,) than to attend a prayer-meeting, or a Bible-Class. It would be a hell for them to be obliged to stay away from their companions in sin, and to hear only of good and heavenly things.

No one will ever enter heaven until he is so changed as to be fit for the company of the good and the pure. It is indeed a dangerous doctrine to teach that all men will go to heaven when they die, without reference to char-

ter; or that men can sin and escape a just punishment. Who teaches so? Perhaps none, altogether. But it may be the nearest to it when men are taught that by repentance they can wholly escape the consequences of their sin. According to such a view, men are led to believe that a wicked man murdered, and so cut off from all opportunity of repentance before death, will suffer endless torment in hell, while his murderer, who has a little time for reflection, and it may be for genuine sorrow, is soon swung from the gallows to glory. We believe in forgiveness of sin, and do not belittle true repentance whenever it is experienced, but we nevertheless believe the Bible teaching that "Whatsoever a man soweth, that shall he also reap."—Gal. vi. And the only safe answer to the question, What is it to be saved? is given by the Angel to Mary: "Thou shalt call his name Jesus [Saviour]: for he shall save his people from [what? from punishment? from the consequences of sin? from going to hell? No, none of these, but from] their *sins*." Matt. i. 21. They are not only to be saved from the doing of sinful *acts*, but from the *love* of wrong, from the *desire* to do wrong, yea, from the very *nature* that prompts wrong thoughts, desires and actions. In view of this, it may be that punishment, or suffering the consequences of sin, is one of the Lord's agencies for saving men from their sinful nature or condition. "The wages of sin is death." "The *soul* that sinneth shall die." God is able to destroy both soul and body in hell.—Matt. x. 28. "But the gift of God is eternal life." After men reap the wages of sin, God gives eternal life. In 1. Cor. v, a very wicked man is said to be delivered over to Satan "for the destruction of the flesh, [the carnal or animal or *soulical* nature] that the *spirit* [not the destroyed soul] may be saved in the day of the Lord Jesus."

Salvation, properly speaking, includes all that is meant by or involved in regeneration, or the new birth. Here all Christians will agree with us. Whether few, or many or all will be saved, the principle is the same. None can be saved without being born again, or born of the Spirit. And does not to be born of the Spirit, include the *destruction* of the *sinful* nature, as well as the *development* of the *spiritual* nature of man? Do not all Christians teach this? Then is not the *death* of the sinning soul a necessary means to or step towards the gift of eternal life?

By such a method, surely the more that can be saved the better. It will not endanger heaven, nor holiness, nor the integrity of God's throne of justice, nor the happiness of the righteous, if *all* should be saved. Whatever the reader's creed may be, if he has a kind and loving heart, even a *little* like the heart of him who "gave himself a ransom for all," and who came "to seek and to save that which was lost" he cannot fail to be interested in this subject, and to think that it would indeed be a blessed thing if all *could* be saved from sin and death. We freely confess that it is our blessed hope [both desire and expectation] that such will be the case. Will the reader listen with candor and loving patience while we give some of the reasons for such hope? They are based on God's nature, purpose and plan. Our first reason is based on the generally accepted Bible truth, that

GOD IS LOVE.

THIS is surely fundamental, inasmuch as "All things are of God."—2. Cor. v. 18. "But," says one, "God is just, too." True, but it is never said that God is justice. John not only teaches that God *loves* men, but that he *is* love. It is his very nature. He loves *because* it is his nature. But does he not hate sin? Yes. But why does he hate sin? Do you say it is because he is just and holy? That is like saying, he hates sin because he hates it, which is no reason at all. He hates sin because he *loves* his creatures. Sin is the destroyer of the happiness and the life of his creatures, his offspring, his own children, and because he loves them, his whole energy is bent on the destruction of sin and all its accompaniments. The measure of God's hatred of sin is his love for his offspring, and equal to this is his determination to destroy sin and thus bless and save all the objects of his love.

As God *is* love, love is the basis and controlling principle of all God's attributes. His justice, his wisdom, his power, and whatever other attributes he possesses are all under control, so to speak, for the accomplishment of all that infinite love could suggest. Love is the reason for creation itself, the basis of all life in his creatures. A God who *is* love could not create or give life for any other reason. Nothing can be true of God, as to his purpose, his plan, or his word, that is not in harmony with love. All that *seems* contrary to love (and there are many facts in life and experience that so seem) take on that appearance because of our incapacity to see the bearing they have on the final outcome. "All things work together for *good*," and those who are enlightened and "called according to his purpose" can see the principle, and rest in his word who sees the end from the beginning. But if the end were not to be good; if the mass, or even a few of his creatures were to be doomed to endless pain and woe; then at least some things would not work for good. That a God who *is love*, and "who worketh all things after the counsel of his own will" (Eph. i. 11), could have created a race of beings, knowing that some of them

would suffer endless woe, is inconceivable. It is too horrible to be entertained in the light of love.

Do you say we magnify love too much? But God's nature cannot be magnified. Infinite love cannot be exaggerated. We may fall below it in our estimate of it, but it is impossible to rise above it. If any of God's attributes, like justice, be made to appear as modifying his love, then justice is exaggerated against God's nature. Justice can only act under the control of love. Hence the Lord says he is "a just God and [what? therefore an avenger and tormentor? No, but] a Saviour."—Isa. xlv. 21. The context gives the Lord's promise and oath that unto him "every knee shall bow, and every tongue shall swear," or give praise. When God who is love swears by himself that he is the Saviour, and *therefore* will cause all to bow and confess, there can be no doubt as to what it means.

Parental love is like God's love. It is a spark from the infinite fire—a drop from the boundless ocean of love. And no parent could endure the torture of causing or seeing the hopeless punishment of his child. So God could not. Our love, sympathy and mercy cannot be as great as God's. We are finite: he is infinite. "The Lord is good to *all* [not merely to the righteous]: and his tender mercies are over all his works."—Ps. cxlv. 9. It is because of sin that men need mercy. And if, in some near or remote corner of God's universe, some were to be hopelessly punished, the above statement of the Psalmist would not be true, nor the next one: "All thy works shall praise thee."

A loving parent may—indeed, *must*—punish, chastise or discipline the erring child, for its good. And when the lesson is learned, the child will see that what seemed grievous *was* for its good, and will love the parent all the more for the correction. Just so with our loving heavenly Father; he chastises that the erring ones may become "partakers of his holiness."—Heb. xii. 10. The Father of our spirits knows how to discipline, and make it work for good; but no such thought as goodness and mercy and love can be attached to endless or hopeless punishment. Then the highest reason says that God will bring all the erring ones, sooner or later, into loving harmony with himself.

Let it be emphasized, that "*God* is love." Some think of God as unkind, severe, critical, and standing as with a sword drawn ready to strike poor sinners down, but for the intervention of the compassionate Jesus. So they speak of Christ *purchasing* the Father's love, appeasing his wrath, or reconciling God to man. But the truth is that God and Christ are one—just alike in all their attributes. If God had ever hated man, he never would have sent his Son to seek and save the lost. But "*God* so loved the world, that he gave his Son." He came from the *bosom* of the Father—from God's very heart, so to speak. He came not to purchase, but to *reveal*, God's love; not to reconcile *God*, but to appease *man's* wrath, or destroy man's *enmity*, and so to reconcile man to God. The creeds of some churches say the other way, but Paul gives us the blessed truth, and the essence of the whole plan, when he says: "*God* was in Christ, reconciling the world unto *himself*, not imputing their trespasses unto them."—2. Cor. v. 19. The context shows that this completed reconciliation, or at-one-ment of humanity to God, in the person of Christ, is the goodnews to be proclaimed, a full and free acquittal, and is the basis or drawing power for *personal* reconciliation to God. God is love and love never faileth. He will win every one to himself.

GOD'S REVEALED PURPOSE.

WE have written specially of God's nature—love. Our second prominent reason for believing that all mankind will finally be brought into harmony with God, is based on his *purpose*, as revealed in the Bible. We do not claim nor seek to be wise above what is written. "Hidden things belong unto God, but things that are revealed belong to us and our children."

As God is love, his purpose must be in harmony with his nature. Whatever he has done or will do, must, when rightly understood, be an expression of his love. Love abstractly considered is of very little use to us; it must be revealed and known to do us the good we need. And all will see that God's love must be better understood by knowing his revealed purpose. Any purpose of man is a revelation of himself; so it is of God. "The tree is *known* by its fruits." God's loving purpose must control all his acts, and all his dealings with his creatures.

It is of vital importance to know God, because we cannot intelligently love and serve him if we do not know him. Love causes love, and love is the best inspiration to true obedience. John says: "We love [not only him, but all others] because he first loved us," and "because he hath given us of his Spirit." And Jesus says: "If a man love me, he will keep my words."—John xiv. 23. Love is indeed the mainspring of life and action, and as love springs from the knowledge and appreciation of love, it shows how very important it is to know God. "He that loveth not, knoweth not God." "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—1. John iv. 8, and John xvii. 3. How important, then,

must be to study God's word in order to learn what his purpose is!

All who intelligently believe in God—who believe that his love, wisdom, knowledge and power are unlimited—will admit that whatever he purposes must be done, in due time and order, as no finite creature can possibly thwart the infinite Creator. The Bible plainly teaches this. See Isaiah xiv. 27: "The Lord of hosts hath purposed, and who shall disannul it? The twenty-fourth verse answers the question: "The Lord of hosts hath sworn, saying: Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."

These passages show that God has a definite purpose, and also that it cannot fail to be accomplished. Man may be disappointed, but God's will must be done in earth as well as heaven. For this Jesus taught his disciples to pray, and such prayer must be answered. Man may change;—indeed he must change;—the Lord "may [and when necessary will] withdraw man from his purpose," (Job xxxiii. 17), but he says: "I am the Lord, I change not; therefore ye sons of Jacob [the rebellious] are not consumed."—Mal. iii. 6. This shows that God's unchangeable purpose is on the side of mercy.

Again he says: "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying: My counsel shall stand, and I will do all my pleasure; * * I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."—Isa. xlvi. 9-11.

In all these things, Christ and the Father are one, or alike. The New Testament tells us that he is "the same yesterday, to-day and forever." He will therefore be as kind and merciful to poor sinners at his second coming as he was when as God's Lamb he came to take away the sin of the world.—John i. 29. He was always full of love and sympathy for the weak and sinful. He will even "in wrath remember mercy."—Hab. iii. 2.

Speaking of Christ as the manifestation of Jehovah, the Father, the prophet says: "The pleasure of the LORD shall prosper in his hand. He shall see the travail of his soul, and be satisfied."—Isa. liii. 10, 11. As the Lord is said to have no pleasure in the death of the wicked, (Ezek. xviii. 32; xxxiii. 11), is it not fair to infer that death, which is the certain "wages of sin," is only temporal, one of the steps toward the accomplishment of the Lord's purpose, in which he *has* pleasure? The pleasure of the Lord is to redeem men from death, and having put Christ to do his pleasure, and as Christ himself, the Head of every man, has been victorious over death by rising out of it, we may be sure that "the pleasure of the LORD," in raising all to life in and by Christ, *will* prosper in his hands. For this purpose he travailed [suffered in seed form all the pains of the world's second birth] when "he tasted death for every man."—Heb. ii. 9. "He died for our sins, and rose for our justification." And God has given assurance [of this victory] unto all men, in that he hath raised Christ from the dead.—Acts xvii. 31. It is in this way that God's great purpose of mercy and life eternal for all men is expressed in 1. Cor. xv. 22: "As in Adam all die, even so in Christ [the risen and immortal Victor] shall all be made alive." It cannot mean that they will merely be raised to die again, or to be even in danger of possible death, in which the Lord has no pleasure. Such an ending could not satisfy the heart of him who travailed for man's deliverance; nothing short of man's complete deliverance, or birth out of sin and corruption into righteousness and life, could be the Lord's pleasure. In harmony with this grand thought, we are told that, "Our God is the God of salvation [not of endless woe or destruction]; and unto God the Lord belong the issues [those who by Christ's power come forth] from death."—Ps. lxviii. 20.

Who could ask for a more definite statement that God's purpose shall be accomplished, than is given in Isaiah lv. 8-11? He first declares that his thoughts and ways are as much higher than man's as heaven is higher than earth. Then he says that as the rain and snow descend from heaven, and cause the earth to produce seed for the sower and bread for the eater: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." No thought of failure! And have we not seen that what God pleases, or what will give God pleasure, is not pain nor death, but deliverance therefrom? Christ is the personal embodiment and expression of God's Word, and God sent him to reveal his love, and execute his purpose,—to do his pleasure. And he tells us that he came not to destroy men's lives, but to save them;—to seek and to save that which was lost;—not to condemn, but to deliver from condemnation;—not to kill, but to make alive;—not to send men to prison, but to open the prison, and to set the captives at liberty. Satan as the prison-keeper is a "strong man," but Christ is "a stronger than he," and so He "binds the strong man, and spoils his house." John says: "For this *purpose* the Son of God [God's Word] was manifested, that he might destroy the works of the devil."—1. John iii. 8. Man himself is not of the devil, but of God; "For we are also his off-

spring," (Acts xvii. 28, 29); hence only man's perversion, or imperfection, or the sinful state, is the work of the devil. Then as sure as all the devil's work is to be destroyed, all God's own work will be saved. This is God's declared purpose. Nothing short of absolute and universal success could be "the pleasure of the LORD," or secure to Christ "the travail of his soul," or fully "satisfy" the longing of his loving heart.

Let no one be afraid to look at these things on account of the obstacles and threatenings mentioned in the Bible. They have their place in the plan. We do not ignore them, though we cannot consider them all now. "The way of the transgressor is hard." Punishment for sin and obstinacy is certain. But the Lord's *plan* takes this into account, and the *purpose* is realized as a result. Victory comes after the struggle, righteousness after sin, peace after the storm, life after death. "The wages of sin is death, but the gift of God is eternal life." Sin indeed abounds, and in the light of the law of God is made to appear exceeding sinful; but Paul assures us that "where sin abounds, grace much more abounds, that as sin reigns unto death, even so grace reigns through righteousness unto eternal life by Jesus Christ our Lord." —Rom. v. 18 21. What a consolation to aching hearts!

GOD'S PURPOSE RESTORATIVE.

THE Lord's gracious purpose is stated in various ways. Peter calls it "the restitution of all things."—Acts iii. 21. Restitution means restoring. Some say "things" do not mean people. Study the dictionary and see. Paul speaks of the work of Christ as "reconciling all things," or "reconciling the world unto himself, not imputing their trespasses unto them."—Col. i. 18 and 2. Cor. v. 19. Who but people, the world of men, have sins to remit and blot out? To reconcile is to destroy the enmity, or to restore to harmony. Peter shows in the above connection that restitution includes the blotting out of sin, or turning every one away from iniquity. Then restitution is not only giving life, but includes righteousness. Blessed hope! There is no heaven for the sinner. But all are to be made righteous, and therefore fit subjects of God's kingdom.

Peter says this "restitution of *all* things" was not a new doctrine, but was spoken of by "all the holy prophets since the world began." Old indeed, but even now it is new to many. *All* God's prophets foretold it. Then we are in good company when we proclaim it. Whatever men may say of it, we may be sure it is safe to preach it. Any prophet of *old* who did not speak of it, according to Peter's word, was not *God's* prophet. Man may blame, but God's thought is higher than man's, as we have seen, and He approves.

All the prophets did not speak of it in the same way. Some gave it in direct prophecy, and some in types and shadows. Moses gave it both ways—as he was both law-giver and prophet, perhaps the greatest except Christ himself. The Jubilee of the olden time foreshadowed universal restitution. No matter by what means property or personal liberty was lost, all was restored in the Jubilee. What a grand type of universal forgiveness and freedom from Satan's slavery! The sacrifices for at-one-ment, (See Lev. xvi.), the beast being the type of the lower nature, the enmity, showed salvation by blood and fire. The beast's *life* was destroyed by the shedding of its blood, and the *body* was destroyed by fire. Compare this with Rom. vi. 6, and see that it was a type of God's method of salvation from sin. Then remember that the whole nation of Israel shared the benefit of the typical sacrifice, and that Israel represented all mankind, and see that it was one of the prophet's ways of speaking of universal restitution. Aaron, the high priest, represented Christ; the Levites, or lower priesthood, represented the church of Christ; and the rest of the nation represented the world.

Then by another method, more direct, Moses wrote of Christ's glorious work. (John v. 46 —"He [Moses] wrote of me.") First, the blessing of all mankind is implied in the curse or threatening against the serpent—the type of all evil—"Her seed [Christ] shall bruise [crush] thy head."—Gen. iii. 15. That this "seed" includes Christians, as members of Christ, is implied in Paul's words, in Rom. xvi. 20: "The God of *peace* shall bruise Satan under *your* feet shortly." The threatening against man's enemy is the gospel by implication, as the destruction of sin is God's way of blessing men. It was at first but dimly seen, yet it was full of glorious meaning.

Two thousand years after the threatening the Lord affirmed the gospel, in his covenant with Abraham: "In thy seed shall all nations" —"kindreds,"—"families,"—of the earth be blessed."—See Gen. xii. 3; xviii. 18; xxii. 18; xxvi. 4; Acts iii. 25. We are glad the Lord himself, (according to Moses,) was the first to preach universal blessing for mankind. Acts iii. 26 shows that the blessing promised included the "turning away every one of you from his iniquities." This salvation from sin leaves no room for a later curse or death, as the destruction, or blotting out, of sin includes the destruction of the sinful nature itself.

What a grand purpose! To *bless all* can mean no less than to remove the *curse from all*. Here the Lord was telling the *end*—the last thing

first. John, by the same Spirit, sees that end accomplished, and states it so: "There shall be *no more curse*."—Rev. xxii. 3. How clear and strong John's statement! He gives us heaven's own commentary on the promise to Abraham: "And God shall wipe away all tears from their eyes; [*"all* faces,"—Isa. xxv. 8]; and there shall be no more death, [the death state destroyed, by being swallowed up of life], neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. * * Behold I make all things new."—Rev. xxi. 4, 5.

Nothing could more clearly state the idea of universal freedom from sin, pain and death. If even one were to suffer either endless pain or death, it would prove John a false prophet, and the original promise a failure. But it cannot be, because Christ has conquered all our foes *in himself*, and therefore he cannot fail. What is here inferred is stated in the word: "He shall not fail nor be discouraged, till he have set judgment in the earth;" "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."—Isa. xlii. 1-4 compared with Matt. xii. 17-21. If the more common view were correct, judgment would result to many in endless pain or death, but God's purpose is to judge men to victory of life.

Referring again to the Abrahamic covenant: Many think the "all nations" means the few, called the church or the saints, who accept Christ in this life *out of* all nations, as when Simeon says that "God at the first did visit the Gentiles [nations], to take out of them a people for his name."—Acts xv. 14. But this is a common mistake easily corrected by the word. The New Testament plainly shows this elected or called out people is the *Seed* [the *Body*, of which Jesus Christ is the *Head*] which the covenant says shall *bless the nations*. Not Jesus alone, but *all* "the children of the promise are counted for the Seed."—Rom. ix. 8. "And if ye be Christ's [having been baptized by his Spirit into the one body,—1. Cor. xii. 12, 13] then are *ye* Abraham's seed, and heirs according to the promise."—Gal. iii. 27-29. The elect are the *Seed*, and the *nations*, instead of being doomed to endless woe or death, are to be blessed by the Seed. This view of election, instead of being hideous, is grand and glorious. So far from the blessing being confined to the seed, it does not fully *begin* till after the seed, the body of Christ, is developed. The seed is developed in what is commonly called the gospel age, the age between Christ's first and second comings, and the work of the seed in blessing the nations is to be done in "the ages to come."—Eph. ii. 7.

This view makes the calling and hope of the church far greater than the common view. It is not merely to be saved, and get to heaven themselves, but it is to be a means of blessing and reconciling the world to God. This is what is meant by making the church, or the overcomers of this age, a "royal priesthood," "kings and priests unto God," to "reign on the earth."—Rev. ii. 26; iii. 21; v. 10. Kings rule, and priests mediate and bless. God's kingdom of priests will rule the nations *in order* to bless them.

It seems as if what has been written would give the intelligent Christian reader at least a glimpse of God's design by the gospel—the *spirit* of the matter. If what has been commonly believed and preached is goodnews, surely this is emphatically so. And to be confident of the Lord's success is to "rejoice in hope of the glory of God." We would that all who read this could get a distinct idea of the fullness of blessing of which *all* God's prophets have spoken. We can only glance now at a few passages.

The Psalmist, God's singing prophet, had a glimpse of the coming day of light and gladness and victory, and put it in verse: "All the ends of the world shall remember and turn to the Lord: and all the kindreds of the nations shall worship before thee."—Ps. xxii. 27. To turn to the Lord is to be converted, and to worship is a means of growth. It may be said that this refers only to the living of some remote future generation, and does not include those who have died. Well, to admit that sometime all who live on the earth will become righteous and worship the Lord is better than to think that all who are not saved at the Lord's coming at the beginning of the thousand years' reign will be hopelessly lost. But why should not the Lord's boundless grace reach to the lowest hell—as well as to the ends of the earth? Is his arm shortened that he *cannot* save? Where in the Bible does it say that God's method of grace and salvation is *limited* to this life? If it *is* so limited, the burden of proof lies with our opposers. Men may *infer* that it is so, but whoever will search for the *proof* will be surprised at its meagerness.

It will be a blessing to many to learn that resurrection is redemptive. Christ's resurrection is the key of hope. "He was delivered for our offences, and raised for our justification." He abolished death (by rising), and brought life and immortality to light.—2. Tim. i. 10. This is gospel, because what was done in him was representative. It secures the same rising and victory for all. This is why the issues from death (by resurrection) belong to the Lord.—Ps. lxviii. 20.

In harmony with this, the Psalmist says:

(*Continued on page 329.*)

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☞We have printed more of this number than have yet been ordered. We have also added a Supplement. Those who wish to circulate them, and to help in paying the large expense, can have them at $1.50 per hundred, or at the rate.

(*Continued from page 327.*)

"All nations *whom thou hast made* shall come and worship before thee, O Lord; and shall glorify thy name."—Ps. lxxxvi. 9. This surely includes the *dead* nations as well as the "remnant" of the living ones. Sodom is distinctly mentioned—a nation destroyed for wickedness, and no remnant left—as well as Samaria and Israel.—See Ezek. xvi. 44-63. Paul teaches plainly that "*All* Israel shall be saved," (Rom. xi. 25, 26);—"Saved in the Lord with an everlasting salvation," (Isa. xlv. 17); and yet Jesus himself says the condition of the Sodomites in the day of judgment will be "more tolerable" than that of some of the cities of Israel. They are not to be saved *in* their sins, but *from* them. The Lord says he will "turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."—Rom. xi. 26, 27.

This case of the three nations, mentioned in Ezekiel xvi, may be fairly taken as representing all mankind. Three is a sacred number representing all. Israel saved represents the church, who with Christ are to judge the living and the dead. The living are represented by Samaria, a living nation, and the dead by Sodom, a dead nation; and we have seen that the judgment is to be unto victory. *All* shall indeed come and worship our God of love and salvation.

We have already quoted several proofs from Isaiah, the evangelical or gospel prophet, showing the nature and immutability of God's purpose. That his mercy reaches to the dead as well as the living, and that resurrection is redemption, is shown by Isaiah xxv. 8: "He will swallow up death in victory." All sorrow, tears, pain and death *must* cease, when Christ gives his resurrection life to all men.

It seems to be expressive of the relation between the resurrection of Christ and that of the people when the prophet says: "Thy dead men shall live, together with *my* dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isa. xxvi. 19. It is not of men, but of the *powers* that have had *dominion* over men, that it is said: "They are dead, they shall not live: they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish."—See verses 13, 14.

Human governments have oppressed the people, and kept them in ignorance and poverty and unrighteousness: and one of the Lord's methods of blessing the people is by destroying the oppressors, by severe judgments. And "when thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. xxvi. 9. "All nations shall come and worship before thee: for thy judgments are made manifest."—Rev. xv. 4. Zephaniah speaks of that day of judgment and wrath on the national and other wicked and oppressive systems, and declares that they will be devoured with the fire of his jealousy:" and then adds: "Then will I turn to the *people* [*They* are not devoured.] a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—See Zeph. i. 14-18 and iii. 8, 9. These show that God's wrath is against the wickedness of men and wicked systems that have oppressed men, destroying them in order to bless men.

The same grand idea of destroying death and the grave, for the purpose of raising men, is shown in Hosea xiii. 14: "I will ransom them from [what? from the grave, and then let them go down again in a "second death" of the same kind? No indeed, but from] the *power* of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes."—That is, the Lord having promised will not change. It would do many good to learn that the true "second death" is *not* the destruction of *man*, but of man's low condition, called "death and hell"—*sheol, hades*—the death state.—Rev. xx. 14. And why should it be hard for all to learn that to destroy *death* is no less than to make men alive, even as to destroy *life* is to kill men? The "power," or "sting of death, is sin," (1. Cor. xv. 56), and when all are redeemed from sin, there is no need for further death for men.

Paul shows the universality of this redemption in and through Christ, in 1. Cor. xv. He first shows that Christ died for *our* sins, [not the church simply, as some claim, but "while we were yet sinners," (Rom. v. 8), "every man," (Heb. ii. 9) "the sins of the whole world."—John i. 29 and 1. John ii. 2], and rose again for our justification." "Therefore being justified, [not by faith, but by Christ's death and resurrection,] by faith we have peace with God."—Rom. v. 1. Faith does not make it true, but we *accept* and *apply* the truth by faith. Oh, what a blessing to know that Christ is the One Seed of all mankind for resurrection life, even as was Adam for the natural or animal life. This is why Christ is called "the Second Man,"—Adam, and it is said: "As we have borne the image of the earthly, we shall also bear the image of the heavenly."—Verse 49. This should explain the depth and *spiritual* fullness of the resurrection when he says: "As in Adam [the natural man] *all die*, even so in Christ [the spiritual man] shall *all* be made alive."—Verse 22. Such life need not, cannot, end, and cannot be miserable.

As Christ in *person* rose early in the morning

of "the third day," so the resurrection of mankind begins in the Christ *body*, the "firstfruit unto God and the Lamb," early in the morning of the third thousand-year day (now begun). This makes the *time* of Christ's resurrection gospel too. The prophet may refer to this, as well as to the restoration of Israel at the same time, when he says: "Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. *After two days* will he revive us; *in the third day* he will raise us up, etc."—Hosea vi. 1-3.

MANY TESTIMONIES.

TIME and space would fail us in showing in how many ways *all* God's prophets spoke of the grand doctrine of universal restitution. Christ himself, the greatest of all prophets, speaks of it with no uncertain sound. "Elias shall first come, and *restore all things*."—Matt. xvii. 11. We will not give the proof, (which can be given), that Christ and his body, the true church, constitute the spiritual Elijah, the great Restorer. But the universal application of the work is clear. And do not forget that his work includes saving from *sin*.—Matt. i. 21. Daniel ix. 24 says He will "finish the transgression, make an end of sins, make reconciliation for iniquity, and bring in everlasting righteousness." Paul emphasizes this when he says that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them."—2. Cor. v. 19.

Universal forgiveness is taught when Jesus instructed his followers to forgive "seventy times seven,"—heaven's full multiple of the sacred number seven. He could not ask his *followers* to forgive more or oftener than he would himself. Even his cruel murderers heard his prayer in the midst of his dying agonies: "Father forgive them; for they know not what they do." Zechariah says this will be answered in the coming day, when he shall pour upon them the spirit of grace [favor] and supplication [prayer] and they shall look upon him whom they have pierced and mourn.—xii. 10. It is the mourning of penitence and not of despair. See also Ezek. xvi. 63, and learn that shame and forgiveness go together. The case of Joseph and his brethren is a beautiful illustration of this. The parable of the two debtors shows the forgiveness of the greater and lesser sinners: "When they had nothing to pay, he frankly forgave them both;" and the one forgiven most loved most.—Luke vii. 42, 43. "Where sin abounds, grace much more abounds."—Rom. v. 20. To the woman whom the *law* said should be stoned to death, he said: "Neither do I condemn thee: go, and *sin no more*." Her accusers failed to condemn her because they were equally guilty; He condemned her not, because he forgave her. This method of Christ leads *to repentance*, while the *legal* method crushes and discourages the heart.

The three parables of Luke xv, (spoken to the Scribes and Pharisees, because he would justify his course in receiving "publicans and sinners," which they condemned,) show that *all* the lost, represented by the *helpless* silver, the *careless* sheep and the *wicked* son will be found. He came not only to seek, but also to *save* the lost. The Bible never says "forever lost," nor "everlastingly too late." We have seen that Christ's purpose must be accomplished. The most wicked, like the prodigal, will suffer much; but being thus brought to "himself," he returns to his father, and is joyously welcomed.

Christ was met by the Sadducees, who did not believe in resurrection, with the case of a woman of their own kind. They tried to stumble him. The question was: "Whose wife shall she be?" Modern theology has one of three dooms for all such unbelievers as the Sadducees. One says they will go to endless hell; another says they will be raised and killed again; and the third says they will never be raised at all. Jesus answers all three. He says that as soon as any are raised, they "can not die any more." And then he shows that when the Lord said "I am the God of Abraham, Isaac and Jacob," [three representing *all*] he meant to teach that He was not the "God of the dead, but of the living: for *all live unto him*."—Luke xx. 27-38. All are not raised at once, but "Every man in his own order," (1 Cor. xv. 23), and so none are hopelessly lost.

Christ showed the salvation of all grades by raising three from physical death—the widow's son, Jairus' daughter and Lazarus. The physical raising is a type of the spiritual resurrection. Three represents all, and all grades were included—the little girl just dead, the young man on the way to the tomb, and Lazarus dead four days and corrupted. The one the sisters (who represented two classes of Christians) counted hopeless was not beyond His reach. So none *can* go beyond the reach of hope and mercy. So says Christ by his parable both of word and action.

Again, we say, Let no one think we are ignoring judgment or suffering for sin, though seeking to emphasize the glorious outcome. Others have made God's *terrors* prominent and exaggerated them. It is therefore necessary to bring love to the front, and, remember, *it* can not be exaggerated, for God *is* Love. His judgment is an important feature of God's dealing with men. None can escape it. It is God's way of destroying sin, and developing righteousness. It shall be unto victory. Christ is Judge—who knows how to sympathy with

is, because he is the Son of man.—John v. 27. Having suffered, being tempted, he is able to succor them that are tempted, and to make reconciliation for the sins of the people.—Heb. ii. 17, 18. And that it reaches to the dead as well as to the living is seen in verses 14 and 15, where it is shown that Christ's work is to destroy him that *had* [not *has*] the power of death, and "deliver them [from death] who through fear of death were *all their lifetime* subject to bondage." This cannot mean Christians; they are not in such bondage all their lifetime; it is a sure hope of deliverance to those dying without light, and therefore without hope. But God's plan does not leave them hopeless: "For the earnest expectation of the *creature* [the world of mankind, the same word as when Christ says: "Go ye, and preach the gospel (good news) to every *creature*."] waiteth for the manifestation of the sons of God;—[the coming of the Lord *with all his saints*, previously gathered to him and glorified. The saints are the first fruits.] For the creature was made subject to vanity, not willingly, [not of their own accord], but by reason of him [according to his plan] who hath subjected the same [not in despair, but] *in hope;* [now mark this] because the creature itself also [as well as the firstfruits, previously gathered] *shall be delivered* [born] from the bondage of corruption into the glorious liberty of the children of God."—Rom. viii. 19-21.

It is a blessed thing to be able to believe and proclaim such good news to "every creature." The method of judgment includes the giving of the light of the blessed truth. So we read that all "The dead shall hear the *voice* [gospel] of the Son of God; and they that hear shall live."—John v. 25. All shall hear; all shall live. And when the Lord says *live*, it means all that heart can truly desire.

The word rendered "damnation" in this connection should be "judgment" as in verses 27 and 30. Those who do not now as firstfruits accept of Christ and his cross, and so pass from death unto life (verse 24), are to come forth to judgment,—needed trial, discipline and chastisement—and it will be unto victory. Read Psalms xcvi. and xcviii. and see that *all* are called on to rejoice that the Lord cometh to judge the world in righteousness, and the people with his truth.

This judgment of the world was representatively wrought out in Christ, and so he said: "Now is the judgment of this world; now [as a result] shall the prince of this world be cast out. And I, if I be lifted up from [*out of*] the earth, will draw all men unto me."—John xii. 31, 32. Here is the whole plan and its purpose in a nutshell. And that Paul understood it as we do is shown by his words in Philippians ii. 5-11, when because of His obedience unto death, Jesus is said to have been "highly exalted,"—(lifted up)—and a name given him above every name, "That at the name of Jesus, every knee should bow, of things in heaven, earth and under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—See also Eph. i. 9, 10. What but the fulfillment of his loving purpose *could* glorify the Father? And no man *can* say that Jesus is the Lord, but by the Holy Spirit.—1. Cor. xii. 3.

The purpose of the cross of Christ is said to be "to *reconcile* all things unto himself," and peace is therefore not offered, but preached.—Col. i. 18; Eph. ii. 16, 17. On account of this reconciliation of Gentiles as well as Jews, the Lord said to prejudiced Peter: "What God hath cleansed, that call not thou common."—Acts x. 15. Having *secured* this end in Christ, and committed the work of executing his will to Him, He "shall," in due time, "change our vile body, that it may be fashioned like unto his glorious body, according to the working [power or process] whereby he is able even to *subdue all things* unto himself."—Philip. iii. 21. Christ is the first, the head, the sample, the security, the first born of the new creation, and we have in him the assurance of what man will be when he is fully brought forward to the image of God. When asked, therefore, "What is man?" like Paul we point up and forward, and say: "We see Jesus,"—what he is, man will be.—Heb. ii. 6-10. Like him we must be perfected by suffering.

The purpose of God that all should be saved is stated in 1. Tim. ii. 4-6. It is the only true reward of the price paid by Christ. In chapter i. 15, Paul says that the fact that Christ came to save sinners—even the worst—is worthy of the acceptation of all. If the Lord could arrest and change Paul—who says he was the chief of sinners—when he was not even *seeking* salvation, surely he can save all others. Paul said he both labored and suffered reproach for the truth that God is the Saviour of *all men*, though specially so of them that believe.—1. Tim. iv. 10. It is practically applied when men believe. In writing to Titus, Paul says that the grace of God bringeth salvation to all men.—Titus ii. 11, margin.

We have already quoted from the epistles of John and the the Revelation showing the final victory of Christ, when there will be a sinless and deathless state, death being swallowed up in victory. When it is accomplished, every creature in heaven, earth and under the earth, will sing the glad song of praise to God and the Lamb.—Rev. v. 13. In view of such a glorious victory, though the shadow of sin is very dark, and the struggle long and terrible, is it any wonder that the angel announced the *birth* of Christ as he did: "Behold, I bring you good tidings of great joy, *which shall be to all* people?"—Luke ii. 10. Shall we not with a childlike faith and joyous hope join the angelic chorus: "Glory to God in the highest, and on earth peace, goodwill toward men?"—Verse 14.

(*Continued in Supplement.*)

WHY BE A CHRISTIAN NOW?

IF all are to be saved eventually, why should any face the sneers of an unbelieving world now? Why join the company of despised Nazarenes who walk the thorny road to Calvary? Why deny ourselves, and crucify the flesh, fighting bitter battles with the world and the devil? If there be no burning hell to torture poor sinners to all eternity, why not enjoy the pleasures of sin for a season? Why not join in the hollow mirth of a Godless world? Why not listen to the promptings of ambition, lust and self, if we can all be made right at the day of judgment and be saved at last? Why be a Christian now, if we are certain of salvation sometime?

My Christian friend, (for it is pretty certain to be a professed follower of Christ who brings this objection) was it the fear of hell that first induced you to come to Christ? Would you now go back again to your wallowing in the mire, if you were sure you would not thus forever forfeit heaven? Would you be willing to resume again the burden of your guilt which he has so freely pardoned? Would you again enter that state of mental unrest, rebellion and enmity from which his love has rescued you? If so, I fear that you are still in the gall of bitterness and the bonds of iniquity. I fear you know not the unspeakable joy of being made free from the bondage of sin and death.

It is not possible for everybody to be Christians now. A man cannot convert himself. He cannot lift himself to any higher plane by tugging at his boot-straps. Something from above must take hold of him; he must take hold of something higher than himself, and thus be drawn up. "No man can come to me, except the Father draw him." There was a due time for Christ to be born. There was a due time for Peter and James and John and Andrew to be called. There comes a time in every person's experience when he is brought face to face with the question: "What shall I do with Jesus, that is called Christ?" That moment is his due time. With him, "Now is the accepted time; to-day is the day of salvation." Probably no other moment will ever be equally favorable for him. Will he crucify afresh the Son of God, and put him to an open shame? or will he consent to be crucified with him?

It is right to be a Christian at the very earliest moment you possibly can, because only thus can your life be put to its best use. God has an ideal for you. You were made for him, and your life will be a flat failure just so long as you delay putting it to the use he designed. By continuing in sin you continue to sow seeds of corruption which shall result in a harvest of death. Universal salvation is perfectly compatible with a just punishment for every wrong act. "Whatsoever a man soweth that shall he also reap."

The advantages of being a Christian now are unspeakable. The tongue of men and of angels cannot declare them. They must be tasted in order to be known. Chief among them is the love and favor and friendship of Christ. It is like leaving the cold, barren wastes of death and entering the warm, life-giving sunshine. We get rid of the bondage of guilt and condemnation, of the torture of fear and the dread of death. We accept, instead, peace, and joy unspeakable and full of glory; guidance in perplexity, comfort in affliction, the communion of saints, the blessed light of the knowledge of the glory of God, revealed in the face of Jesus Christ. Ah! the pen falters, the tongue fails. Language is unequal to the task. It has not entered into the heart of man to conceive the things God has laid up for them that love him, but he has revealed them unto us by his Spirit.

The chief advantage of being a Christian now is the same that induced Christ to forsake heaven and die on Calvary. If we partake his sufferings, we shall share his glory. We thus become dispensers of his mercy, co-workers with him. It is blessed to receive, it is still more blessed to give. Christ, for this joy of giving that was set before him, endured the cross, despised the shame, and is set down on the right hand of God. We may be sharers in that joy by being Christians now.

To sum up these reasons: All who can should be Christians now, first, because, continuing in sin, they continue in unrest, guilt, condemnation, darkness, despair, death; second, because in Christ there is unspeakable joy and glory even in the midst of suffering; third, because it is the will of God concerning us, and hence the only true use to which our lives can be put; fourth, because the love of Christ constraineth us: his love to us, his love through us to others. Will not these reasons suffice? What shall we say then? Shall we continue in sin, that grace may abound? God forbid.

L. A. A.

☞ALL who send a dollar to subscribe for the HOPE, beginning with this number, will receive it to the end of next year. The new volume begins with January 1, 1891.

☞Our subscribers are reminding us that the year is near its close, by sending in their subscription money for next year. This is encouraging. Some are also ordering the bound volume for this year. It would hasten the issue of them at the end of the year, if all who want them would order them before hand. Price $1.15.

THE ALL-FATHER.

Is God indeed the Father of all men? The nswer may be read affirmatively in the known cts of nature. Wherein do men differ from rutes but in being God's offspring? Why is it ossible for a man to be converted, more than brute? Whence comes the universal tend. ncy to worship if there be not a spirit in man hat is akin to his Maker?

The question is answered affirmatively by he human heart. There is an instinct in the hild that recognizes the Father. What else as it taught the heathen poet the grand truth hich Paul endorsed, "For we are also his off-pring?"—Acts. xvii. 28. Every aspiration eavenward proclaims a higher origin than rom the dust of earth. The unconverted man ust invariably acknowledge, at least to his eart, this relationship. Only a child of God ould be capable of knowing God.

The Bible affirms this truth. The genealogy f the race is traced back through Seth, through dam, to God.—Luke iii. 38. "There is one od and Father of all who is above all and hrough all, and in you all."—Eph. iv. 6. There is a spirit in man and the inspiration f the Almighty giveth him understanding."—ob. xxxii. 8. And "God is the Father of pirits."—Heb. xii. 9.

"Have we not all one Father? Hath not one od created us?"—Mal. ii. 10. Nature, human-y, the Bible all answer this question affirma-vely. It has a recognition as wide as life. rom the secular and religious press, from pul-it and platform, the phrase "Our Father" asses current unchallenged, and even creed-ound Christians of the elder brother stamp, ho ignore kinship to the prodigal, are begin-ing to be touched and broadened by this soul-spiring truth.

Probably many who recognize and accept it ave not yet seen its inevitable and legitimate nclusions. It is a grand thing to be well rn. Men everywhere recognize the advan-ges of high earthly connections. If among s ancestors a man may number a duke, a ince, or a king, how it exalts him in the eyes men! How careful he is that there may be no sgrace brought upon his family through him, blot on the scutcheon, no stain on the record. *oblesse oblige* is his motto. Will not this same inciple have a similar tendency in this higher nse? If men are convinced that they descend-—er ascended—from the beasts that perish, ll not that belief tend to lead them down-ard in conduct toward their origin? On the her hand, how it sets the stamp of worth d dignity on human nature to realize that ere is a spark of divinity about it that binds to the throne of God! How dare we despise the frailest, the most wretched of humanity, when we remember that in the eyes of him who sees the end from the beginning, he is fairer and higher than the angels of light? "God hath showed me," said Peter of old, "that I should not call any man common or unclean."—Acts x. 28. Let a man once realize that he is indeed the offspring of God, and will he not cease to grovel in the dust?

Again: if one is our Father even God, then all we are brethren. The phrase "*Our* Father" binds us all together: not *yours*, not *mine*, but *ours*. One great family, our interests are all in common. That which injures my brother injures me; that which blesses me shall bless my brother also. Oh that the privileges and obligations and joys of this relationship were realized! It would set our hard, cold world ablaze with the light and warmth of heaven.

Thus far we have lightly touched upon the effects of a realization of this truth upon men; their duty toward God as his offspring and toward each other as brethren. One other phase presses: God's attitude toward us considered in the light of this truth. Will he lose any of his children? Will he permit the conduct of any, however heinous, to forever estrange him? Would an earthly parent do so? The thought is against nature, against reason, against love. Which of you that is a father would do this thing? Then, if ye, being evil, know how to love with infinite patience and forbearance even to death and beyond death, shall we attribute less tenderness and perseverance to the great All-Father toward any of his erring children? As surely as the universal Fatherhood of God be true, so surely is the salvation of our race established. Blessed be his name, a realization of this truth is gaining ground, is rapidly permeating every sect, and every phase of human life, and thus is paving the way for these kindred truths to follow. Let this glorious light shine forth, for only goodness and peace and everlasting righteousness can spring up beneath the influence of its healing beams.

L. A. A.

SOME argue that all men are not the *sons* of God, though they are his "offspring." They say the words are not the same in Greek. So also of the word translated "child." Well, why should they be the same? They differ in English as much as in Greek or Hebrew. Of course, all children are not sons; some are daughters; but every young son is a child. And in the Bible, the masculine gender is commonly used, regardless of sex.

☞ BY mistake some of our readers received another paper instead of October 15th number. If they will let us know, we will endeavor to correct the mistake, by sending the missing number.

NOTES ON SUNDAY-SCHOOL LESSONS.

Before Pilate and Herod.—Luke xxiii. 1-12.

(Lesson for Nov. 9.)

THE Jews had condemned Jesus; not the whole nation, for it was a midnight council, a packed caucus, a scheme secretly planned and pushed through with indecent haste, lest the thousands at the feast who were his friends should over-power them. Still it was the nation through its representatives. They had gone as far as they could as a tributary people. Now they must obtain the help of the Romans. They said, "We have a law, and by our law he ought to die." Yet Jesus had committed none of the thirty-seven crimes which according to Jewish law were punishable with death. It might be wicked to claim to be the Son of God; this was his offense.

When brought before Pilate he admitted the very gravest charge brought against him. Pilate said, "Art thou the king of the Jews?" And he answered him and said, "Thou sayest." He would tell the truth though it cost him his life. There was something in the man that spoke the King. Pilate did not question his statement, nor did he find in it any thing worthy of death. He said to the people "I find no fault in this man." The eyes of the ages have been turned upon his life. It has been placed as the sun in the heavens and the gaze of humanity has been centered there for many centuries, but the verdict uttered by the Roman ruler has not been reversed. No fault has been found in him. He stands the most rigid test and shines the brighter.

"And they were the more fierce." The case was going against them in his favor. They would not have it so. They must prevail. The more perfect he was proven, the more they hated him. They themselves were not good enough to have a perfect king. It has ever been true that the form of government and the character of the rulers of any people are the best that the people are fitted for or to which they will submit. These things are the outgrowths of conditions among the governed. And if through any special circumstance a ruler, or a president, or a king of purer life and higher mould than these he is called to govern has obtained office, as a rule he loses his life. We have to be made fit to receive our blessings, or they are wasted in being bestowed.

Pilate was in a dilemma. He seems to have had a sense of honor about him and to have been naturally attracted to Jesus. He did not want to condemn him. But he had, to a certain extent, to curry favor with the Jews. They had it in their power to work him injury in the eyes of Cæsar, and this they threatened to do. Ah! how complicated conduct becomes when we base it upon policy. How simple a thing it is when governed by principle of right. Had Pilate asked, What is the right thing to do? and then had done it, regardless of consequences, he would not now be known to fame only as the Roman governor who delivered the world's Redeemer to death. "Crucified under Pontius Pilate" is the sentence that shall perpetuate his name as long as time shall last.

When the man of policy heard that Jesus was a Galilæan he straightway saw a way out of his puzzle; he sent him to Herod who was then at Jerusalem. Herod was glad. It afforded him an opportunity he had long desired; but after all, it was of little use to him. To all his many words He answered nothing. "Speech is silver, silence is golden." Why talk when there is nothing to be said? A word once spoken can never be recalled. Against all the taunts and gibes and sneers of that terrible ordeal Jesus set profound silence. His silence stood like a rock against the wind of many words, grand, immoveable, Godlike. How can vain talk, idle curiosity, false accusation and lies be answered so well as by silence? If people would but remember this when their reputation is assailed and they are slandered and falsely accused on every hand, from how much trouble they would be saved. Jesus here sets us an example how to behave under such circumstances. O that we might heed it!

Jesus Condemned.—Luke xxiii. 13-25.

(Lesson for Nov. 16.)

IT is doubtful if any of the Gentile nations, the heathen, as they were called, would have taken the life of Jesus of Nazareth. Wherever he was brought in contact with the Gentiles or the Samaritans he seems to have found favor. The Roman centurion whose servant he healed had greater faith than was found in Israel. The Syro-Phenician woman won from the Master high praise for her faith. The Roman centurion who watched him die glorified God, saying, "Certainly this was a righteous man." And our lesson is mainly concerning the reluctance of Pilate, the Roman governor, to condemn him to death. First, he brought together the rulers and chief priests and said unto them, "Ye have brought this man unto me as one that perverteth the people; and behold I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him; no, nor yet Herod, for I sent you to him, and lo, nothing worthy of death hath been done by him. I will therefore chastise him and release him." Then loud-voiced clamor for his death interrupted and drowned his words. He spake again to

them, but they cried saying, "Crucify him crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him." They were instant with loud voices, asking that he might be crucified. And their voices prevailed, and Pilate gave sentence that what they asked should be done. They were determined upon the death of Christ. Pilate was willing to save him. The active, aggressive spirit overcame the passive, as is usually the case. In thus giving sentence against his own judgment and desire, against the law, and against every principle of justice, Pilate signed the death-warrant of his own peace. He is said to have been during the rest of his life a moody, irritable, heart-sick man, haunted it may be by that stern, majestic innocence he had illegally condemned to so cruel a fate. He was soon after deposed from office and ended his days by suicide.

Were the Jews more wicked naturally than the Gentiles, that they were capable of doing this deed? If another nation would have accepted him as King why was he not sent to another nation? If the legal training, the special benefits and advantages that the Jews had received had so developed sin in their members that they were capable of this degree of ingratitude, hatred, and cruelty, why then did God give them that training?

Shall we take the ground that divine Wisdom in its eternal counsels selected this people, trained them and fitted them for this very thing? It was necessary that Christ should suffer and die in just this way to give healing and life and salvation to not only his murderers, but all mankind. Some people must do this deed. The Jews in their madness, their pride, their bigotry, their hypocrisy, the result in the main of the system under which they received their training, were the unhappy instrument. The world has hated them for it, yet the world has received at their hands blessings innumerable. The Bible has come through them. The Christian church was composed at first wholly of Jews. Christ came through them; and chief blessing of all, to them we owe the death of Christ. We hate them for killing him, yet we thank God for his death. This is a fair example of human consistency.

Some may ask, If the Jews were prepared by the divine will to do this deed, and were but instruments in the hands of God for its accomplishment, why then have they been so cruelly punished ever since that fatal hour? Well, why not? If it was best that Christ should suffer, if his sufferings resulted in his everlasting exaltation and the salvation of the world, why may it not be best that the Jews should go through the fiery ordeal they have experienced? They have richer promises yet to be realized than any other people. The fall of them was the riches of the world, the restoration of them shall be life from the dead.—Rom. xi. 11-15. Verily his ways are wonderful and past finding out.—L. A. A.

EXTRACTS FROM LETTERS.

I AM in receipt of HOPE for Sept. 15, and think it good for general circulation. Your article, "Objections Answered," I find gives me success with people in and out of the churches. Church people are always quoting the sayings of Christ, while here on earth, to prove their theory of endless punishment, instead of going to the apostolic writings. [Much of Christ's earthly teaching was in figures, based on Jewish ideas and customs, such as the burning of the dead (not living) and corrupt matter in the Valley of Hinnom (Greek, *gehenna*, translated hell in the common version); while the Apostles' teaching, given by the Holy Spirit, after the Jewish age had ended, related to the more spiritual things belonging to the church of Christ.—ED.] Paul wrote fourteen of the New Testament letters, yet he never mentioned the word hell [*gehenna*] in any of them; yet he says that he failed not to declare the whole counsel of God, and kept nothing back that was profitable to men.—See Acts xx. 20, 27.

While Jesus was here, he spoke in dark saying and parables, that they might hear and not understand.—Matt. xiii. 10, 11, 17. In Matt. xvi. 20, he told his disciples to tell no man that he was the Christ. Why? Because it had been prophesied that he should suffer death, and if he had made known that he was the Christ, then prophecy would have been proven false, and God's plans thwarted.—See 1. Cor. ii. 7, 8. "The mystery"—hidden wisdom—"which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory."

Now every one knows that the Son of God had power to make it known to all men, when he was here in the flesh, had it been the time to do so. But he says in John xvi. 12-13, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come;"—and in verse 25, he says, "These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father."

Then according to the law of Antithesis, he

had not taught them plainly of the Father; that is, he gave them truths in germ form, to be developed in the future. Therefore said he on the cross: "Father forgive them, for they know not what they do."—Luke xxiii. 34. He never opened even the disciples' understanding until after his resurrection.—See Luke xxiv. 45. He told them to tarry at Jerusalem until they were endowed with power from on high.—Luke xxiv. 49.

Then I say to my friends, why not do as Jesus has taught us: Divide the word of truth aright, by teaching what his Spirit brings to our remembrance after he ascended on high. Jesus on earth did not teach as he taught the apostles to teach through his Spirit. In John xvii. 9, Jesus did not pray for the world; but the Holy Spirit of Jesus taught (after his ascension) his followers to pray for all men.—1. Tim. ii. 1. And many other passages I can produce to show that it is not dividing the word of God aright to go to the dark sayings of Christ to teach the plain facts that he intended us to have when the proper time came.

So now, where does the Holy Spirit of Jesus teach eternal punishment through any of the apostles, but to the contrary, they teach "as in Adam all die, even so in Christ shall all be made alive."—1. Cor. xv. 22, and Rom. v. 18. And in Revelation xxi. 4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

ALABAMA MISSIONARY.

A YEAR has passed since I saw you at Syracuse, and now I enclose you a dollar to pay for the HOPE another year. It is still in my heart to assist in your work, but have not yet been able to do so—my expenses being so much greater than I expected. I am seeking to follow the Lord as he shall lead. "Let thy light and thy truth lead me" is my prayer.

Brother J. C. (one of our subscribers,—ED.) had a severe shock of paralysis some time ago, making his right hand entirely helpless. But he still can sit and read, which is a great comfort to him. In this world of change and death, how much all need to take of the Living Waters! MRS. D. C.

SYRACUSE, N. Y.

I NEVER realized as much peace and harmony as I do to-day. God be thanked, for he is the Giver of every good and perfect gift. And O how glad I am that I have learned that because he is, I am; and because he is pure, I am, for he could not create an imperfect being. I have learned that I am made in the image and likeness of God, and that my heart beats as one with the great throbbing heart of the universe; and that heart is infinite love and wisdom, and in him is peace, joy, health and wealth. This is heaven. We have not made manifest our wealth as yet; but I know I have it, for Father says that all things shall be added to them that believe. MRS. R. S.

GRAND RAPIDS, MICH.

REMARKS:—I suppose the writer would call the doctrine of the above letter "Christian Science." To be Christian is to be according to the teachings of Christ. A Science is an orderly arrangement of facts and principles. True science must be in harmony with all facts. Whether the statements are exactly Christian, or exactly Scientific, each reader may judge for himself. I confess sympathy with some thoughts expressed, and especially with the heart and apparent motive of the writer; but there appears to be a mixture, confusion, and to that extent a want of Science.

The so-called "Science" denies the existence of sin and sickness, because of the assumption that God could not create an imperfect being. Of course, if there is no sickness, we do not need healing; and if there is no sin, we do not need Jesus to save us from our sins.—Matt. i. 21. If we are all well and pure and perfect there is no suffering and can be no progress from the lower to the higher. But the Bible agrees with experience and observation, that there is much ignorance, imperfection, sin, sickness and suffering in the world. The mother's child, she tells me, passed from her sight by diphtheria. No doubt the little one suffered, and I know that the mother principle is not dead in her own heart. We are to grow in grace and knowledge. God's order of creation is "First the natural [the imperfect], afterward the spiritual"—[the perfect]. We read that in order to *save* us from sin and *make* us righteous, Jesus was made sin for us, and that died to sin.—2. Cor. v. 21 and Rom. vi. 10. And Paul says that even Jesus was *made* perfect through sufferings.—See Heb. ii. 9, 10, 18 and v. 9. Sin, sickness, suffering and death are clearly recognized facts in the Bible. But thank God, they are not always to last. Christ's mission is to destroy them, and so bring mankind into their opposites. Let us be careful while we are rejoicing in *hope* of the glory of God,—that is, the finished and perfect state—that we do not dishonor Christ and belittle his mission and victory by saying that his enemies which he came to conquer are all imaginary—that they do not and never did really exist. The more real his enemies are, ours, the greater and grander the victory. Because he is perfect, we *shall be* in due time. He himself says: "Because I live, ye *shall* [not] live also."—EDITOR.

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CHRIST THE WAY AND THE END.

WE have written mainly of God's Nature and Purpose, though some parts of his Plan have been incidently mentioned. The Purpose has reference to the *outcome*—the *end* to be gained: and the Plan is the *way*, or *method*, of reaching the end. Though God's Love is fundamental, yet it is better known and appreciated in the light of his Purpose and Plan, as the tree is known by its fruits, the thinker by his thoughts and the worker by his works. And the Purpose and the Plan can be better understood when seen in their relation to each other.

We have already intimated that God's Love, Plan and Purpose are all revealed and exemplified in the gift, work and destiny of his Son, Jesus Christ. "God so *loved* that he *gave*." The gift is the *expression* of the love. All that was done *in* Christ was *for* the race. In the highest sense he *is* the race—that is, the Seed, the Unit of the whole. He is said to be the *beginning* of God's creation (Rev. iii. 14); and it is His way to develop or bring forth *all* things out of the *first*, as the crop from the Seed. The first is also the last (Rev. i. 17) all things being included in Him. This proceeding of all things from his own infinite substance is exactly opposite to the modern idea of evolution from the lesser to the greater. Nothing never can produce something. The stream can never rise above the fountain. The effect cannot be greater than the cause. All that can be brought out of anything must first be in it. As all things are of God (1. Cor. v. 18) the Fountain must be greater than the stream, and yet the stream is the *revelation* of the Fountain.

Not only John teaches that Christ was the first, and therefore the seed power of all creation, but Paul shows the same. Speaking of Christ, he says: "Who is the image [expression] of the invisible God, the firstborn of all creation; for *in him were all things created*, in the heavens and upon the earth, things visible and invisible; * * all things have been created *through him*, and *unto* him; and he is *before* all things, and in him all things *consist*," or hold together.—Col. i. 15–17, R. V.

It would help many to a clearer view of God's Way, or *Plan*, could they but see that the creation of the race in Adam on the earthly plane was at once a figure or shadow of the truth that all things were created *in* and developed *out of* Himself, and also was a *step* in the plan of *manifesting* his own fullness—the image of God. "Let us make man in our own image" can never be fully realized until man is brought forward to perfect righteousness and immortality. This is God's purpose. The Psalmist anticipates its fulfillment when he says: "I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."—Ps. xvii. 15. Paul shows that the *way* of its attainment is "First the natural; afterward that which is spiritual."—1. Cor. xv. 46. Only the first phase was exemplified in the first Adam, and all derive their earthly nature through him, and bear his image. And in order to carry out the plan to the full accomplishment of the divine purpose of bringing the race to the divine image, Christ himself took upon him the nature of man, and in himself the flesh was put to death, and the spirit quickened and perfected in the glory of the Father;—and this suffering of the just for the unjust was "that he might bring us to God," that is, to the divine image.—1. Pet. iii. 18.

So Christ was not only the first, and therefore all, of the old creation, as we have seen; but in the same connection, Paul shows that He is also "The head of the body, the church: the beginning, the firstborn from the dead; that in *all* things [both first and last, natural and spiritual] he might have the pre-eminence. For it pleased the Father that in him [Christ] should *all* fullness dwell; and having made peace through the blood of his cross, [by destroying the flesh, the carnal mind, which is the enmity.—Rom. viii. 7] by him to *reconcile all things* unto himself."—Col. i. 18–20.

Here then is the *end*,—God's Purpose,—shown and given us in Christ,—humanity reconciled to, and made one with God, and perfected in his image; and here is the *way*, death and resurrection, death to sin, the old man, and being made alive to God.—Rom. vi. 6-11. Thus it is that he who knew no sin was *made sin* for us, that we might be *made righteousness* in him.—2. Cor. v. 21. And just as sure as we have borne the image of the earthly, in Adam, the embodiment of the lower phase of creation, so sure it is that we shall also bear the image of the heavenly and perfect phase of creation,—God's image.—1. Cor. xv. 47-49. We see not yet all things subdued, but "We see Jesus," the full and complete exemplification of God's gracious and glorious purpose, and the way of its attainment. And not only this, but we see him as God's promise and security that what was done in him will be done by him in us all

in due time. The judgment of sin to destruction in the death of Christ, and the consequent justification to life and righteousness, is the key of all hope for mankind—and it is a sure hope. He as our Forerunner has gone through the process, and entered beyond the vail. This fact is our hope—an anchor to the soul, sure and steadfast. Because he lives, we shall live also. He himself said: "And I, if I be lifted up from [Gr. *ek*, out of] the earth, will draw all men unto me."—John xii. 32.

No wonder, in view of all these facts, that Jesus said: "I am the way, the truth and the life." He is God's way to us, and our way to God. In him God's life becomes our life. He is therefore the way and the end. And he that sees the fullness of both divinity and humanity in Christ; that the humanity was glorified in being made one with the Father; and who sees the relation of Christ to the race as the Seed to the crop, can no more doubt the salvation of all the race than he can doubt the fact that Christ died for our sins and rose for our justification. It is this assured result that makes the "good tidings of great joy, which shall be unto all people," and believing which gives a hope that maketh not ashamed, and leads to rejoicing in hope of the glory of God.

CHRIST THE ROCK OF AGES.

IN order to see the force and beauty of the statement that Christ is the "Rock of Ages," we need to get a glimpse of God's "Plan of the Ages." And God's loving purpose, through Christ, to reveal himself and so to bless all mankind, will be better understood in the light of that plan and order of the ages.

The Bible plainly shows that God's plan of revelation and salvation spans *three worlds* or *three states*,—the world before the flood, the world that now is, and the future world. They are spoken of, in 2. Peter iii, as three distinct "heavens and earth." The first perished at the flood; the second began at the flood and reaches to the day of judgment at the Lord's return; and the third begins where the second ends, and is the "world without end." The third, Peter calls the "new heavens and the new earth, wherein dwelleth righteousness."

It will be seen that these three worlds are not the heaven, earth and hell of the catechism, but that they cover the history of mankind, and that this planet, Earth, is the basis of all three. No one can go to the world to come by dying; but he that *lives through* the transition from the second to the third will be in the future world, as Noah and his family, carried over in the ark, were in the second world.

These three worlds also cover a succession of *ages* or *dispensations*. An age is a *period of time*; but a dispensation is a *work* done in that time. We may speak of them interchangeably. The first world—or from Adam to the flood—seems to have been but one age or dispensation. Its form of government may have been patriarchal. The second world is clearly divided into *three* ages, or dispensations. The first we call Patriarchal, because in it God's cause and government were represented by one man at a time. That age reached from the flood to the death of Jacob. While on his death-bed, Jacob organized his twelve sons and their families into a *nation*, as the "twelve tribes of Israel" —Gen. xlix. 28. The "sceptre"—the symbol of nationality—was first mentioned here, and committed to Judah "till Shiloh come."—Verse 10. Thus made a nation in Egypt (Deut. xxvi. 5), we call the period of their *national* existence, or from the death of Jacob to the death of Christ, where they were left desolate, the Jewish age. The third age of this world is familiarly called "The Gospel Age," or "The Dispensation of the Spirit;" (though it is evidently but the *first* age of the gospel and the Spirit's work.—See DAY DAWN.) It began with the resurrection of Christ and the descent of the Holy Spirit, and reaches to the Lord's return. The second world and its third age evidently end together.

The *first* age of the *third* world is the Millennium, or one thousand years' reign of Christ and his saints over the nations.—Rev. xx. 4. Paul, in Ephesians ii. 7, speaks of "the *ages* to come," and how many there may be is nowhere intimated. We need not seek to be wise above what is written.

In these three worlds and the succession of ages we have an *outline* of God's plan. Each age is one of the Lord's steps, so to speak, and each succeeding step is higher than the preceding one. The plan is one of both revelation and salvation. The truth is revealed for the purpose of saving mankind. Christ is both the "Word" and the "Saviour of the World" —John i. 1; 1. John iv. 14; Rev. xix. 13. To know God and Christ who reveals him is eternal life, and God gave Christ power over all *flesh* that he might give eternal life to *as many* as were given him.—John xvii. 2, 3. Christ as God's Word,—God's expression,—is the true Light that lighteth every man that cometh into the world.—John i. 9. But it requires all the *ages* for Christ to do his work of giving life and light. Hence the ages were made by and for Christ.—Heb. i. 2, R. V. margin and Col. i. 16. The word there translated "worlds" is *aionos*, the plural of *aion*, the Greek word for *age*. Christ is indeed the "Rock of Ages"—of the ages.

In harmony with this, Jesus said: "I am the Truth,"—"the Way, the Truth and the Life." The Bible is God's word because it is

veals him and his way of salvation through Christ. He is the *Spirit* of the word (2. Cor. iii. 17), the golden thread of revelation from end to end. In types, prophecies and fulfillment, he is the burden of all the inspired writings. And the truth is revealed in a progressive manner, according to the plan of the ages. The law, with all its types, shadows and morals, was by "the disposition of angels," (Acts vii. 53; Gal. iii. 19; Heb. ii. 2), but "In these last days, he hath spoken to us by his Son."—Heb. i. 2. When it is realized that Christ's coming in the flesh was the culmination of the ordinary Bible method from the first, of teaching spiritual things through the natural, the unity of the Bible is vindicated, and confidence in it as a divine revelation established.

The plan of the ages is the key to the proper application of Scripture, to solve difficulties, and in general, to rightly divide the word of truth.—2. Tim. ii. 15. It is by this key that we can harmonize the doctrine of election with that of free grace; the severities of the word with God's impartial love; and the doctrine of eternal punishment with universal salvation. This may seem to new readers like a bold claim; but if it does not appear clear to them from what is seen in this one paper, let them give us a better opportunity to make it plain to them by sending for the paper a year and by reading DAY DAWN.

Is it possible to harmonize the fact that the Lord hardened Pharaoh's heart, and then sent him and his host to endless hell, with the Bible teaching that "God is Love," and is no respecter of persons? Is it possible to harmonize the fact that God so loved the world that he sent his Son to die to save even the chief of sinners, with his own prohibition: "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not;" or his other statement: "To you it is given to know the mystery of the kingdom of God; but to them that are without all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."—See Matt. x. 5, 6 and Mark iv. 11, 12. Could the Son of God's love *keep back* the truth from men, when faith cometh by hearing, and then send them to endless torment or hopeless death for their unbelief? Who *can* so think of Christ?

That the Bible teaches the doctrine of limitations and election cannot intelligently be denied. But the question is: What is the object of election? Is it to save the few in heaven, with the alternative that the non-elect are to be consigned to endless woe? We see it otherwise. It is to make the "called and chosen and faithful" a royal priesthood for the purpose of ruling and blessing all mankind. We have already seen what God's purpose is; and the elect are "called according to his purpose," (Rom. viii. 28), that is, to be co-workers with Christ in saving the world.

The general design of the ages might be briefly stated thus: Men were first tried without the law, and they did not rise. The law was given to prove the weakness of the flesh, and to show the exceeding sinfulness of sin. Then Christ came and opened the way of life though death. The gospel age is to prepare a selected company to reign with Christ, and then follows "the times of the restitution of all things."—See Acts iii. 21.

Look briefly at the Seed and its work. Abraham was promised a seed, and that by that seed the nations would be blessed. The wording of the promise made the seed refer to Isaac. But the Spirit, in the New Testament, shows that Isaac was a type of Christ, and as we have seen it includes the saints.—Gal. iii. 29. The Seed, then, is God's elect, called out in this age, and the *work* of the seed follows, in the ages to come.

Look at the church as the Bride. During this age of election, she is not called the bride, but a "chaste virgin, espoused," (2. Cor. xi. 2), and she waits for the coming of the Bridegroom, when those *ready* go in to the marriage. —Matt. xxv. It is not the "door of *mercy*" that is then closed; no such door is mentioned in the Bible; it is simply the door to the marriage. Mark this: There can be no *bride* until the marriage! Then let the plan of the ages interpret Rev. xxii. 17: "The Spirit *and* the bride say come." This *must* be after there is a bride, and therefore after the Lord's return and the descent of the New Jerusalem. And like all else in the Bible, when seen in the light of God's plan of the ages, it speaks of God's love and purpose, and volumes of hope for mankind.

For a more complete view of all these themes, see the books DAY DAWN and MOSES AND CHRIST.

WE will send the HOPE fourteen months beginning with November 1st, to all who will send us a dollar before the year closes. The new volume begins with January 1st, 1891.

☞We have printed more of this number than have yet been ordered. We have also added this Supplement. Those who wish to circulate them, and to help in paying the large expense, can have both paper and Supplement for $1.50 per hundred, or at that rate.

"BELOVED, let us love one another; for love is of God."—1. John iv. 7.

OLD AND NEW.

"But all things are of God."—2. Cor. v. 18.

IT is very satisfactory to reflect that all things are of God, whether old or new; that He created the old things as well as the new. Since he is the only God, he must have been before all things, and as we might say is responsible for their being. There are many things old, and many new; the time will come when the old things will have passed away, and behold all things will be new.—Rev. xxi. 5. But as, in the earth and its belongings, man stands the head of creation; these few words must be chiefly directed to considering him in this comparison. Well, man himself may be classed under these two heads, as in Ephesians iv. 22, "the old man—corrupt, and the new man—created in righteousness;" or as in another form of speech in 1. Cor. xv. 45, as the first and second man.

The first man Adam, created by a God who is Love, and who, being the only God and therefore omnipotent, could have otherwise disposed, had he so chosen, the course of events (I have in mind the fall of man), is placed in the earth a natural body, and, in falling, doubtless fulfills his natural course. He takes, I maintain, that course that God well knew he would take, and knowing was content so to create him. For seeing the end from the beginning, that end is no contradiction of the beginning, (Christ is no afterthought) but an end provided for and foreseen from the beginning. Let us then judge nothing before the time, but wait in patience for the consummation of all things, (both old and new) and God's course will be amply justified, and his name glorified. Or again, in other words, wait till man fallen is raised from the dead. But will he be? that is, will man as a creation, every individual man, be thus raised? Yes, doubtless. If it were left to himself, never. But it is not in Adam that all things were created. Here lies the answer. All things were created in Christ, with the purpose that they might ultimately be gathered together in Him. Paul in Ephesians i, tell us this is the mystery of the Father's will. Now whatever we may think of the power and liberty of man to stand or fall or recover, when we think of Christ Jesus, God and man, the worst pessimist amongst us does not doubt His perfection and durability.

Now Christ Jesus is that new man. For the sake of making the comparison clear Paul calls him the Second Adam. For as the first Adam is the father and begetter of the natural race; so Jesus, the second Adam, is the father and begetter of the spiritual race. Nor can the creation be considered as finished, till mankind has put off the old man and put on the new, laid aside the natural and been clothed with the spiritual. Will the creation be thus consummated? Yes, doubtless. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." "We shall not all sleep," that is the lot of some, "but we *shall* all be changed." This is a *must* be. "As in Adam all die, even so in Christ shall all be made alive."

Now who amongst us will give Christ the glory due to his name, as anointed "Saviour of the World?" What a tower of strength! "God in Christ reconciling the world unto himself," "including all under sin that he may have mercy on all." It says not reconciling the elect or the believer, remember, but the *world*. Now this I say, that he who spreads these glorious news, even if simply by circulating this number of THE WORLD'S HOPE, has, in his faith in it, committed unto him a glorious ministry, entrusted him of God Himself. No doubt the period seems to us long during which the old man, the first Adam, the natural, is being brought up into the image of the heavenly, according to Christ's promise that he would draw all men unto Himself. But the process is sure, for all things consist in Christ, both old and new. If your time has already come, and you have accepted Him as your Saviour, and been already begotten unto the new birth, then God who reconciled you to himself through Christ has given you this ministry of reconciliation, and remember this is it: "God was in Christ reconciling the World unto Himself;" for "all things are of God" both old and new. Amen.

PETWORTH, ENG. EDWARD BATTY.

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The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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THE FAMILY AT BETHANY.

"Now Jesus loved Martha, and her sister [Mary], and Lazarus."—John xi. 5.

THERE may be several important lessons learned from the interesting account given of this family of three. The first thought suggested refers to the naturalness of the earthlife of Christ. John, though emphasizing his divinity, perhaps more than the other writers brings to view the genuinely human side of His life. "The Word was made flesh, and dwelt among us."—John i. 14. It is John that tells us that he was weary, and hungry, and thirsty, as he sat at the well of Samaria, though he seemed to forget it all in his desire to bless others.—John iv. 6–8, 31–34. His sympathy for the erring is expressed in the famous words: "Neither do I condemn thee: go, and sin no more."—John viii. 11. This apostle brings Christ's affectionate nature to the front. Perhaps it was partly due to the fact that it found kinship in John's own heart. He evidently was the loving apostle, as well as "the disciple whom Jesus loved."—John xiii. 23; xx. 2; xxi. 20, 24. Every writer reveals himself in a measure in telling what he sees and hears. Love is the inspiration to the best energy, as when John outran Peter on the resurrection morning. Christ's affection as the Son of woman is nowhere else made so prominent as when in his dying hours he made provision for her temporal welfare by committing her to John's care, in these words: "Woman, behold thy son!" and to John: "Behold thy mother!" "And from that hour that disciple took her unto his own home."—John xix. 26, 27.

How plain and straight-forward the statement that Jesus *loved* Martha and Mary and Lazarus! It was evidently a case of pure, genuine, human love. Though as the Son of God, the expression of God's own heart, he loved all mankind, it is clear that he loved this family at Bethany in a sense or in a degree that was not common to all. Otherwise it would have been misleading to single out these three and say that he loved them.

When he was weary with labor, he retired to Bethany with the twelve.—See Matt. xxi. 17; Mark xi. 11. He seems to have gone there because it was "the town of Mary and her sister Martha."—John x. 1. The fact that he loved them gave him there a resting-place—a home. The sisters knew that he loved Lazarus too.—Verse 3. It was evidently his strong affection for the weeping sisters and their dead brother that made Jesus weep at the sepulchre. When the Jews saw this strong man weep, they did not condemn it, but said: "Behold how he loved him."—Verses 35, 36.

How significant the fact that the last night before the royal entry into Jerusalem was spent with these loved ones at Bethany, where "they made him a supper!"—John xii. 1, 2. What a joyous gathering—even on the verge of his final suffering—when the number was unbroken, even the restored Lazarus being "one of them that reclined at the table with him."

Some have tried to explain away the fact that Jesus loved some more than others; but it needs neither such explanation nor any apology; it was an essential element of humanity, and was a pure love. Such affection for some special object no doubt enters into every normal heart. We are drawn to some more than others, and we cannot always tell why. It is not by force of will; neither is it subject to the will. It is natural, or spontaneous, as the attraction of magnet and steel.

Society may be at fault when it feels the need of an explanation, or seeks to turn aside by its barriers the natural flow of a pure human love. It is by such love than man's kinship with God is most nearly expressed. Had Christ lived to-day, and had habitually found a resting-place with such a family of three, the tongue of gossip might not have been wholly idle. But it is well to remember that evil thinking of others is suggestive of a corrupt state of the thinker's own heart. People reveal themselves by being suspicious of others. A purer state of society than at present exists will allow unchallenged the untrammelled exercise of such love as Christ has sanctioned. As such a state draws on, there will be less hypocrisy, and less abuse of heaven's rich heritage of human love.

Three Represent All.

In addition to the natural view, which has been briefly considered first, we may move onward and upward to the spiritual. Those who have long been considering these things, and who know that Jesus both spake and acted in parables, or in an illustrative way, will not be surprised to find in his relation to the family at Bethany an allegory or picture of the divine purpose and the plan of salvation. The number three often represents all, as in the three worlds, the three measures of meal, in which the leaven of truth is placed until the whole is leavened. The three that Jesus raised from the dead, Lazarus being one of them, clearly represent the spiritual resurrection—that is, the resurrection in a spiritual body—of all. They were peculiarly graded, as was mentioned not long since in the HOPE. The little girl—Jairus' daughter—was just dead; the young man, son of the widow of Nain, was on the way to the tomb; and Lazarus was buried, and had begun to corrupt, having been dead four days. These three may fairly be taken to represent all grades of character—bad, worse and worst—low, lower and lowest—and their being raised as illustrating Christ's power to destroy all sin and death. The least sinner needs a Saviour, and the lowest is not beyond his reach.

The three raised may also be considered in the order in which they were raised. The young man, being first, represented the Christ body—all who have part in the first resurrection, and are to reign with Christ as kings and priests, to bless the rest of mankind. The little girl, being second, represented all the innocent but undeveloped ones, who are nearer to the kingdom than others, and naturally the first for whom the saints will care. And Lazarus, the last, represents those whom Christian people generally consider hopeless because they live not until after the thousand years (the third day) are finished. But his being long dead and his state of corruption were not obstacles to Him whom God always hears, and to whom "all power" has been given.

It appears evident, in harmony with the dominion Bible method of illustration, that Martha, Mary and Lazarus represent the whole world of mankind in the order of their development from the natural to the spiritual or into the divine image; and that Christ's love for his family represents God's love for all mankind. The glory of these three grades of saved mankind—that is, mankind made alive in Christ—the apostle Paul illustrates by the glory of the sun, moon and stars.—1. Cor. xv. 41, 42. Though differing in glory, all these are heavenly or spiritual bodies.

Mary evidently represents the highest grade, whose special delight while here is to sit at the feet of Jesus and learn of him (See Luke x. 38–42); who by virtue of their devotion to Christ and love for the truth, of which he is the embodiment and expression, and who, on account of their mental and spiritual culture under the influence of the truth, are prepared for the exalted position of the royal priesthood in the future reign of Christ. Martha as clearly represents another class in the church, whose love for the Master shows itself in excessive *work*, to the

neglect of the truth. They are "*cumbered*" with work, overstrained and anxious, and for want of knowing the truth are not prepared for the higher place in the kingdom.

The difference between Martha and Mary—and therefore between the two classes of Christians represented by them—is that one shows her love for the Master by a determined effort to do something *for him*, while the other shows her love for him by allowing him to do something *for her*. Jesus did not condemn either one, but gently reproved Martha's over-anxiety to get up a grand entertainment, and would not grant her request by sending Mary to help her, and showed that Mary had chosen the better part—the knowledge of the truth—which should not be taken away from her. And it is safe to say that we honor Christ far more by hearing his word, (and then, of course, acting accordingly), than by getting up work of our own, even if it be for the supposed good of the cause and to honor him.

The Church of Christ—we do not mean merely the nominal church—is composed of both these classes; and both, being Christians, will have part in the first resurrection, and in the millennial kingdom; (In the New Jerusalem, some are to sit (*reign*) with Christ on the throne, and others *serve before* the throne.—Rev. iii. 21 and vii. 15.) but like twins—as illustrated by Jacob and Esau—they change places, the first becomes last and the last first, though of the same birth—resurrection—and "the elder serves the younger." It is evident that Martha was the elder, as the house was called her's (Luke x. 38) and because she took charge; but Mary takes the "birthright" in spiritual things. Both of these classes come up in the third day—the third thousand years from Christ's time—but, as before mentioned, the class represented by Lazarus does not *live* (in the completed sense) until the fourth day, that is, when the thousand years are finished.—Rev. xx. 5.

With this view that none are beyond the reach of Christ's saving power, and that therefore all will be gathered to be with him, at the final love-feast, how significant the supper after Lazarus was raised! Martha served as before, Lazarus sat with Christ at the table, and Mary honored Christ with the costly ointment; and the house was filled with the odor of the ointment.

Martha was the sister who, when Christ said: "Take ye away the stone," suggested the hopelessness of the case by her words: "Lord, by this time he stinketh: for he hath been dead four days."—Verse 39. So it is the class in the church represented by Martha, those who have not learned the blessed truth concerning the "Plan of the Ages," and the all-prevailing power of God's grace, that think and teach that there is no hope for those who live not till after the thousand years are finished. But Christ answered Martha in these words: "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God." So would he answer those in the church whose hope for mankind is so faint. His words clearly imply that "the glory of the Lord will be revealed" in the raising up of those even who are commonly considered hopeless. To expect such an end—such a glorious victory—is to "rejoice in hope of the glory of God." And such a fullness of hope for all mankind cannot come on the line of mere *work*, even *good work*, for the Master, but can only be enjoyed as the result of sitting at Jesus' feet, to learn of him all that pertains to his love, purpose and plan. How very important it is to walk in the light of the path that shines more and more!—to search for wisdom and knowledge as for hidden treasures!—and to grow in grace and the knowledge of our Lord and Saviour Jesus Christ!

Let us look again at the contrast between

Martha and Mary.

MANY are inclined to think that Mary was a Christian, but that Martha was not. They think that the "One thing needful" and "That good part" which Mary chose was religion, and that Martha was without it. But it is very evident that Martha loved the Lord, (it may be as much as Mary did), and showed it in her anxiety to get him up a grand entertainment. She was *cumbered* with much serving—with over-anxiety and work. Some one has given the scene of Luke x. 38–42 a very natural and homelike look by translating thus: "Martha, Martha, thou art careful and troubled about many

(or a great variety) dishes, when but one dish (very simple fare) is needed; and Mary hath chosen the better part of the entertainment, (conversation), which shall not be taken away from her."

This is probably the substance of Christ's answer to Martha, when she said: "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." And with this very natural and homelike view, even, are there not too many Marthas and too few Marys? It has been suggested that it was not fair for Martha to be allowed to do all the work, and so prevented from having an opportunity to sit down and hear his word. But judging from what may be seen of human nature, it is probable that Martha as well as Mary had her choice; and if she had had her way, both sisters would have been fully occupied in serving the Master, and neither would have "heard his word." Similar things are often apparent. The kind-hearted effort to set tables of excessive variety and luxury often prevents wives, mothers and daughters from giving proper attention to mental and spiritual things. They are deprived of hearing and reading the Master's word, both for want of time and means. They are losers physically, socially, mentally and spiritually, by this excess and consequent drudgery in domestic life. They are not altogether at fault in this matter, as so much is expected of them by men. It is a curse of society under which woman suffers most.

The same principle of excessive labor is carried into church matters. In this there are many Marthas. They choose their own way. Too much work, sometimes even *good* work, but often self-imposed and useless work in endless rounds, to the exclusion of the study of God's word, is characteristic of many Christians. Their movements in the upward or spiritual journey are greatly *cumbered* with over-much serving. And in their zeal for their church work, they are greatly surprised that any should not be ready to come and help them, but spend much of their time and energy in seeking to know the truth—in studying out God's revealed plan. They complain that they are left "to serve alone," when there is so much to be done.

These sincere "lovers of the Lord" and earnest Christian servants are apt to be controlled to a great extent by a worldly element connected with the churches, as tares among the wheat. On account of their influence, feasting and playing are the order of the day in the nominal churches. Like some of old, "They sit down to eat and drink, and rise up to play."—1. Cor. x. 7. These practices are said to be necessary to hold the young people in the church, to gain a "good influence" over the world, and to gain money for the Lord's treasury. Many good people are by the influence of the "tares" deluded to think them necessary for the general good of the cause and the conversion of the world. This delusion is partly due to the idea with which they have become imbued through traditional teaching, that all must be converted in this life and age or never. Hence the *over*-anxiety and *over*-work; and they are greatly mistaken as to the value of the measures used and the work done. The very opposite influence from what is desired is often exerted. The church is degraded in the eyes of men, instead of the world being converted. Much jealousy and other ill feeling are often engendered. And the best of such workers—the Martha element—have their strength, energy, purse and time so over-taxed that they have but little time or disposition for the study of God's word which, if they studied—Mary-like—so as to understand God's "Plan of the Ages," which it would encourage all possible or practicable work for the good of men, would relieve from the excessive burden which many seek to carry, but which mortals are not really able to bear.

The position of the true disciple is by no means opposed to work. Jesus, our Lord and Master, went about doing good at all opportunities. The work of raising the fallen, as illustrated in the parable of the good Samaritan, is one important feature of Christ's work. He is the good Samaritan and he says to his followers: "Go, and do thou likewise." The apostle said: "Do good unto all men as ye have opportunity." It is the Christian's duty and privilege to let his light shine both by word and deed. But it is necessary first to sit at Jesus' feet and hear his word, in order to know what to do and

how to do it. It is important *not* to go unsent, nor to *make* work of a useless kind. It is vital to the true Christian worker that the Lord be working in him both to will and to do of *His* good pleasure. In order thus to be working *with* Christ, it is necessary to know something of his purpose and method. The true zeal is according to knowledge, and tempered by it. By means of understanding, we may, like Christ, *work without worry;* but the want of knowing God's purpose to to save all mankind in due time, and his "Plan of the Ages," through Christ the "Rock of Ages," by which to execute his purpose, has led many earnest Christians to the most intense agony for the dear ones of earth, who seem entirely beyond their reach as yet. They show a much greater *anxiety* for their *immediate* salvation than the Lord himself ever manifested. Did he ever pray and shout and scream and agonize and plead with men in an excited manner, as if they were in danger by a moment's delay of sinking into a hell of endless torment or hopeless death? We find no such record. But we have heard his professed ministers doing all this. Think of Christ, in view of the truth of the popular church-creeds as to the doctrine of hopeless damnation, saying to his disciples: "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not; for I am sent only to the lost sheep of the house of Israel; or, as on another occasion telling them that he spake to the multitude in parables, lest they *should* see, hear, understand and be converted. The Lord knew they were not in danger of any such terrific doom as endless torment, or he could not have been so calm and deliberate. He also said: "No man *can* come unto me, except the Father which hath sent me draw him."—John vi. 44. Why should people think they are able to move *ahead* of the Lord in awakening men? Rather should they watch for his look, and see his stately steppings, and so do all that *can* be done in the present time. But what *cannot* be done now, in this life, or this age, in the light of his plan, may safely be left without worry in the hands of the Lord, assured that *He* is not limited to the present time nor present agencies.

With the popular view of salvation and damnation, the workers in the modern "Salvation Army" are the most consistent Christians professing to believe it. With their drums and tambourines, their singing and marching, they attract attention, draw people together and then bring them face to face with this startling announcement, or something similar:—

"You must come and be saved now, or you may be in endless hell in less than a minute."

The majority of church members, perhaps, profess to believe this, and yet they too often condemn the zeal of the "Army." If that terrible dogma of endless suffering is believed to be true, what but the grossest indifference to the salvation of others could allow either rest or enjoyment while even one poor sinner is unsaved? The possible and common indifference of even Christians is against the truth of the old dogma. Who would eat or sleep or pleasantly visit, as Jesus did at Bethany, knowing that dear ones were drowning or in a burning building near by? Not one. And the world would be a scene of unbearable torture, now, if the idea were present in our minds and fully believed, that our fellows, yea, our dear friends, are always dropping into such a hell as that in which so many profess to believe; as that in which they think they must believe in order to be Christians.

Nothing seems calculated to make religion less attractive, than to plead with a friend to "Come to Christ and be happy" while a look of intense agony is seen in the face of the speaker. And with us there is scarcely a stronger argument against the common theory than the fact that the Lord Jesus never was wildly excited over the prospective doom of man. Instead of this, as we have seen, He spoke in dark sayings, so that the masses could not understand, waiting on a previously arranged plan. We cannot certainly get ahead of the Lord, and His all-wise arrangements, by our *excessive* anxiety and work.

The excessive workers, in every direction, have no time to read or study the Bible, or anything written on Bible subjects. And they are sometimes annoyed, as Martha was with Mary, because some do spend much time in searching the Scriptures to know

God's purpose in Christ. But the Lord approves of Mary's attitude, and tenderly reproves Martha. "That good part" "shall not be taken away."

It is in harmony with the law of our being that excessive service degrades, and that education in the truth exalts. The truth does not lead to indifference, but inspires with zeal according to knowledge. Mary, by her discipleship was being trained for future use in God's order. This law will be manifested in the kingdom: "The elder shall serve the younger;" each one in the place for which fitted. Mind is superior to matter; then mental training is superior to the physical. To know God's plans must be essential to true co-operation. Shall we not, then, Mary like, sit now at Jesus' feet,—to learn?

MORE ON BAPTISM.

MANY thanks for publishing my effusion. I wanted it printed to send to some of my friends who read the Bible as I would call it with *tootery* eyes, for they only seem able to see "much water" therein.

I am grateful for the kindly spirit of your comments. Am I venturing too much if I attempt a little "back talk?" You must know how much a woman loves to have the last word, so I will take it for granted that I have your gracious permission.

I must first premise by saying that I am in favor of the largest liberty in this matter, and personally do not object to "much water," little water, or no water at all, and if it did not *separate* Christians this rite would not to my mind be worthy a thought.

I will try to reply to your remarks, referring to them by their numbers:

1. Heb. ix. 10 truly refers to Jewish ordinances, but it seems none the less true that the Christian ceremony of applying water to the flesh is equally a "carnal ordinance," and it does not seem a misnomer to call it such. The Lord's supper has this advantage—it was instituted *by Christ*. Water baptism was *not* instituted by Christ, but by John who gave a reason for its use; saying at the time that the "one" "mightier" than himself would baptize very differently; and moreover he prophesied that Christ would increase, but he would decrease; and it really seems about time for John to decrease.

2. "Water baptism was useful in John's day to manifest Christ to Israel (the natural man)," because there was the appearance of the dove, but never since has this vision been presented to "the natural man."

3. If water baptism can be proven not of Christ what else can it be but "after the commandments and doctrines of men." If this rite were not of those "nailed to the cross," it had this in common with those of the Old Testament in that it "pointed forward to Christ," for John was Christ's forerunner, and his baptism seems to have been designed as the connecting link between the old and the new dispensations.

4. It does not seem to me so necessary to decide "Who departed from original practice?" or who is to blame "for making division. There *is* division, and the important point now is how to heal it? The "original practice" of the apostles may not be up to the increased light of our day; and it is an open question if any one is to be *blamed* for honestly differing from others, even if thereby he makes divisions. Doubtless increased light will cause Christians to see that water either more or less or however applied, is not a sufficient reason for divisions in Christ's body.

8. I think what Paul said of himself must have been true of the other apostles. Like him, they were "*not sent to baptize*," "For by *one Spirit* (not by preachers) we are all baptized into one body."—1. Cor. xii. 13. "*How*" the Holy Spirit acts, is, according to Scripture, an unrevealed mystery.—See John iii. 8. I believe that he who is thus baptized is of Christ's body, though he be never subject to John's baptism. It has seemed to me that Acts x. 47, 48 is an instance of man's effort to improve the divine method. Man, as it were, was trying to put his trademark on God's handiwork. What think you could have been the *need* of water in such a case? If made "every whit whole" by God what use for an earthly physician? It is worthy of note that the "Eight souls saved by water," were saved *by being kept from* the water. "The like figure whereunto baptism doth also now save us,"—and the apostle adds, as if to deprecate the making too much of water—"*not* the putting away of the filth of the flesh."—1. Pet. iii. 21.

9. As you say, "The Holy Spirit did *not* forbid water baptism," and I cannot see that Scripture *commanded* it. So I occupy my original position, viz: Liberty in regard to water, but only let it no longer *separate* Christians. Were there but this liberty among Christians they would no longer "judge one another," but they would be willing to "Let a man examine *himself*" if he be worthy to partake of the sacrament. See 1. Cor. xi. 28.

10. Possibly it is mental blindness on my part but I cannot see that water baptism is "a plain command of Christ;" and I think it may be possible to follow Christ and "fulfill all righteousness," and yet never be baptized in water, for Christ's baptism like his birth, death, and resurrection may have been peculiar to himself.

In conclusion please excuse me for taking the liberty of differing with you and expressing myself so freely. Divisions amongst Christians for such a cause as water baptism seem to me so unnecessary that so far as I can I like to prove it so. I was educated in a Baptist school, and one of my most admired and best beloved friends was a Baptist. Somehow I have a special leaning towards them, for while they separate themselves from other Christians, they are also, so I believe "separate from sinners."

Very respectfully, etc.

LYNCHBURG, VA. MRS. P. A. KRISE.

REMARKS: 1. It seems strange that even a woman should expect to have the "last word" in controversy with an *editor*. As the present object is to learn and teach the truth, it will doubtless be satisfactory if our sister is put on *equal* footing with a brother. But even now I have gone beyond my custom in publishing a reply to a reply. Of course there must be *some* limit to controversy. And I do not expect to be vexed with any who may not accept my conclusions. No one can believe in a larger liberty of opinion on this or any other subject, among those who own themselves "under law to Christ."—1. Cor. ix. 21.

2. Judging from our sister's antecedents and some of her remarks, I infer that the "friends" who, she thinks, read the Bible with "watery" eyes, must be Baptists. Seeing I am *not* a Baptist, and do *not* so read the Bible, and as therefore the remark in no way applies to me, perhaps I may be allowed to speak in behalf of the absent ones, and say the remark seems a little sarcastic, if not unkind. Though believing in "much water," enough at least for the purpose of immersion, they must be "able to see" much more than that in the Bible, if they are indeed, as our sister admits, "separate from sinners." It may be that the "Baptist school," in which she was educated was a little extreme in its teaching on baptism, which may account for her having taken the *other* extreme on leaving that school. It may be necessary to swing back a little.

3. If I were a Baptist, I think I could *justly* defend myself against the implied charge of having made division, or of having separated myself from other Christians. Those opposed to baptism may be as likely to make and perpetuate division, as those for it. I still think it would involve the question, "Who departed from original practice?" or to be more definite, "Who is at variance with the teaching and practice of those who received the commission from Christ?" I can see no reason for the position that the "practice" of the apostles in this matter of baptism differed from their "teaching," as in another letter our sister implies. Neither do I see how anyone in "our day" can obtain "increased *light*," that would set aside or weaken the apostolic authority.—Matt. xvi. 19 and John xx. 23. It seems *necessary* to the position our sister has taken to modify apostolic *teaching*, as well as practice. *Such* "light" I fear is darkness. True light comes *by* the word, not without it.

4. But I am not a Baptist, and even if they *are* guilty of making division on account of their view of the importance of water baptism, such a charge is not applicable to the teachings of the HOPE. I do not even hint that water baptism is essential to either Christian or Church fellowship. To me, the two are one. It is perhaps one of the weakest points with Baptists, and some others that they make a distinction, and will fellowship as Christians, in the prayer circle and in general Christian work, those whom they

(*Continued on page 345.*)

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(*Continued from page 343.*)

will *not* fellowship in the church and at the Lord's table. I do not hold to water baptism as "the door of the church," but as an act of obedience, and as the *symbol* of the *spiritual change* required in coming to God. There is no higher relationship than to be one in Christ. That union constitutes the only "Church of Christ" worthy the name. I am satisfied that it is not water baptism that makes the apparent divisions among Christians at all, but a failure to recognize the essential, spiritual unity of the true church. It never was divided, and never can be. All Christians are one with Christ and each other, as are the Vine and its branches. And this unity is in no way effected by water baptism. So if sister K. and others think I make *too much* of water baptism, I am in the peculiar attitude of being regarded by other readers as making *too little* of it. There is room for the exercise of loving patience all round.

5. It will be seen by all who understand my position that much said by sister K. does not touch it. There is much in which we agree. I do not consider water a sufficient cause for separation among Christians. I do not think being baptized in water is being baptized into Christ. I do not think water baptism is able to heal the malady of sin either in whole or in part. It is not even "an earthly physician." I too believe that by the Spirit (and not by preachers) we are all baptized into the one body. But I am at a loss to know how these admissions in the least affect the proper design and use of water baptism. I see no reason for the suggestion that Peter when he baptized Cornelius and his family "was trying to put his trademark on God's handiwork." That seems a very unnecessary thrust at Peter, who was carrying out his Christ-given commission to "Preach and baptize." He knew it meant water-baptism, as no man ever was commanded to baptize with the Holy Spirit; Christ alone can do that. It is not necessary to think that Peter *healed* them in order to see "the *need* of water in [even] such a case." It meant just as much *after* as *before* men received the Holy Spirit. It was no less an act of obedience and symbol of the great change which can be wrought only by the Spirit.

6. It does seem strange that any Christian could not be able to see that Christ *did* command men to baptize. And it seems self-evident, as above stated, that men could not baptize with the Holy Spirit. Water is no doubt the best symbol. I object to calling it John's baptism after Christ put it in his commission. But Christ sanctioned it is to me as important as if it had originated with him. Even John's work was the dawn of Christ's. But it meant *more* as the day drew on. That water-baptism belonged to the *transition* from the old dispensation to the new, from the natural to the spiritual, instead of being *against* its continuance, I think is in its *favor*, because that change of dispensations has its counterpart in every conversion. The mind in the *primary* stages of the great change is not so strongly spiritual as not to need natural symbols. And the strong ought not to ignore such aids for the beginners, but rather ought to help bear the infirmities of the weak. Let all begin with the primary "principles," and then "leaving" them, that is, building up on them, as a builder on a foundation, "go on to perfection," that is, the spiritual.—Heb. vi. 1, 2. "I speak as to wise men, judge ye what I say."

It is the fact that it was *transitional*, that is, that Noah and his family were *carried over* (from the old to the new) *by means of water*, that made Peter say they were "saved by water." Baptism is "the like figure whereunto," because, symbolically, or in figure, it *carries men over* from the natural to the spiritual. That is, what is done *in reality* by the Spirit, is done *in figure* by water. It may be a sufficient answer to the witty remark about the "eight souls" being saved "*by being kept from* the water" that this *cannot be done* in the case of water-baptism. But I am willing to accept of the caution of Peter, or of sister K, not to make "too *much* of water." Let us be just as careful not to make "too *little*" of it.

7. I still think that baptism and the Lord's Supper are of the same character; (both are symbolic acts;) and that they must stand or fall together. It is possible to make too much or too little of either one. The spiritual significance of both is far above the mere acts. But no one can be, while in the body, absolutely independent of symbolic forms. Such is handshaking, the kiss, the embrace, the spoken word of God or man, and even the nod of the head or the smile on the countenance. All these are outward forms, expressive of invisible ideas, thoughts or emotions. So the form of baptism and eating and drinking the emblems of the body and blood of Christ are expressive. That they belong together and are related to each other symbolically, as *birth* and the *after use of food* for support is to me very clear, and good evidence in itself that they were both intended for use in the Christian dispensation. I will not follow it now, but refer to DAY DAWN, to the chapter on this subject. I close this discussion with an expression of loving fellowship for all who have the Spirit of Christ, whether or not they have seen the importance of symbolizing their death to the old life and their resurrection to the new life of Christ, by water-baptism.—EDITOR.

NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus Crucified.—Luke xxiii. 33-47.
(Lesson for Nov. 23.)

On Friday morning, about nine o'clock, in the early part of April, A. D. 33 (it is believed) a sad procession started forth from Pilate's hall, (probably Castle Antonia) toward Calvary, on the north of Jerusalem. The probable site is a knoll about sixty feet high and about a hundred yards distant from the city. Seen from some points of view it resembles a huge skull partly buried in the ground. A soldier came first, bearing a board inscribed with the nature of the crime; next four soldiers with hammer and nails; next the Saviour tottering beneath the weight of the cross; next two robbers each bearing a cross and guarded by four soldiers; then a mixed multitude, friends and foes, weeping women and exulting priests, despairing disciples and scoffing Pharisees.

Weak from loss of sleep, and the intense excitement and nervous strain of the recent trial; fainting from loss of blood in the terrible scourging, the Saviour soon sank under the cross and one Simon of Cyrene bore it for him. On the way he checked the grief of his weeping friends. "Weep not for me." The Son of God is above our pity. His example may incite us to follow him, and to count it all joy, but he needs not our tears.

Shall we pause to describe in detail the horrors of that scene? Mortal flesh has borne it; human hands have inflicted it. The real suffering and death of the Son of God was not this physical anguish which was but a shadow, a type. He suffered being tempted; he died unto sin. The mental anguish exceeded the physical as the substance exceeds the shadow. Would to God that while the minds of Christians throughout the world are contemplating this scene, its real significance might be made apparent to them. His death effects atonement between God and men only as it kills sin. The sin nature in him was destroyed. The sin nature in the world representatively perished. Christ was six hours on the cross. In the seventh hour he died; the suffering ceased and the work was finished. Humanity have been six thousand years upon the cross of suffering. Their sufferings are to end in death to sin, and through that death the way is paved to eternal glory.

Seven times Jesus spoke from the cross: 1. "Father, forgive them, for they know not what they do;" a prayer which shall be fully answered in God's good time. 2. To the penitent thief: "Verily, I say unto thee, to-day shalt thou be with me in Paradise." 3. To the sorrowing mother: "Woman, behold thy son;" recognizing a spiritual relationship that transcends the natural, and which must in all the time to come have been a wonderful source of comfort and joy to both Mary and John. 4. "Eloi, Eloi, lama sabachthani?" the climax of his suffering, when he felt forsaken of God. 5. "I thirst;" the only expression of bodily suffering throughout the whole experience. No moan, nor groan, nor word of complaint is heard from his lips from first to last. He could weep for the city that rejected him; he could weep for his dead friend, but he had no tears for himself. 6. "It is finished." What was finished? His earthly life and work. Sin was finished. "He made an end of sin."—Dan. ix. 24. The long years of exile from heaven and home and God were at an end. Jesus could welcome the cross, for it was a sign that heaven was near. He was going home. Those hours of agony, however sharp, were short, and then an eternity of joy. 7. "Father, into thy hands I commend my spirit."

He was entering a realm before untrodden. He knew the value of life, for he had tasted it from all eternity in the unclouded bliss of heaven. He knew what a loss it would be to himself, to all for whom he died, if through some mischance he should be holden of death. He was afraid to die.—Heb. v. 7. His fear was based on knowledge. It is only profound ignorance or sublime faith that ever quenched that fear in any mind. Had there been any flaw in his character, any misstep or mistake, it is not certain that he would have had power to take his life again. Yet he was heard in that he feared. It was not possible that he should be holden of death. That last sublime prayer told that the victory had even then come. His enemies supposed they had gained a victory. In reality there never had been an hour when the triumph of truth and righteousness and life over error and sin and death was more assured than

when Jesus yielded up his spirit on Calvary.

Resurrection.--Luke. xxiv. 1-12.
(Lesson for Nov. 30.)

Jesus died about three o'clock, Friday afternoon, at the hour of the evening sacrifice. In the sight of God he was counted as under the power of death from the hour he entered the garden the midnight before. Counting from that time, the hour when the destroying angel passed through the land at the first Passover centuries before, when if the lamb had not yet been slain it would have been to late to do any good,—counting from that hour to the resurrection, Christ was three days and three nights in the heart of the earth, hades, the grave, the deep dark chamber of death.

He died sooner than the others, so that they marvelled that he was already dead. The burning flames of torture consumed very rapidly his vital energy; or it may be as some believe his great heart broke beneath the load. They made sure that he was dead by piercing his side with a mortal wound, but no bone was broken.

It was at this time in this darkest hour of an unpopular cause that Joseph of Arimathæa, a rich Jew, came in boldly to Pilate and begged the body of Jesus, and gave to that poor mangled precious clay a fit burial in his own new tomb. When trusted friends fail, then help and support comes from unexpected sources. Against the door of this sepulcher was placed a massive stone. The sepulcher was hewn in the side of a rock, and a flat circular stone, rolling in a groove like a wheel, closed the entrance. Upon this stone was placed the Roman seal at the request of the priests and elders, to prevent his friends stealing the body, and falsely reporting the resurrection. Pilate tells them in gloomy accent to make it as sure as they can. And so the Sabbath passes,—the strangest Sabbath this earth ever knew.

Why is it that not one of the friends of Christ expected his resurrection? He had told them of it time after time. He sought again and again to impress it on their minds that these things must befall him, and that the third day he would rise again. Yet they were astonished and utterly dismayed when he died. Mary who anointed his body against the day of his burying, in whose presence he spent the most of his time during the last week of his earthly life, whose intuition, affection and faith, should have taught her the truth, even Mary brought spices to embalm him and wept for her lost Lord when his resurrection had left the sepulcher empty. Not one of all his friends had paid sufficient heed to his teachings to prepare them in the least for these mighty changes. The same inexcusable blindness and stupidity seems more or less to have always been true of the church. The most wonderful, important and astounding truths lie right in our path and we pass them by unnoticed. Prophecies fulfilled before the eyes of one generation are seen and applied perhaps a century after.

But if the sorrow had been the more overwhelming, so the joy was all the sweeter for the surprise. It was like the sun shining out while the clouds were yet heavy with grief. The angel and the earthquake and the Lord of life and glory were all above the law and paid little heed to the Roman guard and the awe-inspiring seal. All the powers of earth and of hell could not have kept him a prisoner there.

Probably the most important event, so far as humanity is concerned, that ever can occur took place that Sunday morning. Not Jesus alone, but all whom he represented arose; and the head of every man is Christ. When we can see mankind dead in that tomb and then realize that the stone is rolled away from the sepulcher as if that were the only grave on earth, and humanity rising victorious over death and the grave, we shall then know the parable of the resurrection. This is the gospel.

L. A. A.

Some seem to think that to die "in Adam" has no reference to having a share in his nature, for they think men can be restored in the flesh, and then die for their own sins and not "in Adam." And they think such a restoration is being made alive "in Christ." But we think that to be "in Adam" is to share his nature, and if men are ever restored in the earthly nature, they are "in Adam" still, and not made alive "in Christ" at all. All human death must be in Adam; "in Christ" there is no death. When men are made alive in Him, sharing His nature, they like Him will be immortal.

TIME'S REVENGES.

The steps of History, or slow or fleet,
Are lighted onward by some heavenly star.
Thus each event, with soft and slippered feet,
Or boots of myriad leagues, that passing jar
The world, doth tidings ethical repeat.
The song of bird, or wave upon a bar,
As mountain stream, or floods of Time that sheet
The globe, have all a moral flow. Afar
The innocent they charm with music sweet,
While they to guilt, as judgment thunders are!

Two men there were by saintly titles known,
And one of them was famed and one obscure.
The man obscure, misfortune marked its own:
The other larger honors to secure,
Through churchly zeal for institutions shown,
Made cause against his brother, humble, pure,
And drew upon his head, with haughty tone,
Anathemas, his ruin to insure!
Thus more, the famous man to greatness grew,
And schools their honors showered on his name.
Old things he wrote in books with titles new,
Serving the lowly Christ for greed of fame!
The pages that he wrote all took their hue
From color of his spirit—note the aim!

However lined, each thread of thought disclosed
The homage of a being undivine;
Whose passions are the passions of a man,
And actions creatures born of circumstance;
Who present is in some drear, holy place,
And not in others named profane: and who,
By nature kind to one, is yet unkind
To others equal in desert, or pleased
Or angry, through the homage claimed his due
Or praise withheld.

Thus Truth, the faultless dame,
Was changed to Superstition from his view;
And men despised the hateful thing both lame
And blind: and when an age had passed, no clue
Of the once famous man was found, oh shame!
But that preserved in records old and new,
Which praised the man he tried so hard to maim.

Through years of toil the other meekly bore
The crying wrong, nor rashly sought redress;
And thus into his nature more and more,
There grew divinest attributes. Distress
And sorrow bloomed to patience; every sore
Produced in him the fruit of tenderness
For other's faults; and oft the lowly door
His pity sought, some erring one to bless.
With no fierce passion fired to shine in love,
He wrote for love, and clothed in simple dress
His modest thoughts.

Upon his page to-day
Men hang in wonderment. Each passing note
Of bird or brook, new meaning doth impart
To worship: that, from color of his own
Reflects a spirit forth, whose mercies large
Are over all his unforgotten works,
And who is even to the thankless kind;
Who, present everywhere, is in no place
As one confined, and none to be escaped—
With whom all creatures, times, and things are good,
And who, not tithes of wealth, or seventh days
Doth claim, but all the wealth we have,
And days we live, and being that we are—
The whole, because he doth delight in joy
His creatures feel. Ah well, it follows so,
The only service they can render him,
Is to be good that they may happy be!
A Spirit-God, whose great beneficence
Cannot be angered or appeased; whose word
Is law, and in the walls of nature built,
So that indeed, all heaven and earth away
Must fly, if but one jot of them should fail
To work the destiny of character!

The years that since have scattered o'er and o'er
The famous name oblivion's dust, not less
Complete have paid each long neglected score—
The other now, the future doth possess!

YALE, MICH. IRA BILLMAN.

Bro. Billman has handed me a book of poems, of which he is the author. It is a very handsome book of 310 pages. It has a very pretty name—"BLUEBIRD NOTES." Strength, beauty and variety characterize it. Nature, life, philosophy, religion, are his themes. The author evidently loves such work, and he has done well. The price of the book is $1.50.—EDITOR.

Circumstances attending the severe sickness and death of my wife's mother have delayed our work in every way. We hope soon to fill all orders and be on time.

In answer to questions, I would say: Yes, I can still supply the paper of Nov. 1. Yes, I expect to have the HOPE for this year bound. Send in your orders. Price $1.15.

The subscriptions for next year are now coming in quite freely, for which I am grateful. Will not each reader try to obtain at least one new subscriber? From Nov. 1, it will be sent fourteen months for $1.00 if ordered before the year closes, or as long as the number printed holds out.—EDITOR.

OUR "CORNERS."

At a teacher's institute, years ago, I remember one of the instructors told us that when anything kept repeating itself over and over in our minds it was for a purpose and we should heed the lesson that it was trying to teach. Many times I have thought of it when some senseless little couplet has made life, for a day, almost a burden, coming to me perhaps with my first waking thought and crowding out everything with its rhythmical jingle until I have doubted Prof. Sill's statement as to the lesson embodied therein.

To-day a bit of song has been singing itself over and over in my brain:

"We may shine,
You in your little corner
And I in mine."

Only a fragment from the Kindergarten school at Bay View where the 50 or 60 little ones went through all the manual so perfectly that the eyes of many of the adult spectators were filled with tears while their faces were wreathed with smiles because it was all so "cute." And now I am thinking how much truth there is in that refrain, and how wisely it is ordered that we do not all occupy the same "corner" and that we are not all made after the same pattern, mentally or physically.

"Not by one gauge of fitness or unfitness
Ought we to judge of mankind, more than God
Asks of each plant the self-same bloom as witness
Of equal sunshine poured upon its sod."

We can also be thankful that, if by reason of talent or perseverance we can fill all the angle, it will expand according to our needs until a broad space is all our own. When we are envying some bright, talented person it is a comfort to feel that, after all, they are only occupying their individual niche; and ours, be it ever so humble, is all our own, and we must shine in our own way and by our own light.

Because I cannot sing like a Patti or lecture like Miss Willard, let me not give up in despair but comfort myself with my own small round of duties and pleasures, remembering that in my little corner I may shine although mine in the comparison be only a feeble rush-light to the grand electric effulgence.

Then how monotonous everything would be if we could all shine alike. Between the large fruit in the basket there is room for much that is smaller as "chinking," and who would not rather be a peach than a pumpkin, although the latter occupies the larger space and is noticeable from greater distance.

Then, too, the Good Father who heeds even the sparrow's fall will as surely recognize our efforts and help us according to our needs as though instead of a still small voice there was a flourish of trumpets. So let us be content to shine:

"You in your little corner
And I in mine."

EL. SEE., in The Household.

FATHER AND SON.

"I must look to the sheep in the fold,
See that the cattle are fed and warm,
So, Jack, tell mother to wrap you well,
You may go with me over the farm.
Though the snow is deep and the weather cold,
You are not a baby at six years old."

Two feet of snow on the hill-side lay,
But the sky was as blue as June;
And father and son came laughing home
When dinner was ready at noon—
Knocking the snow from their weary feet,
Rosy and hungry and longing to eat.

"The snow was so deep," the farmer said,
"That I feared I could scarce get through."
The mother turned with a pleasant smile,
"Then what could a little lad do?"
"I trod in my father's steps," said Jack;—
"Wherever he went I kept his track."

The mother looked in the father's face,
And a solemn thought was there;
The words had gone like a lightning flash,
To the seat of a nobler care:
"If he treads in my steps, then day by day
How carefully I must choose my way!

"For the child will do as the father does,
And the track that I leave behind,
If it be firm, and clear, and straight,
The feet of my son will find.
He will tread in his father's steps, and say,
I'm right, for this was my father's way.'"

Oh! fathers leading in Life's hard road,
Be sure of the steps you take;
Then the sons you love, when gray-haired men,
Will tread in them still for your sake.
When gray-haired men to their sons will say,
"We tread in our father's steps to-day."

—*Selected.*

EXTRACTS FROM LETTERS.

I was a reader of the Hope until a few months ago. In July I left my native home and located at Athens, Ga., where I find the people in need of gospel truth. Such views as the Hope is advocating have never been promulgated here. But few with whom I meet are aware of better things for the world in the future, than what orthodoxy (?) has been teaching for many years. But light and knowledge shall increase. We believe the Scriptures plainly teash that the "knowledge of the Lord shall fill the earth, as the waters do the deep," and that all, from the least to the greatest, the most degraded and humble to the most exalted, shall be taught of God, and with one mind shall they praise Him.

Please send me several copies of the Hope, that I may distribute among those who may have ears to hear the glad tidings. Find enclosed remittance. J. E. B.

Athens, Ga.

For the enclosed money, send samples of the Hope to the enclosed names, and the balance to my own address for missionary purposes. My will is good to help you in your good work, but my means are limited just now; but I hope it may be better for time to come. I have sent out the circulars, but do not know as any have responded. It seems almost discouraging, but it may be working as leaven. "God moves in a mysterious way."

"His purposes will ripen fast,
Unfolding every hour."

I am in favor of Bro. Frostic's plan of spreading the good news, and I would suggest to the readers of the Hope that after they have read their number carefully they give it to some neighbor, requesting him or her to read it and then give it to their friend, and so on, starting each number differently. The truths in the Hope are always interesting to me, like those of the Bible. But often they are piled up on the shelf to remain there for years, and had better be going the rounds, as above stated, until worn out.

Rochester, Mills, Pa. J. C. S.

Remarks: If the papers have been and are to be piled up, after being once read, and never used any more, it *would* be better to make them missionaries. But the second or third reading is often of more use than the first, and it seems important that those interested should *keep* their papers on file (perhaps sewed together) for future reference. Better to get an *extra* copy for circulation. To those interested in such work, I now make this offer:—To all who pay the full price (one dollar) for one copy of the Hope I will send extra copies for *fifty cents* a year, with the understanding that the extras shall be used for missionary purposes.—Editor.

I send you two dollars, one to renew my subscription for the Hope and the other to pay for Bro. J. E. L., of Lawrence, Kansas, who suffered so heavy a loss. I esteem it a privilege to make a little sacrifice for one of the dear ones that is searching for truth; for truth is very precious to me; and I love to know that some are seeking for it as for hidden treasures. That is the only way that it is found.

The Hope is a very welcome visitor to me, for it is all the preaching I hear that to my mind is sound. The preaching that I hear is so mixed with error that it does not satisfy. But I do pray that God will open the eyes of some at least of the preachers in this place, that they may see God in his true character. We must know God in order to love him as we should. How can people love God when they think he is going to punish to all eternity some of their loved ones? I once believed that some of my friends and relatives would be annihilated. I thought I loved God then. But I did not love him as I do now. It was more fear than love. I love him now for the precious plan of salvation that he is not only going to save one, but all. If I have any enemies, I am glad God is going to save them. I cannot think of any person that I would not want saved; and I would do anything in my power for their salvation. I would be glad to do more if I could to help you spread the good tidings. May God speed you in the way.

Bangor, Me. L. J. E.

Please find enclosed six dollars, to be used as follows:

Send six copies of MOSES AND CHRIST, paper cover, one hundred copies of the special number, Nov. 1. and for the balance copies of paper covered DAY DAWN, new edition.

It has been a long time since you heard from me. You may think I have become cold and indifferent to the teachings of the HOPE, but I assure you it is not so. I have been a faithful reader of the HOPE for nearly seven years, and it has made many passages of Scripture plain which seemed dark to me before and I love the blessed old Bible better than ever; and I love and trust in Jesus more and more. The more I know of him the better I love him, and often repeat those two little lines:

"If all the world my Saviour knew,
Then all the world would love him too."

When the love of God is shed abroad in the heart, how we sympathize with suffering humanity, and seek opportunity to do good unto all.

I am tryiug to get as many interested as I can to read the HOPE, but some reject it, and say it is not safe to come into a family of children, because it does not teach that horrible doctrine, eternal torture. I pray that their blind eyes may be opened to see the truth.

I am reading the revised version of the New Testament, and in Mark iii. 29, 30 it says: "All their sins shall be forgiven unto the sons of men, and their blasphemies: * * but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: because they said he hath an unclean spirit."

Will those revisers have us believe that the Bible teaches that sin is eternal and has no end? Did not Jesus, who hath all power in heaven and earth, come to destroy the works of the devil, sin and death, and put an end to sin?—John i. 29. "Behold the Lamb of God, which taketh away the sin of the world." Now will taking away the sin of one out of twenty be taking away the sin of the world? I do not suppose there is one out of twenty who make a profession of religion that has the Spirit of Christ, and if we have not his Spirit we are none of his. What a failure, if none are saved after the close of this gospel age, when Christ comes for his saints to reign with him. I believe to take away the sin of the world is to take it all away; and when the last son and daughter of Adam is made alive in Christ the sin of the world will be taken away, and death will be swallowed up in victory, and God shall be all, in all. H. R.

GREENBUSH, O.

REMARKS:—It is the Greek word *aionios* that in Mark iii. 29 is rendered eternal, and its English definition is *age-lasting*. Whether applied to *sin* or *judgment* it is not endless. No doubt sin and judgment are equal in duration, as judgment is to destroy sin. And when Christ makes an *end* of sin, (Dan. ix. 24) *its* age must be at an end. The Diaglott says "judgment" instead of "sin" in the passage under consideration, but in a footnote says: "Vatican Manuscript,—Transgression." But it makes no important difference, as the *aion* or *age* of sin, judgment and punishment is one and the same. It cannot be endless, because the destroyer of sin has all power.—EDITOR.

WE REAP AS WE SOW.

Out in the highways where'er we go,
Seed we must gather and seed we must sow.
Even the tiniest seed has a power,
Be it a thistle or be it a flower.

Here, where it seems but a wilderness place,
Wanting in beauty, and wanting in grace,
Some gentle creature in tenderness goes,
Plucking the nettle and planting the rose.

Out of those gardens so gorgeous with flowers,
Seed we may gather to beautify ours;
While from our own little plot we may spare
Something to render our neighbor's more fair.

Out of each moment some good we obtain,
Something to winnow and scatter again;
All that we listen to, all that we read
All that we think of, is gathering seed.

Gathering seed, we may scatter as well;
God will watch over the place where it fell;
Only the gain of the harvest is ours;
Shall we plant nettles or shall we plant flowers?

That which we gather is that which we sow;
Seed time and harvest alternately flow;
When we have finished with time 'twill be known
How we have gathered and *how* we have sown!

Selected by Mrs. S. B. Cannon.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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NATURE AND FRUITS.

"By their fruits ye shall know them."—Matt. vii. 16.

THIS text gives us a principle of universal application. Everything is known by its fruits. Its nature is the cause or force, and its fruits the result. Solomon says that even a child is known by his doings. This principle is true of a child, of a man, of a tree, or of a plant; of every animal, or everything that bears fruit or does anything. What a thing *is* is known by what it *does*. And why is this principle true of children, men, animals, plants and everything else of which we can think? We answer: It is true of everything that God has created, because it is true of God himself. He is known by his fruits; and we can never know him in any other way. He is known by what he does and what he says, by the revelation of his purposes and plans.

Now, it is a great privilege to be permitted to know God. Rightly understood, the knowledge of God is inseparable from love and eternal life.—See John xvii. 3 and 1. John iv. 8. The substance of the first is that to know God and Christ the sent one is eternal life. And the second declares that no one *can* know God who does not love: for God *is* love. Then this knowledge is not a mere *theory* about God and Christ, but it involves a drinking into the *spirit* of his purpose and way of working.

There is a peculiar remark made by the Saviour in John xv. He is talking with his disciples partly of this very subject of fruit-bearing. He speaks of the branches being related to the vine, and in the fourteenth and fifteenth verses he says: "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." What a grand expression of the wonderful fellowship with the Lord in the knowledge of his truth! What a privilege thus to be taken into the council-chamber of heaven, into the thoughts and intents and purposes of God:—to be acquainted with him! What can it mean, but to have our eyes opened and our hearts baptized into him to see and understand? It was to this end that Mary sat at Jesus feet and heard his word; and because of the superlative importance of this "that good part" was not taken away from her.

There is great danger in having wrong ideas of God. Many have very strange ideas of him. They do not understand him, and have fixed something up in their imagination concerning him. They are not governed by what he has said and done. They do not examine the fruits of his word and works in order to understand him. They judge of him by the imperfections found in themselves. The Psalmist says: "To the froward thou wilt shew thyself froward; to the upright thou wilt shew thyself upright; and to the pure, thou wilt shew thyself pure." As much as to say that men will judge the Lord in some respect by the conditions of

their own minds. If we look at any object in nature through a colored glass, everything appears the color of the glass. Many people appear to be looking at the Lord through stained glasses. They have wrong ideas of him because they are wrong in themselves. To many he is severe and tyrannical. They *magnify* his justice (?) not realizing that justice is one of Love's attributes. They feel that they *ought* to *serve* him, and they *try* to *love* him, lest they should be eternally punished if they don't. They are governed by fear rather than love. It is because they do not know him that they do not love him. If they knew the Lord in his real character their hearts would be drawn to him.

The only way we can know God is to know his purpose and plan,—his word and works. The tree is known by his fruits. People often talk of knowing God without having any reference to his purpose or plan and of loving him from a sense of duty. But we cannot know a man without knowing his thought, and we can know his thought only as it is in some way expressed. And love is not by effort, but is the natural response to love appreciated. This is one reason why it is important that we should inquire into the revealed purpose and plan of God.

It is safe to say that God's purpose in regard to this universe is to reveal himself in it. We believe the object of God in creating this universe, and in creating people capable of knowing and loving him, is to reveal himself. This is evident, because so much is said of the importance of knowing the Lord; and it is spoken of as a grand result that "All shall know him, from the least to the greatest." A *perfect* or *full* knowledge of the Lord is only possible to the finished or perfect man, but, as a means to that perfection, the Lord reveals himself all along the line of man's history and growth. It is by the truth, even partially known, that sinful man is lifted up, saved, brought to God and made like him.

It is a loving purpose. God is love. Then we may expect to find that all God does will reveal that love. Otherwise the principle would not be true, that "By their fruits ye shall know them." The fruits of God are what proceed from God. If it were true that God's purpose was to consign a part of the race to eternal woe, or eternal death, then it would not be in harmony with that principle which is declared to be true. God being love, and his purpose being one of love, his plans work out that purpose and are full of love and tender mercy.

We may say that, in a very important sense, Christ is God's fruit, his work, the manifestation of himself. In Christ—in his work and victory—we can see what was God's thought and purpose. How absurd is the idea that Christ came into this world, sent by the Father for the purpose in some mysterious way of winning the Father over to man. How inconsistent it is. If God had not been full of love and compassion for humanity he would not have sent Christ. Had he been man's enemy, he would have acted as an enemy. But he has acted as a friend in sending the Saviour. Christ is the fruit of God's love, so Christ came to reveal God, to make him known, because he is to be known by his fruit. Just as it is true of us, it is true of him.

God has revealed himself in various ways. He has revealed himself in nature. We see things that are evidences of his power. He is known by his works in the scenes of power and grandeur and magnificence. Who can stand by the ocean, seeing its mighty waves and hearing its roar, and not be impressed by the greatness of God! Who can stand by Niagara Falls, and not be impressed with the glory of God's power! Those vast waters rolling so grandly and deliberately over that great precipice! Think of the beauty seen in this great world. Whatever God has made bears the impress of beauty,—the flowers, the plants, the trees. Surely he who made these things loves the beautiful. The thing made is an expression of the Maker. It reveals his thought. So we see his power, his wisdom, his greatness, his glory, his majesty, his love of the beautiful,—all revealed in nature. But there is no place and no way in all the realm of nature by which God's *love* is revealed as it is in the gospel in the gift of Christ. "God so *loved* the world that he gave his only begotten Son." He is God's unspeakable gift. God is known by his works, known by his revealed purpose in Christ, known by the plan of the ages.

Men truly say that the effect cannot be

that men obtain salvation by doing his will. But they obtain salvation by the gift of God, and therefore they do his will. God plants them, and then they bear fruit. There is no better evidence that the heart is right, than that it leads a man to do right.

A man cannot be saved by good works; for if he can, then he deserves the credit for it. A man would boast if he obtained salvation of himself. We are all dependent upon God. There is no way to be saved but by the impartation of his Spirit. It is the nature of Christ imparted to men that is the basis of all good works. How *can* we bear good fruit unless we have the good Spirit? "Make the tree good," says Christ, "and the fruit will be good. Men do not gather grapes of thorns, nor figs of thistles. Even so a good tree *cannot* bring forth evil fruit; neither *can* a corrupt tree bring forth good fruit." There is the whole thing briefly stated, and the point is, we are entirely dependent for salvation from sinful conditions upon the gift of God through Jesus Christ our Lord. He is God's fruit, God's manifestation.

A word in regard to the use of forms as an expression of thought, or inward condition. The whole system of manifestation is on this principle. God reveals himself through some form. We might talk to you of love, of mercy, of kindness, and you would not know what they are unless there is some way by which these ideas can be put in form. There is no way of knowing kindness and love in the abstract. They must be manifest in some form. Take the mother with her little child in her arms: how is it that the child is impressed with the idea that the mother loves it? It comes into the world without knowledge. How does it obtain the first impression of the mother's love? Through some mode of expression. It may be the pressure of the mother's kiss upon its lips, or the pressure of her arms as she takes it to her heart. It learns her love by these manifestations.

Invisible things are revealed through visible forms. The grasp of the hand as you shake hands with a friend you love conveys something of your feelings and thought. So with other forms of expression, they are necessary in order to convey from mind to mind the invisible things.

Some people say they are opposed to forms in religion. They say there is great danger of religion being a mere formality. We maintain that pure religion is a thing of the heart, a personal matter between God and the soul, and cannot be dependent on forms for its *existence*, but that it is and *must* be, like every other invisible thing, dependent on some form for its *outward expression*. The nature or vital principle of the tree is invisible, and is not dependent on its fruit for its existence, but that nature *manifests* itself in the fruit; and fruit is an outward form.

The sect called "Friends" is opposed to the use of the ordinances of baptism and the Lord's supper. They are anxious to avoid ritualism, or formality, and they are honorable representatives of their principle. Will our "Friend" subscribers pardon a personal allusion as an illustration of our thought? We believe that they are just as dependent upon forms for expression as anybody else. Some time ago I attended the Friend's meeting at ————. They came in, and two of the elderly people took their place on a high seat side by side, facing the congregation. That was one of their forms. One of their rules is that they must not speak unless the Spirit moves them. We do not oppose them for this; but people may be just as formal in keeping still as in talking. When they have waited as long as they think it best to wait, whether anybody takes part in the meeting or not, those two people sitting in front turn and shake hands with each other, and the meeting is closed. Then follows a general hand-shaking. Is not that a form? It is just as much a ceremony as baptism, or the Lord's supper, which they reject. People may be sticklers for ceremony while they are condemning ceremony.

We claim that every person is *necessarily* dependent upon some form as a means of expressing inward thought or principle. People may use the form and lose sight of the meaning, and then they are in danger of becoming idolaters; for in such a case they worship a form and do not realize its spiritual significance. Baptism signifies death and resurrection,—death to the lower nature, to all that is low and mean and contemptible and selfish; and life to all that is good and

pure and true and heavenly. To reject the ordinance because it is a *form*, is to reject the very thing upon which every human soul is dependent for expression. People *must* have form in order to express their inward thought, and if people set aside one form, they adopt another. Every commandment the Lord has given is a form of some kind, and each act of obedience has its own place and use. Jesus says: "If ye love me, ye will keep my commandments." The keeping of the commandments is an evidence of love. The outward is an evidence of the inward. The external reveals the invisible. How true it is, "Ye shall know them by their fruits," in regard to the practical issues of life.

John, speaking of this principle, says: If a man says to his needy brother, Be ye warmed and filled, and yet gives him not the things needed, that man's religion is vain and useless. It is like faith without works. It is dead, being alone. It is by works that faith is made perfect. Every good thing, from God down, keeps revealing itself through outward expression, through acts of love, through kind and merciful deeds. In every heart the principle is demonstrated; from first to last the tree is known by its fruits.

How glad I am, dear friends, in regard to God as the great fruit-bearer, that his fruit will in due time fill the universe. The influence of his love will be seen and felt and known, and he will be loved in return. His love will rule in every human heart and all shall know him from the least to the greatest, and knowing him, they will love him, and by his Spirit bear fruit unto holiness, and enjoy everlasting life. God shall indeed be all in all.

Christians never pray for endless sin or punishment. If they are to be, in God's purpose, they must be right and good; then why pray for them? All Christians pray for the salvation of sinners, and yet many of them believe that millions upon millions will never be saved. The first essential of prayer is that it be in faith. All who entertain the larger hope can pray for the absolute success of Christ's work and believe it will come.

HIS OWN PLACE.

PERHAPS a few lines on the subject of Judas, as mentioned in Acts i. 25, and referred to by W. H. E. of Cherokee, and yourself in the HOPE of Oct. 15, may be of service in clearing up the apparent difficulty existing in the words, "Go to his own place."

The Apostles' request was that they might know which of the two the Lord would select *to take the place of Judas*, who had fallen away. "His own place," or *lit.* the peculiar, especial place, has no reference whatever to the condition of the dead Judas but to the place of apostleship, that he occupied when living, and if the words were placed, as they should be for clearness' sake, in a parenthesis, the difficulty, in a measure, ceases.

Thus: "Shew whether of these two Thou hast chosen to take the place of his ministry and apostleship (from which Judas fell away) that he"—that is, the one Thou dost select—"may go to his own," or *lit.* the special "place;" that is, that he may occupy the particular place from which Judas fell. "His own place," in the Greek, may refer either to the place of Judas or, as his successor, to his, the selected one's place.

Had the Revisers treated this verse as they have Heb. xii. 17, by the parenthetical clause, the meaning would be seen at once. In that verse a similar difficulty concerning Esau often arises, leading people to suppose that he sought repentance, carefully, anxiously, and found it not; whereas it was *the blessing* which Jacob obtained that he sought, but he could not induce, as the history shews, his father to change his mind; which is the true meaning of the word repentance—so, "When he afterwards desired to inherit the blessing he was rejected (for he found no place of repentance) though he sought it," that is, the blessing, "diligently with tears." The revisers I think would have been wise also, had they translated repentance by the words "change of mind" in the margin.

Yours sincerely,

TORONTO, ONT. W. BROOKMAN.

"ALL the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations."—Ps. xxii. 27, 28.

ess and pain are caused by the lack of the ital elements; death is the absence of life. Christ came to do the Father's will, and he never made people sick, nor put them to death. So it seems that when we thank God for good, we are thankful for all *things*.

And yet while we do not incline to thank the Lord for sin and sickness and pain and death, we still believe that all these can and will be overruled for the better and endless appreciation of the good things of God. It is absurd to think that the negatives will always hold the sway, when all things are filled with God. For when Christ's work is done, God shall be all in all.

National Blessings.

It is customary and no doubt appropriate for Americans at this time to think of National affairs. It is interesting to note the progress of this nation since the landing of the "Pilgrim Fathers" on Plymouth Rock in 1620—the first Thanksgiving being kept in 1621. These "fathers," refugees from the oppression and religious intolerance of the Old World, were not prepared by their former experiences for self-government and to extend to others a large liberty of conscience. Their democracy was extreme, and their religion intolerant. They came with the idea of every man being his own master, and seeking the freedom of worshiping according to the dictates of his own conscience. Their political weakness, their superstition, and the spirit of persecution were all clearly apparent in the early colonial life. There was much to be learned, and while we cannot claim that perfection has been attained, we have great reason for gratitude for the progress made. He must be a pessimist indeed who can read the early history of those colonies, and claim that every thing is growing worse and worse. Light and knowledge have rapidly increased, and there has been a marked progress along most every conceivable line. And the intellectual, moral and political progress of the people has been such that it makes comparatively little difference which party holds the offices. Legislation is promoted or checked by a respectable minority, in spite of any ruling party. The heavens will not fall, nor God leave his throne, on account of the present or any other change of administration.

We surely may be very thankful for the increased liberty of conscience. Poor old women are no longer hung for being witches. Men are no longer exiled nor their lives endangered on account of religious opinion. The *spirit* of persecution may not be entirely dead. There are methods of anathematizing and boycotting for opinion's sake still in vogue. Whatever some would *like* to do if they could for the prevention of the spread of what the call "heresy," they have no longer the *law* on their side. *Some* of us are specially thankful for this, and, when cast out, for the freedom to plant a vine of our own, under which to worship God, without fear of molestation.

Some may regard it as a great calamity that men are no longer compelled by law to attend a place of worship and to observe other religious duties, but we cannot think that a compulsory religion tends to the growth of a noble, brave and free Christian manhood.

We have great cause for thanksgiving on account of the abolition of slavery. That cruel institution was an "Achan" in the American camp. It was not a voluntary life-service for a consideration, but it was based on man-stealing, and was attended by conditions debasing and ruinous not only to the slaves but also to the slave-holders. It was a sectional curse, but a national crime. With it, true and lasting prosperity was impossible. God's measure is "the measure of a man." God cares more for manhood than for any party or any nation, and for parties and nations only as they promote the well-being of men. The provision in our Constitution to guard slavery until after 1808 showed the spirit of compromise, but it also showed that some were opposed to it in those early days. These were consistent with their principles as liberty-seekers. What they asked for themselves they would give to others. That spirit was like the leaven of God. Slavery or the Nation must perish. The nation lives, but it was by a terrible baptism of blood, which many of us well remember, and the tide of war turned not in favor of the national government until it proclaimed the freedom of all. May the sectional feeling

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(*Continued from page 359.*)

growing out of such a strife of brothers soon and forever die and be forgotten, but may the brave men on both sides learn the lesson well that God's measure is the measure of a *man*.

Some of us see cause for gratitude in the growth of the idea that God is the Father of all, and that all men are brothers. This has an *international*, a *world-wide* bearing. God's "measure" is applicable here. We may glory in being Americans, but we should rather glory that we belong to the great family of man. "Christ for all the world, and all the world for Christ." It seems strange that any seeing and believing in the universal brotherhood should advocate an "American Policy" as to commerce, for selfish interest at the expense of their brothers who may live across a river or beyond an ocean. The early colonists tried to put such barriers between colonies and states for selfish gain, but the principle would not work well. Thank God for the advance from that condition. But we must go further, and throw down every barrier between nations. Without this how can Christ's prayer be answered: "Thy kingdom come; thy will be done *in earth*, as it is in *heaven*." We cannot conceive of such barriers in heaven. Brethren, let us try all our principles and policies too in the light of the fact that Christ is not the Head of Americans only, but of "every man."

There is a great cause for gratitude on account of the progress of Temperance Principles. We are not referring to the methods of work of any particular political party, but to the growth of knowledge as to the nature, and effect of using alcohol, and the growth of temperance principles in all parties. All admit that intemperance is a terrible slavery and curse; (African slavery was local; this is world-wide); and many are learning to think that the *traffic* in the accursed thing should be considered and treated as a crime. They may not be altogether wrong who think that one of the darkest blots now remaining on our national character is that the government, by its present system of license and taxation, is a partner in the soul-destroying business.

But we are thankful for the change going on. Liquors are not found upon respectable and Christian people's tables as formerly. By many they are excluded from all public dinners, and social entertainments. They are no longer regarded necessary to courtesy or social enjoyment. They are no longer inseparable from the harvest-fields, and from the raisings, huskings, threshings and social gatherings of our farming population, in either extreme of heat or of cold. The evils of intemperance are exposed in our schools, churches and from many platforms. People are being educated. Agitation is an educator. Law is an educator. The sentiment is changing, and this will pave the way for further developments.

But while we are considering the fact that intemperance is the cause of many evils and crimes, let us not overlook the other fact that it is an *effect* as well as a *cause*. No doubt there are many causes for intemperance. Why this craving for stimulants? With some it is inherited; and it may result from other causes than the use of alcoholic beverages by our ancestors. It may result from weakness and nervous prostration, from any cause. It may be the consequence, as often the accompaniment, of gluttony and other sensual excesses and vices. It may be the result of the mad rush of one class to beat their fellow-men and so become wealthy, on the one hand; and on the other, of the terrible struggle with adverse circumstances and poverty in order to keep soul and body together. Many are driven to the cup from the sheer need of drowning their troubles, griefs and disappointments; some to shut out from thought the woes of unhappy marriages; and even this may be traced in large part to the selfish and cruel systems of social and financial life. These we offer simply as suggestions. And we may well be thankful for the agitations along all these lines.

The *causes* must be removed in order to destroy the *effects*. And we may safely admit that *law alone* can never remove the evil and regenerate mankind. When good and wise laws have been established there will still be a world of work left for the Gospel of Christ.

Time would fail us to enumerate the many causes for thanksgiving. We are thankful for what we have of the knowledge of God and Christ; for the light and beauty and fullness of the gospel, and the consequent civilization; for the growing freedom of conscience and expression; for the increasing manifestations of the unity of all true Christians; and we (which means many) are joyously grateful for the rapid growth of the larger hope. Oh, what a joy to have the assurance that there is a Thanksgiving Day coming when *all* of Adam's race shall be *at home*, and that the feast, with Christ at the head of the table, will be everlasting love. "Thanks be unto God for his unspeakable gift.

Some say, "Show us a single text that says man can be saved after death." Try Heb. ii. 14, 15, which shows that part of Christ's mission is to "deliver them who through fear of death were all their lifetime subject to bondage." This cannot refer to Christians, because they are not in this bondage of fear *all* their lifetime. It must mean unbelievers.

NOTES ON SUNDAY-SCHOOL LESSONS.

Toward Emmaus.--Luke. xxiv. 13-27. (Lesson for Dec. 7.)

PERHAPS in no incident in human history do the extremes of sorrow and joy meet in such close proximity, such wonderful contrast, as in the hearts of the friends of Jesus on the morning of his resurrection. From the pinnacle of high expectation and ambition, supreme confidence and love, they had been suddenly and without comprehended warning dashed down into an abyss of deepest despair. Through prosperity and adversity they had followed their humble Teacher. They had clung to him, believed in him, and found life and comfort and hope in his presence and instruction. Now, just as they looked for the establishment of his kingdom, and the open acknowledgment of his authority, they had beheld him wrested from them and put to a cruel death amid the mocking jeers of his enemies.

After the first shock of the arrest, when they all forsook him and fled, they evidently rallied their frightened forces, and waited to see the issue. They probably hoped to the last for some demonstration of power and glory that should save him from death and demonstrate to all the world his kingly right. But scourging, mocking and insult followed thick and fast in the wake of illegal sentence and fierce, vindictive hate. The frown of heaven which rested in gloom and darkness upon the unhappy earth, the rent veil of the temple, and sullen earthquake did not stay the awful work of death. They saw his hands that had rested so oft in blessing on the heads of Judah's sons and daughters; his feet, so swift and tireless on errands of love, pierced with cruel nails; they saw the Roman spear enter his broken heart. All was over. An end had come, and what remained to them? Flat, stale, common-place existence, spoiled of hope, of motive, of love.

Let us follow the fortunes of two of these friends as they journey from Jerusalem on the afternoon of the third day. There were two of them. Where should friends be in the hour of common grief but together? They are talking of the one subject that filled their hearts; discussing it as we might have discussed it had we been in the thick of those strange events. Words were tossed back and forth between them in much earnestness and emotion, but withal a deep underlying sadness that tinged their looks, their manner and their voices. Unknown to them, a Presence was around them, conscious of their every thought and emotion. At length as if unable longer to endure the sad tenor of their thoughts, that Presence drew near in visible form and gently questioned them as to their converse. "What manner of communications are these that ye have one to another as ye walk?" And they stood still looking sad. Then Cleopas said:

"Dost thou alone sojourn in Jerusalem and not know the things that are come to pass there in these days?"—Are you the only one that remains ignorant of what is in everybody's mouth?

"What things?" the stranger questions.

"The things concerning Jesus of Nazareth, which was a Prophet mighty in deed and word, before God and all the people; and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he which should redeem Israel. Yea, and beside all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb; and when they found not his body they came, saying that they had seen a vision of angels which said he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said, but him they saw not."

Thus they gave the stranger the vivid outlines of the whole story. The speaker was named Cleopas. Who his companion was we know not. Why may it not have been Luke, who alone records the details of that journey? Having listened to their version of the event, the stranger was transformed into a teacher:

"O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory?" Are not these very things that have so shaken your faith the strongest possible confirmation that it could have? How could he be the Christ and not have experienced this? And beginning at Moses and all the prophets, he interpreted to

them in all the Scriptures the things concerning himself." What a discourse that must have been!

"Foolish men and slow of heart to believe." We can see how justly they deserved that chiding. With all the warnings they had had of this very thing to have been so utterly unprepared seems almost incredible. It is not so easy to apply the words to ourselves; yet are they not indeed especially applicable to Christians in our day? The The times of restitution of all things spoken of by the mouth of all the holy prophets since the world began are already breaking in upon us, and our slow, foolish hearts are so stupid to gather in the meaning. Verily human comprehension lags an age behind God's leading.

Jesus made known.—Luke xxiv. 28-43.
(Lesson for Dec. 14.)

Their walk was drawing to a close. They drew nigh unto the village whither they went, and he made as though he would have gone farther. And they constrained him, saying, "Abide with us: for it is toward evening, and the day is far spent." They would not lightly part company with such a wonderful instructor. How their words of invitation and constraint find an echo in the heart of every believer who has known the sweetness of the Saviour's presence in the long journey that draws to a close, or who sees just ahead the approaching shadows of some overwhelming calamity.

He went in to tarry with them, and they drew around the supper-table. How often they had sat thus with him in the days gone by! He took bread and blessed it and brake and gave to them. And their eyes were opened.

How unrecognizing they had been, and yet how natural, how human the scene is. All the weighty words of wisdom had fallen on dull ears. The long hours spent in his company had not revealed him to them. Other people besides the Lord Jesus gave thanks at meat, yet some characteristic gesture, some trick of the voice, some habit of words, flashed light on their dull hearts.

"And they said one to another, Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?" "Opened the Scriptures;" how expressive the phrase! Like a sealed casket the gems of truth lie hidden in a rough exterior till the voice of the teacher brings them forth in all their glorious beauty before our charmed sight.

They rose up the same hour and returned to Jerusalem. It mattered not that they had just walked the distance. The journey back again seemed no more than so many rods, for the importance of the news they had to carry. So may the glad tidings give lightness and swiftness to the feet of them that publish it. They found the eleven assembled and that they also had something to tell. Simon had seen the Lord. Recreant, repentant, sorrowing Simon had most need of comfort and so had been the first man to look upon the risen Saviour. They compared notes, and while they were talking, Jesus himself stood in their midst. Whence came he? Whence comes the wind? "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth. So is every one that is born of the Spirit." This Christ illustrated again and again in his own life after the resurrection, which is the Spirit-birth. Yet he bids them behold his hands and his feet, and handle him. He tells them that "A spirit hath not flesh and bones as ye see me have." He eats before them. This was in proof of his resurrection. Nothing less would have sufficed. But it does not prove that he still bore the image of the earthly. Angels in the past have ever thus materialized. Yet they are spirits. This is the fifth time Christ appeared to the disciples that first Sunday of his resurrection. There were eleven appearings in all.

L. A. A.

How time flies! The next number closes this volume of the HOPE. The subscription of many ends with that number. Many have anticipated this and renewed. We hope to hear from many more before sending next number. To all such the (X) will not appear. This is a good time to send orders for the new DAY DAWN, MOSES AND CHRIST and the bound volume of the HOPE, with renewals for next year. We want to hear from all our free readers now as well as from those who are able to pay. Let all be prompt to write.—EDITOR.

THE LIGHT OF THE WORLD.

FAR in the East a star appears,
Arousing wonder, hope and fears;
Through twilight shade and midnight dark
It wanders on, a heavenly spark.
Its ray, a shaft more potent far
Than any earthly missiles are;
It pierces Nature's gloom and ban—
The Light which lighteth every man.

Three children, wiser than the rest,
Far more than all their brothers blest,
With occult knowledge of the skies;
And wisdom great, which doubt defies;
Are watching, hourly, for the sign
Which heralds coming Peace, benign;
And for its light the heavens scan—
The Light which lighteth every man.

At last! Oh, greatest bliss, to be
The first, its radiant light to see!
Their hearts with joyous impulse filled,
Are scarce within their bosoms stilled.
Their laggard bodies scarce can keep
Pace with their hopes, which onward leap,
As to the star, they eager span
The Light which lighteth every man.

But, lo! At length the star suspends
Its onward course, and brightly bends
Its mellow radiance on one spot,
A lowly, cheerless stable cot.
Then slowly fades its beauteous ray,
As fades the morning star at day.
It for the Son a herald ran—
The Light which lighteth every man.

As fade the stars in morning sun,
And in his greater glory run,
So fades the earthly man away;
As more and more the Light holds sway;
It lends to him its glory bright,
He, else, would darken into night.
It shines on every race and clan,
The Light which lighteth every man.

Far up the East it sends its beams;
And o'er the world its radiance streams;
And spreading on, and flashing higher,
Becomes a fierce, consuming fire;
Until it searches every heart,
And tries its every inmost part.
Come to this Light, all ye who can!
The Light which lighteth every man.

The torch of knowledge, burning slow,
Is waked into more splendid glow;
Science her search more eager bends,
Her colors, Art more lovely blends;
And Music catches up her lyre,
And sweeter breaths does she inspire.
Never such light since time began!
The Light which lighteth every man.

Brilliant the Light, it shines for all;
Its rays in darkest caverns fall.
Wherever man has cast his lot
It shines, though darkness knows it not,
And gropes in blindness for the boon
Of light, when all around is noon.
It now is breaking on the van—
The Light which lighteth every man.

—*Selected.*

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SELF-EXAMINATION.

"Examine yourselves whether ye be in the faith. Prove yourselves. Know ye not that Jesus Christ is in you except ye are without proof."—2. Cor. xiii. 5.

EVIDENTLY this Scripture was addressed to the believers, for the purpose of calling their attention to the importance of carefulness as to what they believed, concerning Christ, and the gospel of Christ, and the power of his resurrection. Dear ones, is it not needful for us at this time, as then, to examine ourselves, whether we be in the faith? for we have been begotten again to a living hope. If so, should we not be vigilant, having put on the breast-plate of faith and love, and for a helmet the hope of salvation?

We will not measure ourselves by ourselves, but according to the measure of the rule which God hath distributed to us. For he has said: "I will instruct thee; I will teach thee in the way thou shalt go, and mine eye will guide thee." Blessed promise! Let us show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth. "For all Scripture divinely inspired is indeed profitable for teaching, for conviction, for correction, for that discipline which is in righteousness: so that the man of God may be complete, thoroughly fitted for every good work."

There is danger of losing sight of the *real* truth; for Satan has many devices. Especially is he crafty in trying to deceive the elect. The Lord himself said: "There shall arise false Christs, and false prophets, and shall show great signs and wonders: insomuch that if it were possible they shall deceive the very elect." "Behold," he says, I have told you before." Therefore, dearly beloved, let us search the Scriptures daily, examining them to see whether these things are so; else we may be among those who have not oil in their vessels. Let us be wise, having our lamps trimmed and burning with plenty of oil,—(truth).

And we are told not to believe every spirit, but prove the spirits whether they be of God. Because many false teachers are in the world, and some will not admit the *love* of the *truth*. And on this account, God will send them strong delusion that they should believe a lie, that they might be condemned who believed not the truth. Therefore let us stand fast, drawing nearer to the living stone, rejected indeed by men, but by God chosen, honorable. Let us also be built up as living stones, a spiritual house, for a holy priesthood, (a position to bless) to offer spiritual sacrifices, well-pleasing to God, through Jesus Christ. For we are said to be a chosen race, a royal priesthood, a holy nation, a people chosen for a purpose, (to rule and bless) that we may declare the perfections of him who called us from darkness into his wonderful light.

Seeing then that we have this high calling, should we not examine ourselves, whether we be in the faith. Let us think of these things, and the Lord will give us understanding; for we have become associates of Christ, if indeed we hold fast the beginning of our confidence firm to the end. Let us sanctify the anointed Jesus in our hearts, and be always ready with a defence for everyone demanding an account of the hope that is in us, but with meekness and fear. And this hope is not put to shame, because the love of God is shed abroad in our hearts, through that Holy Spirit which has been given to us.

The love of God endures forever. Thanks be to his holy name, it is not limited like human love. The Lord loves with an everlasting love, therefore with everlasting kindness will he draw all men. And behold what manner of love the Father hath bestowed on us that we should be called the sons of God. For this the world knows us not, for it knew him not. They are of the world, therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us. He that is not of God hears us not. Hereby know we the spirit of truth and the spirit of error. Beloved, let us love one another, for God is love. Herein our love is made manifest, that we have boldness to give a reason for our hope in this day of judgment, because as he is, so are we in the world.

May God the Father and the blessed Lord Jesus Christ guide our hearts into all truth, through the Spirit of truth.

DETROIT, MICH. M. A. FINK.

"Freely ye have received, freely give."

METHOD OF BURNING ENEMIES.

In Rom. xii. 20, we are exhorted to burn our enemies alive, are you doing it?

If the easiest way to LOVE your enemies, (Matt. v. 44,) is to burn out his enmity, by heaping coals of fire upon his head, how will God show his LOVE to his enemies?

What is conversion to GOD but the destruction of an enemy, and the new creation (2 Cor. v. 17,) by a new birth or begettal (John i. 12, 13,) of a friend?

God is SPIRIT.—John iv. 24.

God is LIFE.—1. John v. 20.

God is LIGHT.—1. John. i. 5.

God is LOVE.—1. John iv. 16.

God is FIRE.—Heb. xii. 29.

"Our God is Consuming FIRE."

Note. There is no word for "a" in Hebrew xii. 29.

The Angel of the LORD appeared unto Moses in a flame of FIRE.—Ex. iii. 2.

The LORD descended upon Sinai in FIRE. —Ex. xix. 18.

The sight of the glory of the LORD was like devouring FIRE.—Ex. xxiv. 17.

The LORD went before the children of Israel * * by night in a pillar of FIRE, to give them light; to go * * by night.—Ex. xiii. 21.

There came forth fire from the LORD, and devoured those who offered strange fire.—Lev. x. 1, 2.

On the day that the tabernacle was reared up * * at even there was upon the tabernacle as it were the appearance of FIRE, until the morning.—Num. ix. 15.

It came to pass, when the flame went up toward heaven from off the the altar, that the angel of the LORD ascended in the flame. —Judges xiii. 20.

Now when Solomon had made an end of praying, the FIRE came down from heaven. —2. Chron. vii. 1.

The FIRE of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.—1. Ki. xviii. 38.

There appeared a chariot of fire and horses of fire, * * and Elijah went up by a whirlwind into heaven.—2. Ki. ii. 11.

The LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.—2. Ki. vi. 17.

The LORD maketh his ministers, (i. e. servants) a flaming fire.—Ps. civ. 4.

There came down fire from heaven and consumed the captain and his fifty.

And the fire of GOD came down from heaven, and consumed the second captain and his fifty.—2. Ki. i. 10, 12, 14.

FIRE came down from GOD out of heaven and devoured the nations.—Rev. xx. 8-10.

The Lord Jesus shall be revealed from heaven with the angels of his power in flaming FIRE rendering vengeance, (Gr. full justice) to them that know not God and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, even eternal (i. e. Gr. age-lasting) destruction (during its age or continuance) from the face of the Lord and from the glory of his might. —2. Thess. i. 7-9.

If any man worship the beast and his image, etc., he shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented (i. e. tested or proven) with fire and brimstone in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment (the remembrance of their testing or trial) goeth up unto ages of ages.—Rev. xiv. 9-11.

Death is to be carnally minded, or, "the mind of the flesh is death."—Rom. viii. 6.

"She that giveth herself to pleasure is dead (already and now) while she liveth."—1. Tim. v. 6.

"You were dead through your trespasses and sin, wherein (formerly) ye walked."—Eph. ii. 1, 2.

By receiving the Lord Jesus, God's provision for man's need, we are now begotten again, have passed by faith out of death unto life.—John i. 12, 13; 1. John iii. 14.

Neglecting this so great salvation, or present deliverance from our sins, all iniquity this present evil age and selfishness, men go down into physical death, as they lived, i. e. dead and lost.—Heb. ii 3; Matt. i. 21; Tit. ii. 14; Gal. i. 4.

They awake in like condition, dead and lost, in "the resurrection of judgment," to pass through or have their part in the lake of fire, in which the first death has been destroyed and where all their carnal nature, or fleshly-mindedness will be destroyed; when being brought to the "knowledge of the

THE HOPE of Oct. 15, failed to reach me. I visited the Post Office daily for two weeks, but no paper. [It has been sent since.—ED.] Its fortnightly visits have become a necessity, and, next to the Bible, a chief source of enjoyment. But when the issue of Nov. 1, came, it was so brimful of the good news that it in some measure made up for the loss of the missing number.

I enclose two dollars, for which send me eighty copies of Nov. 1, issue, as I think they will be the best of preachers. And also mail a copy to each of the following names: * *

If it be a sin, as some think, to be instrumental in leading people into the larger hope, then you will be held guilty, for many are so being led. J. D.

INDIANA, PA.

[At a venture, I had rather be responsible for leading people to have a good opinion of their heavenly Father,—to believe that he is full of love for men, and is able to carry out his loving purpose, than be half-way responsible, by silence, for their believing that he *wanted* all to be finally saved, but that one of his creatures stepped in and thwarted his plan, and so carries the majority down to the pit of endless woe or death.—ED.]

IT may interest readers of the HOPE to know that Bro. John Fondey, M. D. of Philadelphia, Pa., who sometimes contributed to the HOPE and other papers, fell asleep November 21st,—aged seventy-five years. Although failing for some time past, he was only confined to his room a few days, his main suffering being shortness of breath. A little while before his final sleep, he wakened and talked with his children. Calling attention to his hands, he remarked that the swelling had left them, and that it was a good sign. He then gave a few gasps and all was over. Thus again one of our little band has left us, but "Blessed are the dead who die in the Lord." ALEX. R. SHAW, M. D.

PHILA. PA.

REMARKS:—I HAVE never had the pleasure of seeing Bro. Fondey. I had hoped to meet him in the flesh, but I must wait till the Lord says: "Come up higher." I have enjoyed quite a good deal of correspondence with Bro. F. Our readers will remember him not only as a firm believer in the larger hope, but as an advocate of "Endless Generations." Being dead (to this mortal state) he yet will speak. I hope his relatives, and the "band" of brethren have the comfort of the assurance that it is "from *henceforth*" that those dying in the Lord are "*Blessed*" or *happy*. —EDITOR.

ENCLOSED find $2.00 for the two following new subscribers to the HOPE: * *.

I will try to get more subscribers for the paper before long. I have studied a plan, the Lord willing, by which to do something to spread the larger hope. May the Lord bless you and us. J. C. L.

READING, PA.

ENCLOSED find two dollars, for which renew my subscription for the HOPE, send me a copy each of DAY DAWN and MOSES AND CHRIST, in paper cover, and for the balance a few copies of the HOPE for Nov. 1.

I am well pleased with your exposition of the truths of the Bible. Jesus Christ is the great Bridge of Redemption, spanning the chasm of death from Paradise lost to Paradise restored. Your line of thought is just the same as I have dug from the inexhaustible truth. G. C. B.

MT. VERNON, ARK.

I ARRIVED here safely a little more than a week ago. My friend Mr. W. met me at the station and gave me a hearty welcome. We intend to go to Washington state in the Spring. The weather here is much like September in Michigan.

Enclosed you will find postal note for $1.25 for which send me DAY DAWN, also hymn book. You have my best wishes for your Christian work. I am sorry that I will not have the opportunity to hear you speak, as in the past, but I will take the HOPE constantly, as I am very much interested in your writings. Please send it to my address.

SAN FRANCISICO, CAL. ALEX. FORBES.

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service, (Or spiritual worship.) And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."—Rom. xii. 1, 2, R. V.

THE WORLD'S HOPE.

he whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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DIVINITY IN HUMANITY.

"The Word was made flesh and dwelt among us."—John i. 14.

THERE are two things in reference to Christ at are distinctly affirmed in the Word, and pecially in the gospel according to John. ne is his absolute divinity, and the other s absolute humanity. The Divine Son, or ord, was clothed in human form. There a little thing which may be worthy of tice, in respect to the growth of the New stament writings as manifested in the four spels,—the growth from the lower to the gher. And in this may be seen evidence the divinity of the Word—the Bible—and o of its humanity. It is the divine Word thed in a human form. And in that hun form there may be imperfections akin those of the human body, or of the writers, the medium through which the divine th is manifested. Matthew's writings m to begin with the Jew down at the low- level. There is a transition from the vish dispensation to the gospel, and it ap- rs evident that there is a gradual rise from tthew to Mark, from Mark to Luke and m Luke to John. It is an ascending scale he truth concerning Christ. It is true t they all recognize his divinity. Matthew aks of it, as, for example, in chapter xvi. es 16, 17: but it is evident from the eral character of his writings, that he is ling more particularly with the things that ht be appreciated by the Jewish mind. so through the gospels, each one comes higher, till John seems to begin where the others leave off. The others assert the divine Sonship of Christ, which was declared, Paul tells us, by the resurrection from the dead.—Rom. i. 4. But the very *first* thing John does is to plainly assert His divinity. He begins there. "In the beginning was the Word, and the Word was with God, and the Word was God."

We leave it for others to theorize on what they call the doctrine of the Trinity, and to cavil if they choose in regard to the great truth we find in the statements of the New Testament. Of course no one believes that the Son is the Father, though Jesus said: "I and the Father are one." And when anyone attempts to fully explain the mystery of the divine Sonship, and the incarnation, we are reminded that Jesus said: "No man knoweth the Son, but the Father.—Matt. xi. 27." That must refer to the mystery of his being. The same verse shows that the Son *reveals* the Father; and it is to know in the highest sense *what is revealed* that he says is eternal life.—John xvii. 3. Some things are not revealed to finite minds, and probably never will be, for "*Secret* things belong unto the Lord, but things that *are revealed* belong to us and to our children."—Deut. xxix. 29. It may be safe to say that as a son of man is man, so the Son of God must be God; and most certainly the divine attributes and prerogatives are given to Christ in the New Testament. But the point we would now emphasize, if possible, is that God the Father was *manifested* through the Son;—that the divine was manifested in the flesh;—that

Christ came in the flesh for the purpose of adapting the truth, or the Word, the divine thought, or Logos, to the human understanding, or human comprehension; bringing it where it could be seen and known and felt, to that extent that it might become a power to win men to himself,—to bring them to God.

Now if there is anything for which we have cause to be glad and rejoice in respect to the Lord Jesus Christ it is that he came to reveal God's thought to humanity. It is spoken of in this chapter, in the eighteenth verse:—"No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, *he hath declared Him.*" That was his mission. He came to manifest God, to reveal him, in all his attributes of love, wisdom, power, justice and mercy—combined in him as the saving energy.

Christ says of himself: "All things are delivered unto me of my Father." All the provisions of the gospel, all the love, all the wisdom, all the saving power of the gospel, originated with God, the Father. We would emphasize this thought. They originated with God, not with Christ. These gospel provisions appear to be the "all things" which Paul had in mind when he said: "All [these] things are of God."—2. Cor. v. 19. That is, they did not begin with the manifestation. They did not begin with Jesus the Son of God. They originated from and in God the Father, and Christ instead of being the Originator was the Channel. And the gist of Paul's argument in that connection is that Christ did not need to reconcile God to man, but came to reveal the love of God, to reconcile man to Him.

Christ is a profound mystery, a mystery over which men have always stumbled. When he says: "No man knoweth the Son, but the Father; and no man knoweth the Father but the Son and he to whom the Son will reveal him," it leaves Christ as unrevealed, as a great mystery. On the other hand, it declares that Christ came for the very purpose of revealing the Father. We know more about the Father through Christ, than we do about Christ himself. We may safely say that no man has ever been able to discover the deep mystery of Christ. Men have quarrelled over it, made certain theories about him a test of fellowship, and even shed blood over it, and they knew no more when they were through than when they began. Christ did not come to reveal himself as to the mystery of his being, but to reveal the love and saving energy of the Father.

In view of such Scriptural facts, and all the evidence that God has given of his love, is it not remarkable and strange that men should teach that Christ came into the world to appease the Father's wrath, that Christ was given to step in between an angry God and guilty sinners and receive the sword of justice sheathed in his own heart, shedding his own innocent blood, thereby to reconcile God to man?—(and be so vexed with us because we do not believe it?) Is it not strange if God was in that wrathful mood that he should have sent Christ? He caused him to come. He suggested the idea. He devised the plan. If he had been in that revengeful mood toward poor sinful man would he have done it? How could he? It is written: "*God* so loved the world that he *gave* his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." And "God sent not his Son into the world to condemn the world, but that the world through him might be saved."

It cannot be too strongly emphasized, or too often repeated, that instead of God having to be reconciled to man, man needed to be reconciled to God. Paul tells us in 2 Corinthians v. 19, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." The whole drift of the teachings of Jesus Christ and the apostles, is that God is the Lover of man, and that Love moved Christ out, that Love suggested the whole plan. "God is Love," and instead of Christ coming to appease the Father's wrath, he came to reveal the Father's love. There is a difference in this in which we are all intensely interested. We may well rejoice that God loves us, that his love had no beginning, and that it will have no end; that it was original, infinite, unchangeable, unpurchasable. Christ did not come to win nor purchase the Father's love, to suffer in man's stead, and appease the divine wrath. All these are man-made expressions, based not on the Bible

THOUGHTS ON SPIRITISM.

(An Open Letter.)

Dear Brother:—Your letter is just received. I read over the tracts, ("The Spirits' Work,") last evening, and was much interested. I felt that it was a matter of vital importance to us all, as earnest seekers after the truth, to be able to "discern the spirits" and to "try them whether they are of God." You have quoted many passages of Scripture showing that God's curse or disapproval is upon witchcraft and all kindred things. Now, it seems to me that the very fact that God has so strictly *forbidden* seeking knowledge through the medium of spirits, wizards, witches, etc., is *positive proof* that spirits that come thus to bring replies to questions, *voluntarily sought for*, cannot be of God. If a spirit should come *unsought*, there is a possibility that it may be a good spirit sent by God for a purpose. But even in such a case, it is well to *try* such a one to know whether the communication it brings is "according to this word" (Isaiah viii. 20), before accepting it. It is, I think, positive proof that any spirit that comes in response to the *requests* of *voluntary seekers after them* (mediums) are *not* of God, and do *not* "speak according to this word,"—because the very circumstances of their coming, viz: *being sought after* is itself not in accordance with God's word. The Christian has no need of any other communication from God than that is contained in his written Word,—or, if he has any need other than the Bible can furnish, God will send it to him in some way more in accordance with the plain teachings of that written Word than is what comes through mediums and spiritualistic manifestations.

"By their *fruits* ye shall know them." What are the fruits of Spiritualism? Has it ever borne any fruit but evil and confusion? "*Enter not into* the path of the wicked, and go *not in the way of evil.*"—Prov. iv. 14. But how can I *try* evil if I keep away from it," one may ask. The answer is "By their *fruits* ye shall know them." "How can I try the spirits (1. John iv. 1) unless I come in contact with them?" "By their fruits ye shall *know* them." What are their fruits? The most manifest one, perhaps, is the *disobedience* of those who "seek after them" in violation of God's express commands not to do so. It is no more necessary to come in *personal contact* with spiritualistic manifestations in order to *try* them, than it is necessary to come in personal contact with any other evil to try it. "Have no fellowship with the *unfruitful* (that is, *unfruitful in good*) works of *darkness*, but rather reprove them. But all things that are reproved ("discovered"—margin) are made manifest by the light; for whatsoever doth make manifest is *light.*"—Eph. v. 11, 13. If this be true, then it is certainly wrong to go into, or seek *darkness* (even literal darkness—dark rooms, etc., to meet the spirits) to have the hidden things "*made manifest.*" Such manifestations as are seen in the dark rooms of spiritualistic mediums certainly cannot be the truth, or they would not need human devices and *material apparatus* to hide them, or cover them up from the clear open light of God's sunshine. What can be the object of such devices except to deceive? Did the Saviour ever need to make use of such things in working His miracles? No. But he declared that "there shall arise false Christs and false prophets, and shall show *great signs and wonders;* inasmuch that, *if it were possible*, they shall deceive the *very elect.* Wherefore if they shall say * * behold he is *in the secret chambers*, believe it not." These manifestations of Spiritualism I believe to be nothing less than *another huge lie* of the old Deceiver,—"Ye shall not surely die if ye take of the *forbidden* fruit—consultation with spirits."

You say, "If this is all of the devil, please point out to me where the devilish part comes in." As an honest man speaking to an honest man, and as one who feels he has *possibly* a little ray of light to give to one who is honestly, earnestly and conscientiously seeking light, I will try to show you where the devilish part comes in, as God revealed it to me in His written word last night, while I was earnestly praying for light for *both* of us. The very fact that there seemed to be nothing devilish in what you saw, heard and felt is strong evidence of the truth of prophecy; for the spirits were to be "*seducing* spirits"—plausible, convincing,—so much so that "if it were *possible*" even the *very elect*

were to be deceived and blinded. How could Satan be "transformed into an angel of light," or even appear so to anyone, if *anything else but good* were discernible in his manifestations by those he was deceiving? I believe that all the *good advice* you received from these communications was a device of Satan (appearing *as* a *good* spirit) to throw you (who have been a faithful champion of truth) off your guard, so that "if possible" he might deceive you into believing *the old lie* that the dead *are not sleeping*.—See Job xiv. 21 and Eccles. ix. 5, 6. Seeing the advance of truth, and the victories it is gradually but surely gaining over error, he made a bold strike at one of the leaders in the fight.

But, brother, be true and faithful. Satan often defeats his own ends. God is answering your prayer to "guide you into all truth that will be for your good and his glory"—but (if you will receive it) in a way different from what you expected. Your experience has brought light to me for which I was not looking. I feel that this was *almost* a victory for Satan. But God in his mercy will not allow us to be tempted above that which we are able to bear, but will with every temptation make a way for our escape. I am, since reading your strange experience, more firmly convinced than ever that Spiritualism is of the devil, the father of lies. If "devilishness were *easily discernible* in his tricks," there would be no need for such special cautioning and warning in the Word against allowing ourselves to be deceived by him.

I notice you quote 1. John iv. 2—"Every spirit that *confesseth* that Jesus Christ is come in the flesh, is of God." The vital point in this passage, I think, is, what is confessing? It is not simply acknowledging a fact. Some of the devils that Christ cast out confessed that He, who was then in the flesh, was the Son of God; and yet it is plain that they were not of God, for he rebuked them and would not suffer them to speak. "No man can say that Jesus is the Christ except by the Holy Spirit." This does not prove that a reckless blasphemer who, if questioned on the matter, would acknowledge, or confess, that Jesus *is* Christ, necessarily does so "by the Holy Spirit." True confession, though made by the mouth (Rom. x. 10), must proceed from the *heart*. Therefore it can only be spirits who thus confess that are of God; and if they are of God, they will not disobey, or tempt God's children to disobey, his positive commands to *seek not* unto familiar spirits, etc. It seems to me that the strong impression made upon your mind that, because that advice you received was *all good*, the spirits who gave the advice must be good, is without foundation; for what would an *evil* spirit, who was seeking to *deceive* and *lead astray* a soul, *dare* to give anything *but good advice?* The better the advice, the more certain the snare. Did you receive any advice in those communications but what is *practically and substantially* to be found in the Bible, as to good and holy living, or working for God?. If not, then where was the advantage or profit to come from them? But if there *was* advice *not* therein given, then those spirits did not "speak according to this Word," and consequently were not of God. Surely *you*, who know so much of God's truth, do not need any communication with spirits to increase your faith in God and in His Word, or to encourage you in working for Him.

From many years' experience in Asylum work, I can testify that Spiritualism is a twin to the old "hell-fire" and "eternal torment" doctrine; both seeming to vie with each other in *destroying the intellects* and *ruining the happiness* of those who believe in them.

If the devil can do no greater harm to people, he will, if possible, drive them *crazy* with his devices. Our Asylums for the insane contain many sad wrecks of once bright minds, *the direct result* of believing and following after these "doctrines of devils." If such fruit as this is evidence of the *divine or heavenly* origin of these spirit manifestations, may God pity those who seek them at such a price!

The fact that good Christian people were engaged in the service, and singing, praying and seeking light, does not alter the fact that they could be most terribly deceived; for *obedience* is the *first* requisite in seeking God's blessing and favor (1. Sam. xv. 22), and the Psalmist (Ps. lxvi. 18) says: "If I regard *iniquity* in my heart, *the Lord will not hear*

me." Is it any wonder then that those who *disobey* God by seeking light through forbidden means—thus *regarding iniquity* in their hearts—are not heard of him, but become deceivers, and are themselves deceived? Oh, brother, I earnestly ask you to beware of the "devices of Satan." I believe God would teach you by this experience that his "sure word of prophecy" will be fulfilled even to the deceiving for a while of some of the "very elect." Heed the warning. Don't give up the grand truths that you have so long believed, to accept Satan's lie.

I was sorry to see that you disclaim belief in a *personal* God. While I do not believe in the common error of an anthropomorphous God—a God in the form of man, and possessed of many of man's inferior attributes,—yet I cannot deny that there is a *personal* God, in the face of such Scriptures at this, "Blessed are the pure in heart, for they *shall see* God." The expression "No man *hath seen* God at any time" does not seem to have *eternal* force, if the pure in heart *shall see* him. If *seeing Him* means simply seeing the manifestations of his attributes, then *all* see Him to a greater or less extent, even in this life.

I will take the liberty of sending this letter to Bro. Paton, as I would like to know his opinion in regard to the matter. I think it is but right that we who have opened our hearts to receive truth, regardless of the teachings of "Orthodoxy" and popular prejudice, should often confer with one another, and compare thoughts and experiences, as it may keep us all from stumbling into snares and pitfalls and wrecking our faith; for the mutual help and advice and light that we may receive from one another may tend to build up more firmly and solidly our faith in the Word of God.

May God lead us into *all* truth, and save us from the devices of Satan, is the earnest prayer of your sincere brother,

GEO. CLEARY.

WHO OWNS THE CHILDREN?

Do the children belong to Christ, or the devil? Christ said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Again he said: "Except ye be converted and become as little children, ye shall in no case enter into the kingdom of God." Is it not right to infer from these words of the Saviour that the children belong to him, and that they are therefore in the right attitude to begin the journey in that path or way that leads to God? Jesus said: "I am the way, * * no man [The term man in the Scriptures includes every human being.] cometh to the Father, but by me."

It would seem possible that a child may be so trained in the truth of God, and so moved and led of the Spirit, from its youth up, that it would never need to be turned away, or converted, from wicked ways. "Let the wicked forsake his way," surely cannot apply to children, who have been trained up in the way in which they should go. Are there not some who cannot remember when they did not love the Lord, just as they cannot remember when they did not love their father and mother? Christ's words show that adults who have not so been trained and led must turn, or be converted, and come to the teachable standpoint of the child, in order to enter the kingdom of heaven.

But are not children possessed of a fleshly or animal nature, which is enmity against God? No doubt; and they must be regenerated, or born again, which includes the destruction of the lower nature. But have they not also a religious, or spiritual, nature? If not, what is there to be born again? Is it not the spiritual nature that is susceptible to training and the workings of the Spirit of truth? and does not regeneration include the development of the higher nature, as well as the destruction of the lower nature? Let it be remembered that the spirit, not the flesh, is the subject of the second birth.–John iii. 6.

Paul tells us that Timothy, under the direction of his mother and grandmother, had from his youth known the Holy Scriptures, which were able to make him wise unto salvation. If a child can thus be trained up into the way of life, he must have a capacity therefor. And are we not justified in making a distinction between conversion and regeneration? Only the wicked need to be converted, or turned; but all must be regenerated, or born again, which includes the resurrection. Then will it not be according to the heavenly wisdom if we appeal to the better nature of children as if they belong to Christ, and thus lead them to know and love him? Better surely than to call them imps of —— the wicked one, which is sure to develop their lower nature into active rebellion.

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"MOSES AND CHRIST."

THE new book "MOSES AND CHRIST," so far as heard from, is giving satisfaction. It contains 220 pages. It treats of the biographies of men and women, and events of the book of Genesis, and shows that, in addition to their historical value, they are pictures of Christ and the full gospel. To these are added a chapter on the "Atonement," one on "God's Love and Purpose," and one on the "Plan of the Ages," having a section on "Judgment and Punishment." Some say these chapters alone are worth more than the price of the book, which, in paper cover, is only 30 cents a copy, or four for $1.00; and in cloth binding 50 cents a copy. It is considered a good book to put in the hands of new readers.

The essence of the gospel lies not in the idea that Christ died and rose *instead* of us; that would leave us all out; but in the fact that he being our Head, we all died and rose *in him*. This counts us all in.

SALVATION FOR ALL MEN.

A Thought for Christmas.

The Grace of God hath appeared bringing Salvation to all Men.—Titus ii. 11.

THE pleasure afforded me by the acceptance of this truth is my excuse for a little effort to induce others to accept it. I trust it may already have appeared to many into whose hands these few lines may fall. That it will to all in due course of time, I cannot doubt.—1. Tim. ii. 6. Search the Scriptures and judge for yourselves. It does not bespeak a very great interest in these matters to take one's theology unquestioned from others. Yet, many seem to do so; and from this arises superstition on the one hand, and disbelief, perhaps infidelity, on the other. I would not say a word against the teaching of the pulpit in general, which is in the main true as far as it goes; but it is impossible not to notice that certain topics and doctrines are carefully avoided—I suppose from fancied expediency—yet it cannot be right to conceal truth on such a ground, and indeed, the grace of God which hath appeared bringing SALVATION TO ALL MEN is a truth well calculated to enlighten and beautify the lives of all men, if testified.

But just here hangs the veil. It is commonly said there is Salvation for the believer. So there is, but unless we would reverse the order, the Salvation comes first and is complete, as the Apostle says "for all men;" then there is good foundation for believing it. Believing in it is not what makes it true; nor if you disbelieve it, can it possibly annul the fact. It is an inspired truth. It is the Word of God, not to be made of none effect by our traditions. This full Salvation, this love to sinners, is of and from God himself, who was in Christ reconciling the World unto Himself.—2. Cor. v. 19. The Son of Man came not to destroy men's lives, but to save them; to seek and to save the lost. Mark this, he saves first, and is believed in afterwards. It is the Lamb of God that taketh away the sin of the World.—John i. 29. He draws All Men unto him.—John xii. 32. He is set as a light for Salvation unto the uttermost parts of the Earth.—Acts. xiii. 47. This full Salvation is what enraptured the Apostle Paul, and twice he draws those grand and indelible parallels which, produce them as far as you will, even to the ages of the ages, never enclose a limited number of men. The one parallel reaches along as far as you like to produce the other.

"As through one trespass (that is, Adam's) the judgment came unto all men to condemnation, even so (precisely parallel) through one act of Righteousness (that is, Christ's) the free gift came unto all men to justification of life."—Rom. v. 18.

To justification of life, not to a chance of obtaining life. It is a free gift to *all*, very suitable for proclamation and for acceptance this Christmas or at any other time. What can be bid for eternal life? Shall we stake belief, or avoidance of open sin, or morality, or temperance? No, none of these will avail to grasp the Infinite. The Life is a gift, the Salvation is sure, the Ransom for all is paid. —1. Tim. ii. 6. It remains for us to believe these good tidings of great joy to all people, and to follow the belief up with all virtues; for it is the love of Christ (to us) that constrains us, because we thus judge, that one died for all.—2. Cor. v. 14.

"As in Adam all die, so also in Christ shall all be made alive."—1. Cor. xv. 22.

Shall we mar the beautiful proportions of this parallel? Shall we falsify them by saying it means *some* shall be made alive? He came to give Life to the World.—John vi. 33, 51. Mark, it is not said to the believer only, nor to any elect, but to the world; or as the apostle says, to "the whole creation." The whole creation shall be delivered into the glorious liberty of the children of God. Rom. viii. 18, 25.

One might easily multiply these life-giving words of Christ and his Apostles, but there is, I think, no need. Sufficient has been said to call attention to the principle, that Christ is the Saviour of all mankind. That is the object of this brief article, and let the reader search the Word, and Nature, and his own heart. I will only add, it does not follow that Christ is not the Saviour of all men because we do not at present see all men saved. "We see not yet all things subjected to him." —Heb. ii. 8. Yet shall we not this Christmas have faith enough to crown Him with Glory and Honor, who, by the grace of God, tasted death for every Man.

"All hail the power of Jesus' name,
Let Angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of All."

PETWORTH, ENG. EDWARD BATTY.

NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus Parting Words.--Luke xxiv. 44-53.
(Lesson for Dec. 21.)

LUKE condenses in this lesson various appearings and instructions given by Christ after his resurrection before his ascension. We may briefly glance at these appearings. 1. He appeared to Mary Magdalene alone as she turned back to the tomb after the others had gone on their way—(Mark xvi. 9; John xx. 11-18.); 2. He appeared to the women as they returned from the sepulcher—(Matt. xxviii. 9, 10.); 3. to Simon Peter alone (Luke xxiv. 34); 4. to the two disciples on the way to Emmaus—(Luke xxiv. 13-31); 5. the same day at evening when the eleven and others were assembled, which meeting is here described (John xx. 26-29); 6. one week later on the first day of the week he appeared to the disciples, Thomas being present (John xx. 26-29); 7. in Galilee, whither the disciples had gone in obedience to his appointment (John xxi. 1-15); 8. to the eleven disciples on a mountain in Galilee (Matt. xxviii. 16-18); 9. to five hundred brethren at once (1. Cor. xv. 6); 10. to James alone, probably in Jerusalem (1. Cor. xv. 7); 11. to all the disciples at his ascension.—Luke xxiv. 50, 51; Acts. i. 6-12. To these we may add his appearance to Paul as he journeyed to Damascus.

As heavenly conditions are best understood by types and pictures, we may perhaps see clearest concerning the position and work of Christ during those forty days by reference to the tabernacle in the wilderness with its three departments or holy places. Christ in his earth life had been, so far as externals are concerned, in the Court, offering sacrifice, washing at the laver, visible to all. So far as his inner spiritual life was concerned he was in the middle place, sustained by heavenly food, and illumined by the sacred lamp. At his resurrection he took a step in advance, entering bodily where before he had been only by faith in the middle apartment of the tabernacle. The world saw him not and he was manifested to chosen witnesses only by miracle. At his ascension he entered the holiest of all, the highest condition of life, and during the age that has followed, by virtue of his two natures, still human, still divine, he has dwelt in those two heavens; being present with the church in spirit as he promises, and as he is described in Revelations i, and yet dwelling in the immediate presence of God. On his return he enters once more the middle heaven, called "the air," in 1. Thessalonians iv. 17., where he, as before, appears (by faith) to them that look for him, and to which state they who die in the Lord are caught away, so being ever with the Lord. We are forced to believe for many reasons that locality pertains only to earthly conditions. Hence the second coming of Christ is not a change of place, but of condition, even as his going away, typified by his visible ascension, was an entrance into a higher phase of life.

Review.—Luke i. to xxiv.
(Lesson for Dec. 28.)

IT seems fitting that in this closing lesson of the year we should take a brief glance over the ground we have traversed. We have stood with Zacharias in the temple and heard announced his birth who is the peer of them born of women. We have seen the humble Jewish maiden accept gladly the honor conferred on her flesh, and heard her magnify the Lord for the high privilege of being the mother of Christ. We have heard the song of the aged father when his tongue was loosed and he called the child John. We have heard with the shepherds the music of the heavenly hosts when the first-begotten is brought into the world and all the angels of God are called to worship him. We have seen with Simeon the "Salvation of God" in the infant Jesus. We have watched that child, a lad of twelve years, puzzling the doctors in the temple. We have heard the voice of one crying in the wilderness, Prepare ye the way of the Lord. We have seen the Son of God driven of the Spirit into the wilderness to be tempted of the devil. We have heard him preaching to his critical and unbelieving neighbors at Nazareth. We have watched him healing all the sick of a great city, and then going out to the seaside to crown with success the efforts of the weary toilers and to call them from their labors to be fishers of men. We have seen him forgiving the palsied man his sins and so restoring him to health. We have heard the

Sermon on the Mount. We have seen the Prophet halt the burial train; restore to innocence the fallen; teach mighty truths from nature in the Parable of the Sower; heard him say to the lifeless form of the ruler's daughter, "Talitha cumi," and have seen her obey. We have seen him provide a table in the wilderness for five thousand hungry men; have watched him on the lonely mountain at midnight when his form shone above the brightness of the sun; seen him send forth laborers into his harvest; learned from him who our neighbor is; been instructed how to pray; have learned that a man's life consisteth not in the abundance that he possesseth, but that our God shall supply all our need. We have seen him doing good on the Sabbath day; heard the invitations to the great supper; have been invited to take up the cross; listened to the three matchless parables of salvation concerning the lost and the found; have caught a glimpse of God's way of equalizing social conditions in the story of the rich man and Lazarus; seen an instance of human ingratitude in the case of the ten lepers; been instructed that we ought always to pray and not to faint; learned lessons from the little children; climbed with Zacchæus the figtree to see Jesus; been taught faithfulness in service in the parable of the pounds; heard the glad shouts of welcome to Zion's King; heard him rebuke the faithless husbandmen in the parable of the vineyard; tasted the cup and the loaf with Jesus at supper; watched with him in Gethsemane; witnessed his trial and condemnation; saw him crucified; saw him rise again from the dead, and make himself known to his friends, then vanish in a cloud from our sight.

What a study this life affords! How our hearts have burned within us while we pondered the records! God grant that as he has walked before us in his majesty in this gospel of Luke, so we may show by our daily walk and conversation that we have been with Jesus and have learned of him.—L. A. A.

The great price paid for man's salvation is against the doctrine of total depravity; for if man has no good in him, he is not worth saving. Even the animal nature, like chaff to the wheat, serves a good end, though it is to be destroyed. It is man's spirit that is to be saved in the day of Christ.—1. Cor. v. 5.

POOR LITTLE BLOSSOM.

"Oh, dear! I's so tired and lonesome;
I wonder why mamma don't come?
S'e told me to s'ut up my b'ue eyes,
And 'fore I waked up s'ed be home.

"S'e said s'e was going to see g'andma;
S'e lives by the river so bright;
I 'spect my mamma's fallen in there,
And p'r'aps s'e won't tum home to-night.

"I dess I'se af'aid to stay up here,
Without any fire or light:
But Dod's lighted the lamps up in heaven;
I see 'em all twinkling and bright.

"I dess I'll go down and meet papa;
I know he has stopped at the store;
It's a great pretty store, full of bottles,—
Wish he wouldn't go there no more!

"Sometimes he's so sick when he tums home,
He stumbles and falls up the stair,
And once, when he tum in the parlor,
He kicked at my poor little chair.

"And mamma was all pale and frightened,
And hugged me close up to her breast,
And called me her poor little Blossom,
And—dess I forgetted the rest.

"But I member he striked at poor mamma,
His face was so red and so wild,
Yes, he strik'd and kick'd at poor mamma,
And hurted his poor little child.

"But I loves him, and dess I go find him;
Perhaps he'll tum home with me soon,
And then it won't be dark and lonesome,
Waiting for mamma to come."

Out into the night went the baby,—
The deer little blossom so fair,
With eyes that were blue as the clear sky,
With halo of golden-brown hair.

Out into the night went the baby,
Her little heart beating with fright,
Till the tired feet reached a gin palace,
All brilliant with music and light.

The little hand pushed the door open
(Though her touch was as light as a breath),
And the little feet entered the portal
That leads but to ruin and death.

Away down the long floor she pattered,
The pretty blue eyes opened wide,
Till she spied in a corner, her papa,
And the tiny feet paused at his side.

"Oh, papa!" she cried, as she reached him,
And her voice rippled out sweet and clear,
"I thought if I comed I should find you,
And now I's so glad I is here.

"The lights are so pretty, dear papa,
And I fink that the music's so sweet,
But I dess it's most supper time, papa,
For Blossom wants something to eat."

A moment the bleared eyes gazed wildly
Down into the face sweet and fair,
And then, as the demon possessed him,
He grasped at the back of a chair.

A moment—a second—'twas over,
The work of the fiend was complete;
And the poor little innocent Blossom
Lay, broken and crushed, at his feet.

Then, swift as the light came his reason,
And showed him the deed he had done:
With a groan that a demon might pity,
He knelt by the quivering form.

He pressed the pale lips to his bosom,
He lifted the fair, golden head;
A moment the baby lips trembled,
Then poor little Blossom was dead.

Then the law, in its majesty, seized him
And exacted just penalty, death;
For only a fiend or a madman
Would deprive such a baby of breath.

But the man who had sold him the poison,
That made him a demon of hell,
Why—he must not be less respected,
Because he is *licensed* to sell.

He may rob men of friends and of money,
Send them down to perdition and woe,
But so long as he *pays for his license*,
The Law must protect him, you know.

God pity men, women, and children,
Who are crushed by the Juggernaut, "*Rum*."
May press, pulpit, and platform united
Fight strong 'till deliverance come.

—*Selected.*

END OF EIGHTH VOLUME.

With this paper ends our eighth volume and eighth year of work on the Hope. It seems to be taken for granted that the publication of the paper will be continued, not only in our own mind, but by its readers, as shown by the many renewals of subscription. This is an encouragement to think that we do not go unsent and that our labor is not in vain. We have many reasons that seem good for thinking that the Hope has a place in the Lord's harvest field, and is doing a work that needs to be done.

It had at first, and still has, a definite object in view, which was not only to proclaim, and by type, prophecy and promise to prove, that God's love is universal and his saving power unlimited; but also to show the necessary and inseparable relation of the Lord Jesus to the work of saving men. He is not only an *Example* for us to follow in obedience and in the divine method of salvation by sacrifice, as some of our opposers ignorantly think and boldly assert that we teach; he is all that, but he is much more; he is our great Deliverer and Life-giver. All our hope, and the hope of the world, is based on him; we are not only to be saved *like* him, by doing as he did, but we are saved *by* him and *through* him. As long as this blessed fact is so sadly misunderstood and misrepresented; even by some who are pleading for the dignity of Christ's ransom; and until some are raised up to plead for this truth in our stead, we believe the mission of the Hope is not ended.

Thankful for all past help financially as well as otherwise, we say: Help us still in spreading this work all who can do so conscientiously. We want this to be a work of earnest conviction and heartfelt co-operation. If the Hope conveys to you the bread and water of life, do what you can to send it to others.

We have felt the hard times, but by the help of God and many friends, the Hope is still free from debt.

All our readers whose year is up and who have not renewed will receive this paper marked. We hope for many renewals before we print for January 1st. Let each try to obtain at least one new subscriber. Those who are interested and unable to pay will still receive the paper free, if they will let us know that they want it. We would like to hear soon from *all* our readers.

We hope the spirit of joy in the Lord may be with you all in this Christmas time. Remember the poor and needy. And may we all be able to enter happily on the work of the New Year.—Editor.

All who desire to obtain this eighth volume of the Hope, bound in cloth, with its name in gilt letters on the outside of cover, please send in their orders at once. It is a good way to preserve the papers. Price $1.15, postage paid.

SOURCE OF THE LAW.

When we say that God was not revealed as a Father in the Old Testament, we refer especially to the fact that it was not an element of the legal or Jewish age. The law was given by the disposition of angels. The proof that the law was given, not by the direct act of Jehovah, but by angels or messengers in whom he placed his name, is found in the New Testament. Stephen said: "Ye received the law by the disposition of angels, and have not kept it." Then Paul said: "The law was ordained by angels in the hand of a mediator."

It is a remarkable fact that there are elements connected with the law given by those angels that are not in harmony with the principles of the gospel as taught by the Lord Jesus Christ. This may stagger some people, and yet it is one of the great means by which we can defend the Bible from the attacks of modern infidelity. When men want to defend the principle of capital punishment, or the principle of an eye for an eye and a tooth for a tooth, stripe for stripe, life for life, they always go back to the Old Testament and find proof from the Bible. So they find support for slavery in the Old Testament. Our southern friends prided themselves that slavery was a divine institution. Now if that old law was given directly by God, the Father of our Lord Jesus Christ, and not through the agency of angels who were revealing the best thought of God they had, then surely the Father's word would have been the same that Christ taught. He says: "The Father is greater than I." It was the Father who sent the Son for the purpose of revealing himself. It is evident that those angels did not have as high a conception of the true character of God as Christ reveals, because Christ contradicts and supersedes the teaching of the law. He says: "It was said by *them* of old time;"—He did not say it was said by *Him* who sent me, the Father, the eternal Jehovah, but by them, the Elohim, the servants of the mighty One, it was said by *them*,—"An eye for an eye, and a tooth for a tooth; but *I* say unto you, Resist not evil. Love your enemies; do good unto them that hate you, and pray for them that despitefully use you and persecute you: that ye may be the children of your Father in heaven," by the development of the mind of God in us.

We must get away from the thought of an eye for an eye and a tooth for a tooth, which means, If a man strike you, strike him back.

Then you see while Christ was higher than the angels, he was not higher than his Father, and if the Father had given that thought, then Christ would not have contradicted him. It was the angels' work, and we have those two positive statements that the law was given by angels. Then in the letter to Hebrews, it is said: "For if the word spoken by angels was steadfast, and every transgression received its just recompense of reward, etc." We see the idea taught by that law. There was no forgiveness in it;—no healing or merciful provision. He calls it the word spoken by angels and contrasts it with the grand system given by the Lord and afterwards confirmed by them that heard him. So we have three New Testament witnesses that the law was given by angels, and that it was not superior, but inferior to the gospel. It was adapted to the condition of humanity in that low stage, and even as humanity comes up step by step the true character of God is revealed more emphatically. The nearest that God comes to man is in the person of his Son,—the Channel of grace and truth,—God's saving power.

THIRD EDITION OF DAY DAWN.

The Third Edition of Day Dawn is a book of 400 pages. The work has been carefully revised and enlarged—three entirely new chapters being added, "The Gospel Age," "God's Second Things," and "The Judgment." These and other features will commend it to those having former editions. There is abundant reason to believe that many in and out of the various sects have been greatly blessed in reading Day Dawn, and comparing it with the Bible teaching. It teaches emphatically that God is Love; shows from Type, Prophecy and Fulfillment that the victory of Christ will be absolute; and that the old systems of this world are soon to be displaced by the better things—that day-dawn is here. Those interested in these things will do well to make an effort to put the book in the hands of intelligent people in or out of the churches.

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Address: J. H. Paton,
Almont, Mich.

EXTRACTS FROM LETTERS.

I HAVE just had a short visit from my brother from Manitoba. He left for Montreal this morning. I have through correspondence with him been successful in arousing in him a great interest in our hope, and, very opportunely it seemed to me, the tracts and DAY DAWN which you sent me came just in time for him to take them along. (Of course, I will soon have to get another copy for myself.) Through personal correspondence with several of my friends and relatives I have been paving the way with God's help for a less prejudiced reading of the books and tracts. I feel that my brother is interested enough to do some efficient work at home,—at least in an *initial* way. I believe the good work is spreading rapidly—more so than we realize. We do not know, while confined to our own narrow sphere in life, of what is going on in all the great world about us,—of the "seven thousand who do not bow the knee to Baal." This occurred to me as my brother was the other night relating to me something of a conversation he heard between two men who sat behind him in the car,—one earnestly reasoning with the other in regard to God's great plans and purposes for the salvation of all men. Surely, God works and no man can hinder. G. C.

PONTIAC, MICH.

ENCLOSED find five dollars to be used as you think best. Please do not think this small sum an expression of my interest in and love for the work in which you are engaged. I *love* the HOPE and its work, and feel sure its mission will be a grand success. How I would enjoy being with you in your gatherings. When I read of the good meetings you have in Michigan, it makes me so hungry to enjoy the feast with you. But I am thankful to get some of the crumbs.

Bro. Paton, I wish you could be here now. I think you could have the privilege of preaching. You will remember what I told you of the sickness of ——— who takes the HOPE. He has partially recovered from the shock but is still very helpless. He can talk quite well. They often wheel him into the store where he sits and talks with those who come in. It seems that his mind has changed from business, which was once his life, and his conversation has a religious turn. This shows how very unsatisfying the things of this world are in times of trial and affliction. He talks of universal salvation so much that some think his brain is injured, but I do not think his mind is weak. I think the reading of the HOPE has had its influence. [A partial brain might believe in a partial religion, but a sound brain does not prevent one from believing in the larger hope.—ED.]

Some months ago, he became anxious to hear some preaching on that subject, which resulted in a hall being hired and a universalist minister from Lockport being sent for. He came and preached several times on Sunday afternoons and evenings, to a fair congregation. Lately they had a series of meetings—one each evening during the week. I was present one evening, and was quite interested in what I heard. They believe, of course, that all will be saved, but they need some one to tell them *how* they will be saved. He spoke of the relation of morality to Christianity. He said they were twin sisters—the same in kind, but different in degree; one was higher than the other. Now we know that a natural man may be moral; there is *merit* in morality; but grace is a free gift, the fruit of which is love. Are they the same in kind? Please give us your thoughts on the subject in the HOPE sometime.

AKRON, N. Y. P. J. H.

REMARKS: Morality means right conduct; —often used in reference to the duty of man to man, but in the highest sense is conformity to the divine standard of right. Mere external conformity to the right is no doubt possible to the natural man; but obedience to divine requirements from the *heart* is a result of the work of grace. Men may give the name to a comparatively low type of conduct, especially when they are anxious to establish a *contrast* between morality and Christianity; but the highest attainment of character, possible in earth or heaven, never can transcend the true idea of morality. It is simply to *be and do right*. Why not say then that it is one of the elements of Christianity?

But for all this, morality is not to be confounded with the grace of God, or the gift

of eternal life. Morality is not and cannot be a means or *cause* of salvation or regeneration. Why so? Because when rightly understood, and in the highest sense, morality is the *result* of regeneration. The grace of God is manifest in the Spirit's work in bringing men from sin to righteousness—which is another word for morality. The process of salvation is the change of nature needed to make it possible and practicable for men to do right. They cannot be saved *by* doing right, but are saved by grace *in order to be and do right*. They are not saved *by* works, but *to* works. So says the apostle: "*By grace* are ye saved, through faith: * * not *of works*, lest any man should boast. For we are his workmanship, created in Christ Jesus *unto good works*, which God hath before ordained that we should walk in them."—Eph. ii. 8–10.

Then why are not grace and morality two essential elements of Christianity—one the means, and the other the end?—EDITOR.

I WAS much pleased to read your remarks, on the letter of Mrs. K. concerning the doctrine of Baptism, in the last HOPE. I am glad to know that you oppose error, whether the source is one of your own subscribers, or another teacher; whether it is on baptism or on the nature of the Atonement. Let God be true, though it makes every man a liar. I am glad you do not cater to the opinions of any at the expense of the truth. The truth is too precious, to be sacrificed under any circumstance. With you I believe that baptism is of equal importance, and just as necessary as the Lord's Supper. The Scriptures teach, and you have well said, that water baptism is only a symbolic act. But nevertheless these symbolic acts are necessary while we are in the flesh. If we carried the principle of sister K. to its extreme we might do away with most every thing that is important and dear to the believer, such as singing and praying; and even preaching and meeting together could be done away with according to that principle. Is there not a danger (after we have received some light) of thinking that we are full grown spiritual beings, and that henceforth we have no need of the symbolic (but nevertheless important) rites and practices set forth in the Scriptures. The highest and noblest minds (of which Christ is the greatest) recognize and respect the poor and downtrodden of the earth, as much as the high and favored ones. And in like manner I believe that the truly spiritual Christian recognizes and respects the least and seemingly unimportant doctrine of the Word as much as the great commandments.

Now, dear brother, may God continually lead you into all truth, and bless you in your work, is my prayer. JULIUS STADE.

CHICAGO, ILL.

YOU may think I have forgotten you, and lost my interest in THE WORLD'S HOPE, but if so, you are mistaken. I still have a lively interest in it, and feel that the blessed truths published by it are *golden;* and "the gold of that land is *good*."

I have been much hindered, from various causes this Summer, (which I may not now explain, but would if you were present) so that I could scarce meet the pressing demands upon my time, and attend to my necessary business correspondence, even without attempting to write for the HOPE, which I would like much to have done, and thus try to reciprocate somewhat with those who have so much interested and *profited* me.

I have not even had as much time for the careful reading of our dear HOPE as I have desired, nor as much as I usually have had, but I have received much good nevertheless. Among those articles I recall "OBJECTIONS CONSIDERED," in No. 18., Sept. 15. That article seems to me to be pithy, pointed, crisp and conclusive on those points, and would be good material for a tract for general distribution; for Matthew xxv. 46, is very often used by brethren adhering to a limited gospel, thinking it a "hot shot" for us, and often-times our brethren of "the *larger* hope" (as Bro. Jukes very nicely puts it) find it difficult to make the points of reply as plain and satisfactory as they could wish, but with a few copies of "OBJECTIONS CONSIDERED" in one's pocket, a telling and convincing reply could be made to any who were *open* to conviction; and we must rely upon the Spirit of Christ to teach who such ones are, for it is useless to offer bread to those who are full and puffed up.

I have not been altogether unconscious of

what was passing in the pages of the HOPE after all, for I have read with interest "REASONS FOR OUR HOPE," in the Aug. No., "ARE THESE THINGS SO?" in the July No., and Bro. Brite's letters. I was deeply interested in all these, and heartily endorsed the course taken by the HOPE regarding "These Things." Here I am reminded, with emphasis, of those words of Jesus: "If the *light* that is in thee be *darkness*, how *great* is that darkness." How strong and striking the figure: "*light* * * *in* thee * * *darkness*." The light is there, but eclipsed, covered up "with a bushel" (or two) of self-will and surmounted by a lame hobby.

I hope that *none* of our dear brethren will ever so shape a theory, even of the "larger *hope*," as to prevent an *added* glory; and let us be willing, nay *anxious*, to find or have others find any weak points in our structure. If there are weak points we should be *glad* to find it out instead of ignoring or denying it.

But I am writing too long a letter, I fear, but I want to say a word for "DIVES AND LAZARUS," in Sept. 1, No. That would be a good "campaign document" also, and I wish it might be. That is another supposed impregnable fortress guarding the pit.

Now to business. I wish for about a dozen of Nov. 1, with Supplement. You see there is but little tillable ground here as yet. I desire also the revised edition of DAY DAWN.

I do not send the enclosed money to settle my account, but only to extend it. Hope to be able to send more soon, though the peach famine here (They utterly failed here this season, not a train was made up here this season, and in ordinary seasons a train loaded *all* with peaches, would leave here every evening during peach gathering, for New York.) as you can judge makes a great pinch in all kinds of business. But thank God for the true riches. How grand, how glorious, how exceeding great and blessed is our "hope."

I do not know when anything of late has so reached my heart and touched it so tenderly and blessedly as Bro. Jukes' letter in the Sept. 15, No. God bless him.

Yours in the larger hope,

FLEMINGTON, N. J. J. C. SUNDERLIN.

THE CHRIST-CHILD.

IT was low in the dark, cold manger,
'Neath the midnight shadows wild,
That, first, to this world a stranger,
Came the heaven-born Christmas' child.
And the lowing of oxen hailed his birth
Who came, as a King, to reign on earth.

There were shepherds who knelt before him
From the far-off Judæan plain;
There was music hovering o'er him—
Heaven's own glad, grand refrain.
But no earthly splendor hailed his birth
Who came, as a King, to reign on earth.

Ah! sweet was the fair maid-mother
Who clasped the Babe to her breast!
Sure, ne'er in this world was another
So worthy the high bequest.
But of peasant parents was his birth
Who came, as a King, to reign on earth.

In the pomp of earthly dominion
Was builded the great Herod's throne;
In the might of the heavenly kingdom
This Monarch walked alone;
And a "man of sorrows" from his birth
Was He, who should reign a King on earth.

Through the ages the tale is repeated;
The Christ-child is born for aye;
Nor by time nor by death defeated,
In our midst He lives to-day;
Forever mankind shall keep his birth
Who came, as a King, to reign on earth.

In the homes and the lives of the lowly
Is the royal Babe still found;
With a pity wondrous, holy,
He heals each heart's sore wound;
With the poor and the sin-sick is his birth
Who came, as a King, to reign on earth.

Bring, then, no rare gifts and spices
To hail this glad Christmas morn!
To the world be its vain devices—
But to us, "a Child is born."
Make our *hearts* the cradle for thy birth,
O thou, who dost reign a King, on earth!

The crown thou did'st wear is the thorn-crown,
We seek that, alone, for our brow!
On Calvary's summit we lay down
Our lives—do thou fill them now!
Send *us* forth, made monarchs by thy birth,
To reign, as thou reignest, O King of earth!

Thy kingdom's path thou hast shown us;
Thou hast trod it with bleeding feet;
We follow where thou dost lead us,
Thy life we would fain repeat!
Forever reign in our hearts; thy birth
Means the death of self, O thou King of earth!

—*Selected.*